

2019-05-27: Foundations of Mindfulness

Part 14 - Constant Change

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SPEAKERS

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So we're getting near the end of this series of talks I've given on Monday night, since the beginning of the year. And the talks are on a particular discourse, the color, the color discourse, particular text teaching that the Buddha gave, supposedly called the four foundations of mindfulness. And there's two versions of this text. There's one that's in this book called The middle length discourses of the Buddha, and one that's called the long discourses of the Buddha. And with that kind of name, the as appropriate the one in the long discourses is longer. And, and it's longer because what's been inserted in it is later commentary. So There's, you know, Buddhists have been making commentary on these ancient texts from the time of the Buddha till today here in Redwood City. And so but some of that was becomes more important and was preserved in books or preserved and then got inserted into the text to make it longer. I prefer the shorter one, and maybe I'll explain why in a few minutes. But in both of these, there are 13 descriptions of mindfulness practice areas in which we can bring our mindfulness and, and this evening we're at the last one, the 13th. And conventionally, it's called Mindfulness so the Four Noble Truths, so that's often considered one of the most important teachings of the Buddha. However, in this shorter discourse, and the shorter version in the middle length discourses, there's no reference It being called the noble truths, and which is think a little bit significant to notice. So we're coming at the end. And one of the things I've tried to teach here during these months of doing this text is that it describes a journey that you undertake, and that meditation can often be seen as a journey. Buddhist practice is a journey of transformation and change of some form or other. I think most people wouldn't meditate unless there was some kind of change from their ordinary, everyday life that was meaningful for them. Some people, it's simply the change of being present for what is in a more heightened way that's seems very important to be present and clear and honest and see what's going on is for some people, it's transformative and just That's enough, there's not be any other change. There's a kind of freedom that can come from just seeing things allowing them to be just to be clear about them. And now this is why I think one of the great pleasures of

mindfulness, if you can discover it, that an act of mindfulness clear recognition of something isn't itself a form of freedom. And so you want to pay attention to notice, not just what you notice, but how you notice what's going on in your mind when you're paying attention. When you're bringing attention to something. Are there ways in which we pay attention to our world that has clinging or craving or wanting or aversion or judgments or preferences that come into play? Is the way that we notice have a lot of self concerns health, preoccupation as part of it. And other times we discover how to pay attention be aware, where there's very little self self preoccupation, self concerned, self aggrandizement, self diminishment. There are two Who can learn to be present and attentive? It doesn't seem like we're chasing and wanting something and trying to fix something, trying to improve something trying to become safe trying to run away trying to make it a self improvement project or whatever. There are times when just a simple just act of being of being present of being attentive, is itself satisfying and meaningful. Are there ways where it's free from all this extra stuff? And does it feel good? What some practitioners will point out is that if the ability to pay attention is clear enough, centered enough nonreactive enough, not mixed up there, all this kind of extra stuff. It actually feels like there's liberation or freedom in that there's an ease or peace in that and to taste that doesn't require anything to change. So in terms of a journey, it's a very short journey. It's a journey just wake up in the moment, this is how it is. But for most of us to really taste the full potential of freedom that's possible for human being. It's a slow process. It's a process of certainly self discovery and understanding what we're doing, to understand the degree and the intensity to which we are not necessarily not always so free, that we are caught up in our concerns and our emotions, our thoughts, our beliefs. Our preferences are, you know, and, and we can see it a little bit how this works and, and to develop this self understanding. If you sit and meditate and you discover that how much you're pulled into the world of your thinking. If you're able to just sit down and focus on your breathing and your thinking mind gets completely quiet And you can stay with every breath for the 45 minutes and not go off into thoughts once you're doing good.

