

2019-05-06: Foundations of Mindfulness

Part 12 - The Six Sense Spheres

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SPEAKERS

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So continuing on the theme of the four foundations of mindfulness. One of the approaches I have for teaching about this very famous text about the Buddha lays out the practice of mindfulness is to see it as a journey, that in a variety of ways in different ways through the text. It describes the progression and deepening and development of mindfulness. So it's not just a matter of being mindful of what is, but being mindful of what is done carefully and fully involves a chain rules, a series of changes, subjective changes in the person who's doing the practice. And as part of that those changes are changes in how we perceive the how we actually see what's goes on. So how we perceive our present moment experience is not a static thing. Like once you see it, you know, that's it, okay? But actually, as the practice deepens, we see our experience in in different ways. And some Buddhists would probably say in deeper and deeper ways or more penetrating way. So describe this journey and kind of metaphor for it. I want to tell you about a journey I took some years ago, I spent a couple of weeks traveling in Spain walking in Spain on a famous walkway called the El Camino two pilgrimage route and hiked over the parodies and down into the plains of Spain. And, and good part of it is in the countryside, and it was beautiful countryside, that coming down through the Pyrenees is very peaceful, a lot of trees and, you know, not much buildings and things and kind of in nature. And then you come down to the plains and there's a lot of farm communities but there's a lot of space and for Sand hills and, and, and there can be you know, wouldn't go could go a while and even that that's not seeing anyone and then every maybe a couple hours you come across a teeny village if you're lucky and had a kind of coffee shop and then you know you've walked back into the fields and further or the hills or wherever you went. But then at some point we came to a small city called pump Alona and this pilgrimage route goes right through the city. And so as we started, at some point, we were in the countryside, and at some point became clear there's a little bit more buildings a little bit more, you know, a little bit more buildings and golden more signs and a little bit more something. And as we went further, there was more buildings and more signs and more traffic and more roads. And after a while

we weren't walking on dirt paths anymore. We were walking on the sidewalk. In the crowd is it clear that the pilgrimage routes were On this sidewalk there's signs that show where he's supposed to be supposed to go. and then you're getting deeper and deeper into the city and reverse which is you know, lots of apartment buildings and residential areas and stores and you have to kind of look carefully for the signs because you have zigzagging around corners and sit you know, cityscape and you get closer and deeper and deeper into the city. It gets more acidified, more busy lots of people you know the countryside you see someone you say hello, in the city, you see all these people and you know, you can try to say hello to all of them. They think you were strange. And you know, you've noticed a lot of people and a lot of cars and our traffic and a lot of activity and there's a lot to track and be careful for it's like where are we going? Where are they? Where's, where's this? There's little signs around medallions on the sidewalk or in the walls. You have to look for these medallions and see where the trail is and where are they and people are buzzing around and then you have to deal with traffic lights and honking cars and you know just you know you know you probably know the whole you can imagine hope six city kind of environment busy busy thing and then we stayed in price smack in the middle of town and then one of these hostels they have for pilgrims and that was nice there were probably was mostly it was religious hostel and it was probably there was one very big room that maybe with bunk beds and maybe maybe different floors kind of like terrorists or something but it was a very big room. My guess is at least 200 people sleeping in this room. How would you like that sleep 200 people in your room with you. and

I used to live by the ocean and you know you have this night, you'd have that Waves you know, you feel the waves coming crashing and the beach another one comes Well there we had snoring and it seemed like they were synchronized synchronized story because these waves would come quiet you know and waves would come by it it was great because it was it just felt that I felt like a natural force isn't this is this is something of nature and so now I feel very comfortable around snoring just it just you know another manifestation of our natural world showing itself and so if you have trouble with snow some people snoring should go to El Camino and stay at the hospitals and so anyway so then next morning we got up and we you know we were going straight through town so he could be continued from the middle downtown out and it didn't take too long. You know, we could walk and then got thinner and thinner and less cars more space more blue, more greenery then some fields and then more buildings and then fields and more. And then we got out and it got more and more quiet and peaceful again and less cars and then we were no longer on the road we were on paths finally and in the woods and, and, and after a while I could see my relationship to myself changed. I could hear myself, I could hear myself think and be aware of what was going on. I wasn't like, constantly trying to figure out where I was being and kind of be outwardly focused about what's happening and what's going on. And then I would go by store windows and you know, that's looks interesting and or I would see you know, ice cream stores and then spending half an hour debating I should I shouldn't have ice cream and you know all these wonderful external things to be concerned about, that the city just provided lots of things, but then and we were there also setting up for the bull run when we were there. So that added to that You know, the mind thinking about bull runs and, you know, anyway just a lot less right once but once we got out into the countryside again, my mind got quieter, I was less thinking

