

2019-02-04: Foundations of Mindfulness

Part 3 - Refrain

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SPEAKERS

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For those of you, those of you who took you took the chance with the weather to come here. He so some of you know I'm started a series this January, on the four foundations of mindfulness. And so for the Monday evenings I'm here I'm going to go through the progressive teaching on these four foundations of mindfulness. And this is the kind of the often considered to be the foundational teachings on mindfulness taught by the Buddha, from which brings all the many forms of mindfulness practice that comes out of Buddhism, and even some of the secular mindfulness teachings that are taught now in the West. Some of them will also trace themselves back to this time. text, and how much it actually comes from this text is in the middle up for grabs. But still text is considered to be foundational. And, and I think of the text as providing a journey, a journey with awareness to your current state that we're into liberation. And it offers 13 or so 13 exercises in cultivating a heightened sense of awareness. And that and so last time I was here, I talked about the first of these so called exercises, which has to do with mindfulness of breathing. And then, at the end of that section of the text, they have there's a riff was called a refrain, and it's the same paragraph that's repeated after each of those 13 Mindfulness exercises. And, and I would like to talk first about the refrain. And then for those of you maybe who weren't here before, we'll go back a little bit and review the first exercise and then move on from there and talk about two more of them. And as an introduction, or further introduction to this, what I'm going to say today, there is in some spiritual circle circles, an instruction that some teachers will give, that takes the form of a dialogue that's go something like this. Someone comes to a teacher and says that I'm searching, I'm searching for the truth and searching to for liberation. I'm searching for spiritual something and the teacher will say what you're Searching for is in the seeking. What you're searching for is in your seeking. And that's a kind of a peculiar answer. But what it does is it takes the attention turns around hundred 82 degrees to look at, you know, you know the nature of what you're doing, you're searching and looking. And I think of it a little bit like, someone who has glasses like me, thinking that I don't know where my glasses are, and I go around looking for

them. And then someone says, What are you doing, I'm looking for my glasses, and they say, what's right on your nose. Somehow I've forgotten that they're there and, and so I'm looking through the glasses. But what I was looking for is right there kind of in the seeing itself. So to say in a different way, in the, in the, what you're looking for is in the looking and so this kind of turning around. So this relates a little bit To this mindfulness practice, because what we're kind of doing is developing our attention, our capacity for awareness, to be strong enough, that we can almost turn it around and it can see itself. And as it sees itself, what in order to, for that to happen, awareness can no longer be preoccupied by what it's seeing. If, if you're searching for something always looking elsewhere for it, and so busy looking, you're not going to see the nature of looking

into the seeing. So you have to somehow become free of the preoccupation the concern and the attachments to the things that we're usually concerned about. So that we can allow the attention to turn around, turn away from what we're concerned with, and look at the nature of concern itself, for example. So if we're upset about something, it's free. In mindless practice, we turn around and look at the nature of the upset, not what we're upset about. If we want something we turn around and look at the nature of the wanting, not looking at, you know, what is we want. So this kind of turning around to take a deep look. And the way that that's worded in this text is, I think, at least my interpretation. In the opening, it says putting aside desire and distress about the world. So you can put something aside the concern with what's in the world, you put aside so you can do this amazing process of really being present for your experience of how we are in the world, as opposed to concerned with the world itself. And to some degree, and you know, you have to always take these kinds of a lot of teachers kind of with a grain of salt and you kind of understand that it's contextual, what they're saying and rather than univer Realizing that teaching is supposed to apply everywhere. But kind of related to this idea of encouraging people to turn around and not always be looking in the world for solutions. And sometimes teachers will talk about trying to adjust the world. So it just works perfect for you. It's like rearranging the deck chairs, net Titanic. So, you know, I'm sure it's gonna look good as you go down, but it's not gonna keep you from going down. And so the idea of Don't Don't be so concerned with the world, at least when you're doing this practice. Other times we should be concerned there's things to be concerned about. But if you want to do this transformative, liberating movement, return around. So the refrain, talks about what the mindfulness practice is aiming to, to do for us. As we do the practice of mindfulness, that mindfulness practice. We're developing this capacity for awareness to so that it has certain characteristics. And so the aim where we're going in this practice is described in the refrain. And the refrain can be interpreted as providing a journey, a four part journey that shows the four different phases of the deepening of this, of awareness, his ability to be turned around, and be here really be here. So the searching mind the wandering mind, that preoccupied mind is turned around and feels kind of powerfully present. And in Buddhism, we say awake, in the sense that there's the awareness is palpable, it's visceral, it's almost automatic, and just being here. So there's a four step journey, and I think maybe what might work is to go through that journey backwards. See See where the goal is the end end The end where the end is, and then see kind of as we go backwards kind of how, what precedes it that leads to the end and back like that. So it's four parts in this reframe. And it says, so that to the end result is one abides, independent, not clinging to anything in the world.