But if it should happen, that your mind wanders off, you know, maybe today's evening, maybe it wandered off once or twice, maybe you're almost right. And that some of that represented that you weren't free. You weren't you were wanting to be present here and not drift off in thought, and your mind drifted off. That drifting off represents some kind of force inside that where something inside is not free to be present and clear and open. We're caught in something. And sometimes we can see by meditating some people learn how caught they are, how intense their preoccupation is, their fear their desires, their wanting their preferences, come into play. And for some people First time they see that, and sometimes it's very discouraging. Sometimes it's you know dismaying to see it. And sometimes occasionally people think that they're going backwards spiritually. I used I was fine before. But now that I'm paying attention, it seems like you know, I'm a mess. But that self understanding and self knowledge is necessary. And for this journey, because that's the material in which we're working with. So we're seeing ourselves clearly what's happening. And that that's the beginning. And so rather than being dismayed or discouraged by it, what we end with the instructions that I'd like to give is that you should actually be encouraged by it. Say, oh, so this is what I'm up to. This isn't this is what goes on my mind. This is what happens. Okay. This is what I have to work with. If I want to find some way to be

at peace in this world. And the advantage of doing this inner work of discovering what needed inside to come at peace is that that's portable. And that's something that you can learn the skill of, that you can bring to all kinds of circumstance. If your strategy for being at peace in the world is to rearrange the world, you're going to you can be successful for brief periods of moments. But the world is going to need a lot of rearranging if what you want is to buy in peace in this world. And the chances of doing it for any any suspension, suspension amount of time, are probably pretty close to zero. So, I like this little saying that sometimes what people strategy is for finding peace is really rearranging the deck chairs on the Titanic. You know, that's not gonna Make you safe. So the idea is to be able to turn the attention inward and, and somehow change, transform, liberate what's on the inside. And then you can carry that inside that mind, heart that you have in anywhere you go. And you hopefully bring this freedom with you, you bring this peace with you. And the world doesn't have to be fixed all the time, in order for you to be at home in the world or at peace in the world or at peace with yourself. So these four foundations of mindfulness then has a lot to do with this turning attention inward, strategically, for purpose, not to turn away from the world once and for all, but to kind of turn inward, so we can turn ourselves inside out, become freer, and then come back out into the world in a freer way. So strategically, we're going closing or in meditation. When we close our eyes, we're going to pay attention to what's here. Much more than paying attention to the world around us what's really going on here. And so the text then describes a series of areas in our life right here that we can pay attention to. And I like to see that see these four major areas that describes as being part of this journey to get deeper and deeper into the heart of what makes us tick, the heart of the operating system that runs us. Most people will say that you know, their body sensations to their body, their breathing or their body. As important as it is. It's not really the core issue of freedom and liberation and peace and happiness. But the body is extremely important kind of piece and piece of the bigger puzzle. So it begins by paying attention to the body and really becoming familiar with your body, learning how to be centered in your body to become in your body. And that's a very important part of Buddhist training with being grounded in your body, you're grounded in the present moment, your body is always in the present moment, your mind not might not be. And so if you keep connecting to your body find a way to be in the present. And slowly meditators learn to learn how to be present, continuously, much more continuously here and now for this experience here. And then there's this category called feelings, which has to do with a feeling tone, quality of the, what we feel here. And then there's the mind states, that kind of the moods of the mind that we start to notice things a third category. And the fourth category are these deep inner processes that come into play, either which keep us keep us in bondage, which is a Buddhist kind of word for being caught and not free, or what comes into play either as we become freer or which sets us Free. So last week the discussion was about the seven factors of awakening. As the mindfulness deepens as we start being more and more in the present moment, and we're not being the mind is not hijacked by greed, hate and delusion hijacked by a version of ill will and doubt. But you're able to really stay present for the experience. There's a kind of releasing of energy in the system. upwelling of these really beautiful qualities called the seven factors of awakening. And they're called factors of awakening because they're preparing the mind for the experience of awakening. Which in some understandings is what what can happen now in the 13th description of the practice of what's conventionally called the Four Noble Truths. And so there's a