about all these things, I could hear myself think I could track what was going on for me. I was more acutely aware of my surroundings in a very different way. It was kind of kind of very comfortable and nice and beautiful to be there, rather than mind being fragmented and jumping around and tracking so much and trying to figure out so much and think about things and whatever I was doing in the city. And so it was a journey from a quiet country escape with a quiet, settled, walk and then getting busier and busier and busier, and then the next day kind of getting quieter and quieter. So that's a little bit how meditation from going to admit how some of these aspects of this text describe the process of meditation. What we're talking about now is the very end of the text which is has five extra sizes, called Mindfulness of the Dharma, um, I like to think of is mindfulness of the truth. But it has to do with mindfulness of a lot of study with mindfulness and mental processes, that we have mental activities, and those mental processes that we all have, that when overdone can lead to bondage being caught, and those mental processes that lead to liberation, to freedom. And they and, and so there's three of them that lead to bondage. And if you notice those, if you look at what the subject is of those first three exercises, it's a journey from being in the active course city, you know, where the mind is lots of activity, and then to acquire state to quieter state simpler and more into the natural world and natural place, kind of. So the first of those three, which we covered a few weeks ago are the hindrances and the hindrances are make Major preoccupations that we have, that require a fair amount of imagination, generally are thinking about things. And, you know, kind of thinking about things concerned about things. So things like, scent being preoccupied with sensual desire, or with sex or sexuality or, you know, all kinds of sexual pleasure. Sometimes that can be pretty innocent and simple. I mentioned ice cream stores before. So some of you are now thinking about that,

maybe. But, but you know, it's not uncommon for on retreats, meditation retreats, for people who come to talk to teachers about their experience, will talk about how they're spending an inordinate amount of time in sexual fantasies. How do you break free of that? How do you stop doing that? And, and that's an example of sexual fantasy that we that people don't want to be involved in is an example of something that's relatively coarse. It takes a lot of imagination. It takes a lot of You know, you know, ideas and you know, it's a rather complicated thing to be doing. Second one is ill will, and Ill will usually just doesn't happen for no reason at all. It usually comes with stories and ideas. And he did she did we all did, you know, how could they, and it's impossible a complicated mind to be caught up in that then people who get caught up in these hindrances, there's five of them, tend to spend a lot of time in their thoughts. And that's one of the reasons why it's we're trying to quiet that part of the mind in order to get into a deeper, you know, quiet, deep insight. And so the first exercise is to work through those and to let go of them so that we can get quieter as the coarser preoccupations of the mind quiet down, then deeper and quieter or more, some more, you know, maybe deeper, simpler things and In the Buddhist analysis, deeper and more powerful but usually a lot simpler has to do with self identity issues. Very simple modifications with I my body I my pain the pain is me, I'm you know, I'm this or that I my feelings, I my views and opinions, that's who I am. And so there's a way of identifying or seeing these things as representing who I am. That doesn't involve a complicated story. It's a very simple kind of almost like a one to one identification with something. You know, the I had toe surgery some years ago, and, and so I have a scar my big toe. And I could imagine that I, you know, I will always want to

have socks on Because, you know, I don't want anybody to see I have this scar my big toe, and they're gonna ask questions and probe into my life and, you know, and, you know, so this, this scar is, you know, identified somehow says something about me identify as part of me and then how people see me. And so I could it's not very complicated just like I just keep socks on you know so I've identified with something or, making an equation or using to represent me and so some of these things that we identify with are more complicated Of course and other times, but some are relatively simple and the simplest one but often the most powerful one and some people take it as being almost a deep spiritual state is to identify the self with consciousness and that's who I really am and Consciousness is relatively simple, doesn't involve a lot of story, it's more of a felt sense of a presence of awareness, as opposed to something that's been constructed or made up or, you know, that is more complicated than that. And, and so, this moment of identification is a quieter, simpler activity may be more powerful than sometimes in these hindrances. When those quiet down as meditation gets calmer, then it's like getting further out in the countryside. And now we're into the place it's more natural, more of the you know, in the in the natural setting where it's simpler, and we're in touch with and natural elements of experience in a very simple way. And, and it's can be much more pleasant, enjoyable, to be present now because it's not complicated. It's not he said, he said she said, it's not these stories and ideas is not presentment Just a very simple moment to moment experience of sense data sense experience. And the reason I tell I made the story but walking in Spain and in this journey from more complicated hindrances to identification to now to just sense experience, is that if we just talked about being mindful of sensory experience in and of itself, when there's a sound just know, hearing when there's this sight, just know, seeing,