Remember this thing about the world and turning around and not being caught up in the world. This is actually as long as we're clinging, attached to things in the world, there is no freedom. And it's not a rejection of the world. But it's a bringing to the end this movement of holding clinging, resisting, wanting, that can be so perpetual in some minds. And then abiding independent, no longer dependent and the Maybe not quite right to translate that as English is independent because that works really well in United States. query independence is so important. And but the literal Pali word meaning the original language, is dwelling not dependent on anything. And the distinction is that some people when they hear the idea of being independent, they think they're just free to do whatever they want.

Not dependent has it all different connotations. It means that our we're not basing our life in dependency on what other people will do for us what we get from other people, when not to pay our happiness not dependent on finances, status, looks, recreational opportunities and all the kinds of things people are looking for in order to be happy. It's not dependent on anything. And this idea of finding a sense of freedom and a happiness that can dwell within That is not, doesn't require anything to be they're not limited, we're not searching for something out there, that's going to be the magic trick that's going to do it for us. And many people are spending a lot of time rearranging deck chairs and that Titanic just so they get everything just right. And then there'll be happy. And then the particular deck in particular, both Iran, you know, begins to go down and sometimes they just jump ship to another one, until that one goes down. And you know, and some people are just kind of moving around between all these things that are slowly disappearing and going and thinking big and be ahead of it. So, but to be to abide not dependent, to abide not requiring anything, is a powerful state to be in. And this this movement in Buddhism has towards liberation to freedom to awakening, isn't it? act a very powerful, significant transformation of how we live in the world and how we relate to the world. And so relating to the world, not dependent on anything, or happiness, not requiring anything, happiness is not requiring the outer world to comply to all my desires and things. That's the direction and free so it's an freedom from clinging, clinging to anything in the world. repeatedly in these ancient texts, with a Buddha refers to a liberation is liberation from non clinging, not holding on, not tight. And I kind of like to think of it almost clinging as going around with a fist. And a fist, you know, is I guess, you know, it's useful for some things. So you don't want to be too critical of this. But if you walk around with the fist that you know, people think that you're going to use it for what looks like up people give you a wide berth, you know, it's not an answer. Well, he gets tired and it's hard and, and we justify having a fist. And we think we have to kind of organize the world around our fists to make everything work for our fist. And it's kind of limited, right? But, but when we can release the clinging, it's kind of like releasing the fist, the fist of the heart, the fist of the mind. And the amazing thing that can happen when the fist opens on the head, and first of all, the fist doesn't think the fist doesn't exist when the hand is open, right? What happened to the fist? It's one of those wonderful things that only exists when it's being done. What happens when the fist opens, the soft spot of the hand becomes exposed, the tender part, the part that's really sensitive right in the middle. And so the idea that we can release the fists of the heart, the clings of the mind, there's just heightened sensitivity that's available to the world. And it's not uncommon for people to associate that with compassion. But it can be many things that's there. And that that sensitivity that we have heightened sensitivity that we're capable of, is kept

in check is kept hidden or kept, you know, tucked away when we go around always clinging, so that so it's non clinging, not depending on anything, and not clinging to anything in the world. So how do we get that's the goal, how do we get there? And so, the step before that is described this way. There is mine. When has mindfulness that there is a body and this mindfulness is simply established, to the extent necessary for bear knowledge and mindfulness. It's a little bit of paraphrasing here. Mindfulness that there is a body is simply established. To the extent necessary for bear knowledge and mindfulness, as