whole process here a journey, getting in touch with themselves, learning to be present, learning what's really seeing with really what's happening here, seeing what's happening in the, in the mind, seeing what goes on how we get caught seeing how we get free set, setting loose these beautiful qualities of mind of including joy and tranquility and equanimity concentration, and really have them be part of our companions, to be here and familiar with us, our friends or support these wonderful qualities, that comes as the meditation matures and develops. And then with that as a kind of a nice foundation and nice context a nice kind of atmosphere for the mind to be in, then the mind can have a sense of ease and relaxation, softness, that makes it ripe for this thing of called awakening. So the seven facts so before again, before I introduce this 13th exercise that description of what we're mindful of that leads to awakening, a form of awakening is I want to go back to something I talked about many weeks ago here, which is the refrain in this text, about 13 times, it has a same that'll refrain, like refrain of a song, repeating exactly the same text over and over again. And when I first started reading this many, many years or decades ago, this text, I thought refrains were boring. And you know, it's boring to read the same thing 13 times. And so I thought, because it was boring, it was unimportant. And so I just skipped over it. And it took me about two decades to really read that refrain, and say this is important. Maybe in fact that they're repeating it 13 times is maybe because it's the most important that they really want to make the point to get across to you. So I'm a slow learner. So it took me a long time to Understand how important this was. And, and, and very simplistically, it offers kind of four phases of this journey. The first is you want to whatever you're paying attention to, you want just cultivate and be aware of it, in and of itself, both as it is here, the body feelings that the mind states, so forth. Just know it for how it is, both internally and externally, just in all ways that you can experience it. As we center and deepen in it, then at some point, we start noticing that our experience, come and go, the changing nature of things, and everything that you can possibly experience meaning the way that you perceive it, the perception itself of things, is in constant and changing and to start really tuning in to the seeing, the experience comes and goes. You're sitting peacefully minding your own business. And a thought arises, it wasn't there before you see that it comes. And then you see that it goes away. Or you have a thought train that goes on for, you know, a few hours. And you'll think you'll never stop. And then at some point, it's gone. And you've seen it go, it's passed away. But then you see it more momentary, you see a thought arise, you don't get involved, and it passes away right away. Or you see a sensation come and it goes, maybe it returns but it comes and goes again. But there's, as the mind gets quieter, it sees things begin to rise and pass. This then leads to the buy in and be able to do that in a regular way. settle in and be able to see that just just enough for knowledge and mindfulness. knowledge and awareness is what leads to the liberation, which is the tradition calls Not clinging to anything in the world. So not clinging to anything whatsoever. Now why is it that this experience of things arising and passing is so important? So here's I'll try to do this through some analogies. Maybe it's you know, enough of you have had the experience of being somewhere like watching your river watching the waves at the beach or watching the wind be the wind in the trees or they're just laying on your back on the grass and watching the clouds go by where there's some kind of something in moving like watching a river or stream go by. And it can be extremely captivating to watch it. Some people it's watching a fire, people can watch a fire for a long time. And then in a country of Norway, they have a slow TV like they and one of the messages they just sometimes just play the fire fireplace and

people's sit there and watch the fire on TV, you know, because they know about, you know, slowing down. So just to watch a stream go by can be very relaxing. And I think one of the reasons it's relaxing something about the constant movement, where the where the, where the mind is absorbed and, but it doesn't, it's pulled out of its usual everyday concerns and preoccupations, and and conceits and self concerns. And it kind of pulls the attention. But there's nothing really there you can grab on to with attention, you can't fixate on anything because it's moving and shifting and changing. And so to be present to watch something has changed. You can't grab onto hold, but you're absorbed and watching it. Some people find they get very peaceful and sometimes they get absorbed into it. And it's just like really a special holistic kind of experience they can have. Now, here's the other analogy. You're walking And you're going across train tracks. And so you're standing on this side of the train tracks, you need to step over those, you know, two rails that the train tracks, but you know that trains are dangerous. And so you start thinking about Wait, I don't know, I have to be really careful. These trains are really fast, they're really big. And you start thinking about how big they are, and how much weight they have, and the speed they look like look like if they splattered you and certainly these trains are dangerous, and there's no kind of, you know, crossing guard there to help you out and, and you imagine all the scenarios that could happen that if you get hurt by the train and you don't have insurance and how are you going to end up you know, doing a nice thing for Father's Day if you're not there to you know, and, and it's like your mind gets lost in this world of you know, trains and accidents and it gets absorbed and all this danger and trains you Trains and, you know, you wonder what kind of train is going to hit you and, and, you know, is it you know, steam train or electric train or do they still use coal and, you know, you're like, and the meantime you're like there for a long time, and you don't even notice that there's number of trains that go by, you know, Trina but you're so absorbed in these thoughts, you know, and you're there for hours, you know, no, you because it's so captivating because you're afraid.