you know, not what am I hearing and what kind of car was that? Was that a 54? Chevy? You know, or, you know, the more you know, or what's, what's that site, you know, what's that? What am I seeing, and then we're analyzing it and thinking about it and wondering where I can buy that myself. That just just seeing, just tasting, just smelling just tactile sensations. Just very simple. The simple experience without analysis without interpretation, without data before and after, the immediacy of the census data that goes on. If we talked to if I talked directly about that some of you probably would get bored, you might already be bored. Some of you might get bored, and think that it's, you know, just so dry or so foreign from our lived life, that it's like we it's just not relevant to what, you know, why should I do this be this simple. But when you follow the path of deepening and quieting the mind, and then the mindfulness gets stronger. It actually feels quite exquisite. It's, it's so good. It's wonderful to have the mind under your own control in a sense. When you have the when the hindrances are control, you're not in control, you know, you're, you're in bondage, you're caught up, you're, you can't use your mind as an instrument of attention and to be in the vise grip of it. A vacation which some people are, can be very painful in many ways and, and to have these things kind of quiet and soften and not bothering us anymore is really nice. It's a relief. It's peaceful, it's calm, and so in that peacefulness and calm now, to just have the simplicity of hearing the wind or seeing a sight or feeling a sensation in the body or seeing a thought arise, and pass without doing anything complicated about it, it just feels so exquisitely feel so nice. It's like, wow, this is a relief. And it's feels maybe as nice as going into for those people who like to do it, going for a walk in a very natural setting. And it's very uncomplicated

with human civilization. It thinks it's simple, and sometimes people find their minds get simple. When all the humans civil, civilized things are not kind of stimulating them and into The world of thoughts. So then another angle to talk about this third exercise having to do with a sense data. Sense experience is a story that goes back to the time of the Buddha, of a religious teacher at a time with a Buddha, who was called Bahya of the bark cloth. It seems that he, as an ascetic, he pounded some kind of bark to make cloth out of it, and that's that's what he wore. But he was a renowned teacher in his area, and he had many students. And he seemed to have been a fairly decent person, honest and self reflective. And, you know, he'd probably done a fair amount of practice and he had come to the conclusion that he had experience the full possibility of liberation. He had In his practice, he had his students and Eve. But he wondered if this was true. And so he kind of asked a question of privacy of some physical trainers at night or something. He asked himself, is it really true, you know, that I have attained full liberation? And back in ancient India, they had these DevOps, these, these, you know, Gods floated around. And so they've got this they've heard what this guy was thinking. And the devil came over and said, Nope, nope, you are not fully liberated. You're not even on the path to liberation. And, and so the guy asks the teacher as well, who is celebrating who knows the path and the deity said, The Buddha and the Buddha is in sobriety in the serve, serve as a call to Varanasi. And

so, so the guy, he's takes us seriously, he doesn't defend himself. He doesn't get angry. He doesn't feel like you know, you know, what is this Deb I know, I'm enlightened, you know, he doesn't have to concede he's no someone else. So he goes, he goes, it takes he's on his own. He lives on the coast of the coast of India to Varanasi. It's not it, you know, and the text says, He traveled, I took him one day and night to travel there. So that's kind of a miracle. But, but how I understand that it's a kind of a folkloric way of saying, he just was intense. He just went with nothing, you know, nothing stopped him. He just went to you know, and, and so he showed up at Sati, or a Nadi where the Buddha was, and just as the Buddha was heading out for his morning, alms round to get food for the day. And, and it's not a, you know, a good time to get teachings from the Buddha. But he was so determined he was so serious. It was a serious, mature person, spiritually mature, wise person who thought this is this is the most important thing. And, and I think some teachers really appreciate when people come with a real sense of seriousness and purpose in my engagement in this practice is the most important thing I have. I'm doing and this I really have a question here. So he asked the Buddha, can you teach me the practice that leads to my long term happiness and freedom? And the Buddha said, by here, this is not the right time for me to teach you. And so but he says, Yes, but can you please tell tell me, but it's not the right time. And then a third time but he said, Can you please tell me the path to practice? And now when you ask a Buddha three times the custom of India is Buddha supposed to answer. So the Buddha gives that gives him a very brief very pointed and powerful teaching because he has to get breakfast you know, so it's so you get this pity thing that's almost like a, you know, an enigmatic almost perhaps, but it's a in this particular passage and I'm gonna read you is one of the most common passages from the sutras read by bypassing the teachers. And because it seems to, for many teachers, what's being pointed to here really represents a core essential aspect of insight practice. So here, here's what the Buddha said to buy here. You should train yourself Thus, in reference to what is seen that there only be the scene in reference to the herd, that there only be the herd in reference to