his mindfulness practice develops and gets stronger, and we no longer caught up and preoccupied by the world around us, our experience of begins to purify itself or simplify itself. Because even if we're really here and not concerned out there, it's so easy to be caught up in commentary and ideas and stories, stories of myself and who I am and my worth and what I need to do and that I'm right and I'm wrong. And, and, you know, we're doing mindfulness to the body here. So we're paying attention to the body developing mindfulness of the body. And you know, my body is too big, too big too small and too much this you know, all these issues, my body and I feel lousy about my body. Hope no one's looking at me, hope everyone's looking at me. And, you know, it's all this stuff that goes on, right? It's complicated and to And for all this complications, the stories and the commentary and the judgments in the, they get simpler and simpler, and they can fall away. So that we're left with is a simple, very simple awareness. Awareness. It's simple here in the present moment, it's not in the past, it's not in the future. It's not assigning meaning to anything. And it's valuable because it feels really good to have all those different kinds of contractions clings, relax and settle. To have it attention becomes so simple. That when you feel your body just recognize this is a body, not a good body, not a bad body, not a, you know, just a body. It's just to allow it to be as it is. And in mindfulness is established, awareness is established. Just enough I do love this expression, just to the extent necessary. For bear knowledge, and mindfulness, the word bear I love this word bear. This is usually an understanding of this says that the bear means awareness without story. So awareness about the filter of concepts of ideas that we have very, very simple awareness right here. Now that's a difficult place to come to. Because we're so often so wedded to our stories, our commentary, our judgments, our interpretations, our concepts of how things are. And so it's it's not easy to get there. But to really do this in a in a dedicated deep way and develop the awareness, turning it around, let everything else kind of settle down and quiet down and come to this place of stability and tremendous clarity, where we just see things very simply, as it actually is. is a phenomenal state. That is and that that state is what is the precursor from be able to abide? Not depending on anything, and not clinging to anything. So it's the proceeding step is this very simple awareness, very simple presence that is no longer for and against anything, no longer making stories, and just there with our direct experience, and that allow something to let go that allows us to discover this place of non dependence. So how do we get there to that place? And that's what's described just before that, it's a little bit it's a little bit more earlier or more phase or coarser state of mind there's more awareness awareness is more active, more engaged sees more. And here it says, one observes in the body phenomena arising when observes in the body, phenomena passing away when observes in the body, phenomena rising and phenomenon passing away. It's a very particular way in which this ancient literature talks about seeing impermanence, seeing the changing nature of

phenomena. And in order to in here, what we're looking for what we're seeing is, is the general characteristics, General character of all phenomena that happens in the body, all the sensations or the feelings or the emotions, anything that can be considered a bodily experience is seen as something that's fleeting and transitory and constant and coming and going. That can't be seen that way. When we're seeing the world through our concepts, through our ideas through our searching for something out there, and we see it and we project onto it.

And there's a tremendous amount of projection in human minds due on their experience. And part of that projection is to put a label on it a concept on it, that this is how it is. And the nature of concepts is concepts kind of like platonic, like Plato had these concepts. They're kind of like permanent Plato thought concept or permanent. And now there's something about a concept that it kind of has the you know, it's the concept what is doesn't exist, right, it just like, I don't know, just, you know, just some idea in the mind, right? But, you know, the idea of a bell, and then I have no idea what a bell is, and the image of the bell that necessarily changed so much, it's just the bell. But when you look at your body, and we stopped making these concepts and ideas and overlay on them, and really can be in the direct experience, really what's going on the body, the visceral that the law alive, Dynamic the experience of just being embodied. It's changing and flowing. It's like, you don't have to do Qi Gong, you just kind of you know yet you know, if you don't get the to get the energy going, the energy is flowing and moving and things are changing and there's no resistance, there's no bottled up bottling up, there's no contraction, coagulation. There's no, there's no hardening of the whole experience of having a body. It's all fluid and flowing. Because that's the nature of the body, if it wasn't for these concepts, which gets things kind of stuck. And so to be able to see things arising and passing and coming and going, is a pretty high level of mindfulness that requires this quieting down the settling of all these concepts and ideas that we have, so we can see something directly. And then as we see things arise and pass The remarkable thing that can happen there is that we realize that there's nothing here for me to be clinging to. There's nothing for here for me to do and make happen. There's nothing here that I have to do, except surf on this be with it just become the flow of all this stuff. And this seeing arising and passing and learning to step back more and not clinging, then allow moves into this the phase I just talked about, where just knowledge, the simplicity of just bare knowledge, and mindfulness, just there with experience in a very simple way and enter rest and that kind of equanimity and peace and non reactivity, non clinging, not wanting anything, it just rests there is what helps the mind discover this final stage of non dependencies, not clinging to anything in the world. So how do we get to to observe the arising and passing phenomena? Well, that's the stage Before that in the for, for part, four part stage and that is here at scribes when abides contemplating the body as a body internally, and when abides contemplating the body as a body externally, or when a buyer is contemplating body as a body, both internally and externally. No one knows what this means really. And so, but there's plenty of interpretations. And, and so I'll give you a little bit of interpretation based on my experience of going through some of this process. And that is that as we settle in, we start becoming mindful and aware of our experience wherever it's occurring. Whether it comes from an external stimulus, there's a sound or the Wind Blows against her cheek or there's a smell or something. We're aware of the experience, actually sensory experience of that, as it's happening to

the external world as it impinges on our senses, and where internally what goes on in the body, all the sensations, all the nerves that are that are stimulated, there's different things go on. And so that we start cultivating this awareness, they can sit back and observe, the language is observed to see. And I love the idea of observing because for me observing is, is so associated with kind of laying against a nice tree in a nice day. And just observing, watching what goes on watching the show go by.