And finally, after a few hours, you get tired of these train thoughts and you finally wake up and say, Oh, I'm supposed to cross the train tracks added and you hear a train coming from the distance and you look down the tracks and sure enough that there's a train. The train is coming, it's arriving. And you watch it takes a long time to come on. It takes a long time to come it's really far away but it comes comes louder it comes and finally it comes in because right by you Then it goes, look at that ago that's far away. And you'll see it come and you'll see it go. And then it's go, you see, well, maybe I can step across. So simple, right? He's to see the actual seeing of the train itself is very different than being absorbed in the thoughts of train. And the stories of train and what's going to happen to the train what the trains mean, and why there shouldn't be trains and should be more trains and, you know, the mind can get in that world, right? There's a funny way in which or kind of peculiar way that the mind in fixating on particular concerns can make things seem permanent, or semi permanent or so I've had the situation of feeling depressed, and feeling like always depressed, be depressed. And if I look at my mind every time I think about about myself, I'm depressed, so I must be always depressed. But I don't notice how many times I'm interrupted by reality, you know, you know, something happens, you know, there's a loud sound outside and for that moment, I'm not depressed. But as soon as I noticed myself again, I'm depressed. You know, and so it seems like you know, but anytime I'm thoughts about

depression, you know, thoughts about how terrible things are, you know, probably not the best example but but I hope they get the idea that thoughts are permanent. Those of you who read Plato know Plato, he had this idea that there were these platonic ideas, ideas are permanent concepts are permanent, even though real things are not because our thoughts or ideas can hold them in place. So the train you know, the thoughts you know, the train is always there, this thought I'm thinking about, but the actual train the real train, it comes and it goes come And it goes. A lot of the stress we have a lot of the suffering and challenges we have come from this world of thinking and beliefs and ideas that we get caught up in. And what we're trying to do in meditation is to quiet the mind just enough does not be completely quiet, and all thinking, but just enough, so that we can notice the changing nature of our experience. We can see the train come and we've seen them go. And we can be really clear to see it coming and going. It turns out that things come and go constantly, actually, at a phenomenal rate. If it if we don't see it, interpret it, understand it through the lens of the concepts and ideas we have about it. So that's why meditation we're trying to not think so much because we're trying to drop below the conceptual level, to the underlying kind of way in which we're living. In a stream in a river of constant change, and I have a little exercise I sometimes done when I'm driving on the freeway, which I have fun doing is I will notice the kaleidoscopic change of subtle emotions as I'm driving. I can you know, if I don't do this, sometimes I can be going along and I'm maybe grumpy for some reason. And I'm just grumpy. You know, I know better than thick. I'm grumpy forever, like the permanent grumpy thing. But I'm grumpy now. And that grumpy now is just like it's gonna be here for a while. And sometimes you have bad emotions that I know are there because I'm stubborn. You know, it's really being held in place by my stubbornness. So there I am, you know, driving on the freeway with my you know, You know, so I have like a predominant one that I'm thinking about how could they say that? How could they have not said that? You know, I should have said that and I'm kind of in my grumpiness. And it's like, you know, like, at least for that drive is permanent, seemingly, seemingly because I'm so concerned with it. But actually there's if I step back and start noticing the kaleidoscopic subtle shifts and changes, and in fact, there's all these changes depending on what's going on in the traffic around me. A police car comes up behind me, and I still get to physiological change, emotional change, what have I done? And then I kind of look in how long is the police officer following me and what does it mean that's a long time now. You know, then coming, or then you know, some you know, beautiful car comes along. Oh, yeah. No, that would be nice to drive that car. And that color is so good. You know, I just have a gray car and that to read, it's kind of fun. Or then someone cuts me off. You know, it's a little bit afraid or then I'm annoyed and it is a constant shifting and changing almost, you know all the time. And to sit there back and just watch the change is kind of fun. They come come and go and rise and pass. And usually if I do that pretty quickly, the grumpiness that was so permanent. It's not really there anymore, because I'm starting to stay. In the present moment. I'm dropping out of my thoughts that my stubbornness that's holding something in place with how I think about I'm fixing it. And then kind of in the flow, it's amazing all the shifts and changes that go on. Just pay attention when you drive to how often your visual what you see and what you're looking at shifts and changes. How many individual that Moments of visual data you're taking in as you drive and your eyes are moving around. Maybe their highway doesn't change, it's been permanent for a while. But your perception of all the different parts of the freeway, the cars, the traffic behind you, in front of you