the sense that there only be the sense in reference to the cognized, only the cognized that's the first part this is sometimes people only read this part. And sort of explain that a little bit is in the scene, that there only be the scene. So I've see this glass here. And if I'm just seeing the glass, I just see a glass, the simplicity of the glass, and I'm not thinking about what store it came from and how it can get this kind of glass for home and this is a very nice glass and I wonder who I talked to at IMC to buy it. And you know, I'm sure that they're willing to sell it to me if and I'm going off on this Engine right? And, and stories and then I realized I didn't bring my wallet, I don't have money and what am I gonna do? Can I make an IOU and, and I'm far away from the glass, you know, but to just see the glass and not make any story not to have any desires for it or versions towards and you see the glass fourth class when it coming out, strong meditation, the mind it's very quiet and very still, and it's not thinking a lot. And you look at a glass like this, it can look like crystal, it can look so beautiful and amazed and like shiny and the you know, the clouds over the eyes or, you know, all the thinking that kind of clouds our perception has been reduced. And it's just like, wow, that's beautiful. And just the glass in the glass for the class. no complications, no interpretation. No, for and against it.

Same thing when the herd in the herd Let there just be the herd don't make it more complicated. If there's a sound of a car outside, it's just a room. Just let it be the room and then and then you know what to analyze the sound or you know, get upset because that clearly was not an electric car and Don't they know about climate change and you know, in mind goes off right? And then it's gotten complicated, just to sound Nothing more, nothing less the simplicity of just a sound, the sense to means the other senses and, and then the cognized is is just a thought an idea arises in the mind and just know the idea. So if I think about, you know, I don't know if I think about I have thoughts about water because they just don't big glass with the water. And I just recognize Water, water thoughts. And, and I just don't do anything with it, just just see it for what it is. Some of you heard me teach the difference between thought eating and thinking, the mind thoughts. That's what it does, it pumps out thoughts. But the thinking is when we get involved in the thoughts, we do Association, we react to it, we get involved with a thought. And then we get involved in a chain of thoughts that are connected, that I call thinking, to just allow the cognize to be cognize you just have a thought arising leave it alone. You know, it's you know what it is? Just leave it alone. So that's the that's the first half of his Buddhist instructions to buy here. Why is this so important? I mean, I mean, this seems pretty uninteresting, there must be more sophisticated things to do in the world than just in this Seeing just see the scene. There are more sophisticated things in the world to do for sure. But that doesn't mean we should do them always. There's this sometimes simplicity is the way to the heart. Simplicity is the way to the deeper places inside of us. In particular, what we want is to shake free or uproot, from the mind and the heart. Its attachments. As we go deeper and deeper into the, into the heart, we see how much we're constantly interfering and wanting and getting and constructing and, you know, being for and against. And when we're sophisticated, involved with complicated, wonderful things like political philosophy, it's hard to see, you know, how much the mind is actually operating and opinions and ideas and preferences. And so to really start seeing how this works, so that the unhealthy activities of the mind can begin to be uprooted. Things have to be pretty simple, pretty simple. And so, this is not just experience seeing in the scene for its own sake, but how it supports a deeper liberation deeper

freedom and deeper understanding. So, then the Buddha goes on doing this keeping it this simple that is how you should train yourself for when for you, there will be only the scene in reference to the scene, only the heard in reference to the heard only the sense in reference to the sentence, only the cognized in reference to the cognized then by here there is no you in connection with that. There's no you. So, if I see the glass as just the glass There's no independent of any ideas that this is my class or I want this class or, you know, this. My status is a Dharma teacher has a lot to do with how wonderful this classes and I want to hold it up. So you recognize how great I am. That's a lot of me involved, right? So if he just allowed the class to be the glass, the glass is the glass without any reference to myself, it just the glass, simple. So he says there's no you there in those things. For some people who are caught up constantly in selfing, all their thoughts are self referential in nature. It's a relief, to profound relief, not to be always selfing about everything identifying and concern seeing everything through the wind the lens of me myself in mind.