Rather than studying or probing, it's just like, just observe and watch what happens. So it's cultivating ability. So watching everything that's happening at the inner all a different sense doors, just learning how to be there present in a very simple way. As things begin occurring. as they occur in the present moment and direct experience, so we'd cultivate the ability to be observing what's happening in the present moment in the experiences of our body sensations of our body, in the senses, and we're observing it coming back, coming back doing it again and again. And the mind settles down. As a dues that dues does that more and more, we see that what we're observing is just phenomena that's transitory and changing. As we observe it, it's constantly changing. Something begins to relax and release and stop, you know, we don't fight. We don't try to make anything anymore. Make up anything, project anything. And then we just allow things to be just very simple, or very present experiences, just what it is. We allow things to be, but there's no overlays of stories and ideas and wanting and not wanting and trying to fix and do something. Just bear knowledge and mindfulness. Just enough And that being so settled and bare and settled and not trying to do anything and being relaxed and peaceful with that allows something to let go into a place where we know that we're not clinging to anything in the world. So this footprint, this four step process, describes this journey. And you'll find in these ancient texts repeatedly, so many ways, the path of practice described as a journey, because it unfolds over time. And so deepening that goes on. So what precedes This is the exercise on mindfulness of breathing, the first exercise of this text, which we talked about two weeks ago. And, and here, it says that when goes to a forest or an empty hut, sits down, crosses one legs and sits upright, and establishes mindfulness and then becomes mindfully aware that they're breathing. And first just becomes aware of the qualities, the characteristics of one's breathing. And when starts tuning in to the experience of breathing, many different religious traditions, emphasize the role of mindfulness of breathing. It's a wonderful place to wait to calm down, just hanging out with your breath. So wonderful way to begin disengaging from all our busyness of the world. And, and, and let go some of the stress and just come back and be here with experiences be here. The mind wanders off, and we come back and do the breathing, the mind wanders off, we come back. And this idea of coming back and starting over and over again, slowly begins to soften the momentum of our preoccupations, concerns of the day, the stresses of the day, and they settle down things relax, as they relax. Then, at some point, when we're no longer caught up in the world and the concerns and everything so much and we're able to be with a breathing more. It's relatively common for people to become more aware of their body. It's just oh, here I am, you know, when I didn't hardly knew I was a body, I was just running around so much. And we start noticing, I'm hearing a body. And it's not uncommon for people who are busy, when they kind of start settling down and relaxing and meditation, to realize how much stress they carry in their body, the tensions that carrying the shoulders, in their belly, in their face and their eyes and all these different places. And that's not a mistake to see that that's actually part of the

unfolding and the deepening and to see that and through the instructions or when you see that first says, For the first instructions are see that. So relax, stay with your breathing. Stay with a breathing and as you continue with your breathing, and you start feeling what's going on in the body and you feel the tensions and stuff in the body. Get to know it, feel it, know it, experience it. After you've gotten to know it well it's very nice to say to you didn't just experience it. So many of us are fixers, if there's a problem, we're going to fix it. tension is bad. I'm going to, you know, figure out some way to get rid of it and stop it. And we get busy, might be sitting meditating happily, for you know, the duration of four minutes.

And, and that's our noticing you're kind of tense. Something has to happen. So you move around, you get up, you do some yoga, you sit down, hasn't gotten away, and three minutes later, you're sitting there just as tense to shoulders. And so what's the solution? Right, probably solution is to get in your car and go to a massage parlor and, and get a massage, and then come back and meditate when you're in better shape. You know, in two years or something. So we want to fix things and make things better and if I can't do it, then I'm upset with myself and meditation is not working. Part of what we're trying to do learning and meditation is Learn to be with discomfort and be relaxed about it to be speed with it, not fight it or fix it and do everything. So, seeing the discomfort so the body attentions we hold. It's a powerful teachings a powerful lesson to learn how to be present for it without it needing to go away. Not depending on anything, including depending on our discomfort going away or just to be there for a little while. Then the Buddha's instructions are the final piece of this exercises as you continue with this breathing exercise, being with a breath, being with the breath, and you have noticed in the tensions of your body, and you've learned how to be with it without being too reactive to it. Then the Buddha says, relax it. Relax. Soften the body, let it relax. So this this thought process of tuning into the breath, being with a breath, strengthens awareness, awareness of the present moment. As we wareness the present moments deepens, we become aware of what's going on in our body, the impact of how we live our lives to a big degree. And then we train ourselves to be aware and present for something that's uncomfortable, and it helps you to keep breathing, breathe through it. Breathing is kind of the ballast that keeps us getting too reactive and keeps us relaxed and there's feel what's going on be with it. And then after you've been in for beta for a while, if it feels like the right time and it's easy enough, soften, relax the tensions of the body and maybe you can't do much at first, but you can do a little bit and then maybe some minutes later or some days later you something more happens. Some of it you can do yourself, some of it. Some of it is done to you, as you sit this amazing process that as you stay present and feel and connect to yourself, and really make room for you to experience yourself, things begin to relax themselves. I think of the process of mindfulness is the process of giving breathing room to your experience. You give lots of room to it. And then it can unfold. And, you know, it's like taking the lid off the jack in the box. So you take the lid off all the tight way we hold our attentions and stuff, and they don't let go, it'll slowly relax over time. When I first started meditating, I chronically held my stomach really tight. And so one of the things I did in meditation was maybe a couple of times, not much more than that. Each time I meditated, I would try relaxing it beginning maybe halfway through. It took me actually a few could be two years before my stomach would stay relaxed. But that was really worthwhile. That was two years well spent. But I didn't make it

like it but you know, I didn't like the whole the whole period of meditation just like focus on relaxing belly, I'm gonna really relax it, you know, get all tense, relaxing, just periodically kind of checked in and relaxed and relaxed.

So, this process of staying with the breath, feeling the body, relaxing the body begins to heighten our sense of present moment awareness. We are training yourself not to be distracted, but to be here. We're training ourselves to feel what's here. And if you feel and experience your body, your present and there's present moment awareness, and relaxing as we relax more and more relaxing kind of releases. The certain kind of energy of awareness, kind of make Energy awareness more easy to be, the more relaxed we are, the more the capacities for sensing and feeling come alive. The more tense we are the more enclosed are sensing, being aware, closes down and goes numb. To this feeling of alive, this comes, awareness feels alive. And it starts feeling more satisfying, to be present, to be here to be aware here than it is to go back into being preoccupied back into thinking about the future the past what I have to fix what I have to do all these things. And that's a fantastic kind of tipping point to come to a meditation that we come to periodically and have to come back to again it isn't like you don't stay there. But you come to this place you're settled enough peaceful enough that you really feel you can see clearly. Why would I Why would I had to take my money When I've gotten so calm, why would I pick something up? Why would I pick up the hot coal? When I don't have to? Why would I? Why would I start thinking about tomorrow and all this what's going on. And because it feels so good to be here, present peaceful, all that. And so be feels more and more like home, to be here and present. And that allows us to begin observing what's happening here, internally, externally, all the senses thing. And as we observe it, we observe that things are constantly changing, flowing and moving. And as we see that it's constantly flowing and moving. We kind of simplify our relationship to it all. Just let it be, let it be. And awareness, mindfulness, knowledge and understanding what's happening becomes a very simple because experience becomes kind of simple. And that ability to be very simple economists peaceful but what is there? It can seem very simple, simple minded, because so little is going on there. You're not solving problems of quantum physics. You know, you're not figuring out your taxes, and you're not figuring out the best date for a Saturday night. You're just there in a simple, very satisfying, happy, peaceful way. And it's and when that can be experienced, satisfied, contented, happy, peaceful. Here. Then at some point, the mind releases, the heart opens up, the fists opens up, and we experience what it's like. To be alive, to be breathing, to be alert to be attentive to the without depending on anything. Requiring anything to be any different, not clinging to anything in the world. So here we're describing a process, right? You see that? So each of the exercise is this 13 exercises, or the way to setting it up on the way to start this four part process that's described in the refrain, that leads to liberation. And, and so this is the next piece of this text. And so we'll go through, we'll go through more of these exercises, we go along, and then we'll touch into this refrain quite briefly, because they're at the end of each one. And so all these exercises are exercises, which are the purpose is to set in motion this journey that's described in the refrain their purpose is to heightened our awareness of the present moment experience. So that our present moment awareness can begin doing this work of unfolding and this journey to liberation. And so some of these exercises have to do

with the body and through the vehicle of embodied awareness, then we start this process other exercises of doing it through what's called feelings, we'll talk about them some weeks.