So to training in mindfulness to learn to Just be very simple and experience the moment moment sense data as it comes in at the sense doors and we learn a lot about our identification we are about the ways we can't do that because we get involved in wanting and not wanting and selfing in relationship to it. As we see that and then we can begin to be mindful of it. Not to see it as a fault. But see it as something to be mindful of. and mindfulness helps with quiet down more. We get less caught by it and less involved we don't feed it so much. Then so there's no you in connection to that those things sensed heard seen. When there is no you in connection with that. There is no you there in those things. When there is no you there you are neither here nor In between the two. So there's the glass. I'm not in the glass and not not, there's no thoughts about the glass and me just as the glass. If I'm not, if I'm just letting the glass be the glass, there's no glass and there's no me relationship to the glass. No, no me in the glass. But in that very simple experience of the glass. There is no eye here either. We can be self reflective And so yeah, of course, I'm here looking at it. But in the moment, a moment experience. There's no construct, no thought, No idea, no sense of I'm here and the classes there. Most of the times human beings are caught up in subject and object thinking. If we don't have not required to be always thinking is subject and object. I'm here and you're there. just you know, it's a way of organizing our reality. But, but to have a relief from that and stuck doing that, to see that it's optional, to see it's a construct allows us to kind of maneuver and in the world of self in a freer, easier way and to put it down when it's not needed. So, there is no you, here there in between. Now here comes to the punch line, you know, that powerful statement in the end, just just this is the end of suffering. A lot of suffering has to do with finding self, being attached to self, having ideas that come out of the self and wanting something for the self from being and to be able to just be in the simplicity of the sense experience. Not positive self are caught up in itself for wanting a self or doing anything. Me Myself in mind can end it can really let the mind relax in a very profound way. So there's no suffering. No, this translation that I read from here uses the word stress rather than suffering. And because one of the primary sources of stress of suffering has to do with a constellation of ideas connected to me myself, my mind, if you look at it. So we have here in this but he has story, an emphasis on just being with a sense data sense experience in radical simplicity. Now in this society, there's four foundations of mindfulness text, what it says there is we should notice there is the I saw

object. There's, there's me looking, there's the glass that I'm looking at. And then between the two, there's a term which if you tell you the Pali, the ancient Indian word, it can sound like a technical word. But it just means I'm not, you know, knotted up like a tangle. So there's the glass, they're seeing it. And then there's the tangle, the way I get entangled with it in between, you know, it's nothing in between, right, but, but it's kind of, I don't know, metaphor kind of seems like work. So I'm seeing the glass. I'm here, there's looking at the glass. And then there's me thinking about, this is the glass that I need to have at home. I have enduring happiness at home with this glass. And how can I get it there must be some ethical way for a Dharma teacher to