Now, there is an exercise has to do with mind states fascinating topic. And then the last one has to do with beginning to five exercises having to do with understanding the mental processes that operate in our minds, that either lead us to bondage or lead us to freedom. And so these are in sum total is 13 different exercises, they lead to the cultivation the deepening of this awareness that I might suggest this little bit similar to what you're searching for is in the seeking what you're seeking is in the searching. Turn around and see what's here and find your piece there. And what you're looking for is there. So hopefully that makes some sense. And if it didn't make sense, some of you who are new to all this

I don't know. Maybe you have Beginner's luck. And so we have five minutes before the nine o'clock closing time. So maybe there's time for one or two questions about this. anybody like to ask something or make a comment or give a testimonial about how this something like this has worked? for them and how they recognize it.

You're there should be that.

Yeah. Okay. So where I get stuck with this a little bit is in the process of trying to learn something. This makes so much sense it has given me just enormous benefit in my life for decades. But again, where I get stuck is if I'm trying to master something, or learn something and I'm struggling with it and it seems Like there's some benefit in the cleaning. Yes.

As long as it's beneficial tickling, keep doing it

well, it also causes some suffering and then at some

point you have to decide what the balance is more beneficial or more harmful and then you can then then you can decide which way to go.

Okay, so that's striving can have benefit.

Yes, at times, at times. But you know, if you are, you know, if a friend of yours has made you a delicious meal, they spent days making this meal for your birthday or something and you show up and you say, wow, you know, and, but you're really clinging to, to winning the California Lottery. You know, And you're like checking lottery numbers and doing equation, the calculations and you're you're eating, you know, you're eating the food they made, but you're actually doing all your calculations for what kind of numbers to choose. And you're hardly notice you're eating. So you know, that's the wrong time to be clinging to lottery numbers, you should be let go of that and be with your friends meal that they

made. So I was silly way of saying that striving, certain cleanings, maybe it's useful in some settings, but not in other settings. And so hopefully, you know how to put them down when they're not useful. But if you think it's useful to cling, and you're better off because of it, who am I to say that you shouldn't cling? Go ahead. It's

probably useful and painful, and I probably need to work more with the balance

or something. And so what happened one of the benefits of mindfulness is that we start seeing the cost of the clinging more and more, yeah, and then at some point, the aquatic cost benefit analysis doesn't come out in favor of clinging.

So you want to be careful with mindfulness because you might not get the information you want. You get you get all the ouches, ouch. Whereas the clinging had a lot of hope to it. And the hope was Ah, but after a while though, you know, hope is kind of like, you know, imaginary. So sometimes they you see why There's more out here than there is, you know, hope. You know, so maybe it's not worth it. Maybe there's something maybe there's another way. And then the when I teach when I teach the kids programs, I'll teach them about the value of not clinging. I show them I hold the bell in my hand like this. I grasp it really tight. I'm clinging, right? But you can still you can still Hold the bell. You don't have to throw it away or not have a bell. But you don't have to cling to it. And look what happens when you don't cling to it.

So that it claims when you do the thing you're clinging to it not necessarily thinking thing that's a problem. And not all things we cling to need to be abandoned. It's the clinging we drop.

Thank you. So I just got that. I think partly what I'm asking about is how much it has to do with right effort.

Yeah, that's a that's a lifetime. And you said you've been benefitting for this for a long time right. Figuring out right, left, right effort goes on forever. You'll never get the right effort. Finally, right. Goes it'll shift so part of the is like a surfer, right? So I'm going surfing. Finally. I know. You know, now I know how to ride the wave and not do anything but just be still, you're constantly adjusting, right? So the right effort and meditation, mindfulness is constantly changing, adjusting and, and after a while, it's kind of fun. Well, I hope this was useful for you gave you some maybe inspiration about this prak practice and maybe make it helps us text, which can be very dry, maybe come a little more alive and maybe see how it's more relevant. And as we go through these different exercises, I hope that it's shows you a little bit or teaches you or highlights for you, ways that you could cultivate and develop a heightened sense of awareness and why you might want to do that, why it would be useful for you. So in the meantime, breathe, feel and relax. Thank you. tipitaka