get this class out of the Dharma center. And get it to my home. And how can I do it and also maintain my status as someone is supposed to be relaxed about these things, you know, and I am entangled now, you that's the knot. Okay, my attachment. And so what we're asked to do here is to notice the simplicity of seeing the object and seeing it and if when when we start kind of seeing much more the simplicity of it like that, then it's easier to tease apart the tangle than not how are we relating to what I want what I don't want. That's that's in between. and then the text says that, as you know, you should know this how, how you should recognize when these tangles arise when there's no no tangle, no entanglement you should know under Stand when you get entangled, to really see it. And when the entanglement disappears, you should know that it's gone to be able to recognize what it's like to have the perception be very simple without being caught caught up in what you're seeing, or hearing or thinking. And then it says that we should also know how we should also know what is they letting go? That lets the tangle go away. So there's a letting go process that goes on, not just simply watching. But once we recognize the tangle, there can be a letting go. It can be done consciously. And remarkably, when your mindfulness is strong, and you really see what's going on the mind lets go of itself. And that's a beautiful thing to not feel like you're always the agent. The subject has to do things but To casually watch that there's a natural process of the mind, or things that go with themselves when they're seeing clearly enough. It's a very important step in this process of mindfulness. Because it's always about me letting go, it reinforces me as a subject and to have the experience of no subject just awareness and then watching a process of things dissolve that attachments dissolve is very instructive. and then when you know that, that tangles entanglements that had been abandoned, will no longer arise again. And that's kind of like the promise of Buddhism. You don't have to go through this process over and over and over again. You could actually uproot or cut off some of these tangles so that, you know they never come up again. And you kind of know you recognize Oh, will never come up again. I don't know why I'm thinking about it now. But I remember one year, I was teaching a retreat up here in Chicago. And that for a number of years in a row, and there's a woman who came back a second year and said, Gil, that retreat last year was really great. I was changed, and I've stayed changed. How have you changed? I'm no longer cynical after that retreat. No more cynicism. Cynicism does not arise. Isn't that pretty? Cool? So anyways, that's that's the kind of the direction we're going is that to actually recognize these things come up again. So the so from so one of the reasons to let go of the complicated world of preoccupation with sex, and resentments and so forth, is so that we can really deal with the deeper issues of identification sometimes Things like sexual sexual motivation and resentment have a lot to have their basis in identification. How we identify with ourselves in certain

ways. When those quiet down and we begin appreciating, we can just stay with the simplicity of the moment. Hearing, tasting, touching, seeing tactile experience, see the thoughts see the movement of the mind just, and not to make anything with it. not make any stories interpretations. Experience, a moment, a moment, almost as if there's no past and no future. Because past and future don't really exist. They're figments of the imagination in a certain way, you can't you know, you can kind of touch the present moment, you know,

but you can't touch the past only through your memory. And the future. I suspect that a good percentage of you of you here have as poor, poor capacity to predict the future as I have. I can't tell you how many times I knew what was going to happen. And I was all afraid or concerned or nervous about it based on some image, and then it just didn't happen that way. So to have no thought of the future for in meditation, maybe no thoughts of past and just like each experience, be there in its pristine simplicity, a sound taste the smell, a sight, a thought. not picking it up, not getting involved, not being foreign against it, not using anything that happens in meditation, as fuel, to criticize yourself or to feel bad about yourself in any way, it's just a phenomena. It's in its nature. Its natural phenomena arising and passing coming and going and getting close to that kind of simplicity. We start becoming more acutely aware of the tangles the way we get do get caught up. And when you're caught up when there's a tangle, let it just be the tangle. Don't have to don't get seduced by the by the attachments that this deserves. Thinking and analyzing and selfing and you know, using it to beat yourself up to so just a tangle I'm there's attachment. It's not a crime. And you get the simplicity of attachment, the pristine simplicity of attachment. Oh, this is what it is not pretty cool. No before no after just an attachment and then we Seeing these entanglements and that that allows for a process of letting go abandoning, and that the band then can go deeper and deeper. So this is actually a quite a profound part of this mindfulness practice. And the journey can be seen as the whole journey we've been doing since January, of the Sati. putana can see as a journey that allows us to develop the strength of mindfulness, a strength capacity to be present, to allow us to be that simple, to just be with the sense experience that arises the simplicity of each moment, and to help us recognize how we get attached and entangled, and then learning something about letting go. And the more we let go and do this process, then that opens further natural process up and that is called the seven factors of awakening. And it's A wonderful kind of reciprocal thing where as the attachments decrease, these are the crown jewels of Buddhism in terms of the most beautiful sublime states that Buddhism teaches. Rise become stronger. And so it's what part, you know, part of the carrot that you're dangling is, you know, if you could, you know, you can if you just if you just let go of some of those attachments, there's some pretty good states that come along. So it's just Just you wait. So next week, I'll talk about the seven factors of awakening, and these 710 beautiful states of mind that are associated with awakening and the path to awakening. And now that really helped this process along of learning to let go of the entanglements. So, I'll end with this encouragement that as you go through this week, you might want to consider look for opportunities to see, you know, find a safe time situation where you're content enough, where experiment with it, seeing how simple you can be with the perception of what's happening in the moment. No past no future justice, and see if you can kind of begin teasing apart the entanglements. So just the simplicity of the experience, in and of itself, no story, no interpretation, just

the natural world appearing and disappearing. And instead, you know, study that and see what that teaches you about yourself that reference point. So, thank you very much.