to the side, you know, all these things are constantly shifting and changing. There's a kaleidoscope of change, different moments of perception arise, and they pass they come in they go. So, if we start paying attention to the underlying way in which we perceive our experience, and able to drop down below the conceptual level, we start seeing we start being in a flow, stream and river of experience things constantly shifting and changing. And we can see things come and we can see things go like the train. And so and so I can see that thought arises that he You disrespected me, and I can feel self righteous. But if I can see at the end that flow of the thought arises, the feeling of my contraction, and just see it as something that arising in the moment and not get any further involved. I can see it go. And I see it coming and going, and coming and going. And we start seeing that everything comes and goes. One of the interesting ones is I had many years ago I had it was it was really, I thought it was really delightful little guided meditation I did for someone who came to me who had a lot of fear. And, and so she wanted to learn how to practice mindfulness with her fear. And so I said, Okay, so once you close your eyes, and when you were Are you feeling fear right now? When she said yes. And I said, Now we're in your body do you feel your fear? I forget where she said, but maybe the belly or something. So, you know, go feel the fear in your body feel really this physicality of it the sensations of fear in your body, which had never done before. And so she felt it and relatively quickly. The associations faded away. And then I said, What's happened to the fear? And her eyes which have been closed, popped open and surprise, like what's wrong here? Because the fear has gone away. And then it was like to have it go so quickly was kind of disorienting for her. And she had fear that had been with her all this time. It's not that always that easy. So don't say I'm going to set you up for disappointment if you but, but our relationship to fear to ourself in ideations, the stories we tell ourselves about ourselves. The conclusions we make, the emotions that we have, begin shifting and changing. If we see that they're coming and going, if they're not, if we see them as being not permanent, they're just a phenomena of the moment is now here and now it's gone.

We don't see the cost if we don't see that the Buddha said that we not seeing the constant change. If we see permanence, we see things are much more enduring than they are. He says, people do that by sewing reality together. interesting idea. we sew it together with our thoughts or desires or wishes, or our relationship with things. And we like with, you know, these concepts we have. And some of you probably have had the experience of someone sewing you together in a certain way. They have an idea of who you are, and they've kind of constructed this And they see you only through the filter of that idea. And I'm not that person I'm changing and all the time. Yes, I was grumpy one day in 1999. And you know, you're 20 years later, you're still, you know, treating me like that grumpy person, you know, that person has STITCHED YOU together into being the grumpy one. But in fact, you know, you're, you're very different, many different different days or different different hours, different minutes. And Can't they please kind of relax and just kind of be with you as you shift and change in the moment. So this idea of not if we stop sewing reality together with concepts, ideas, judgments, interpretations, opinions, desires, then it's easier to relax and settle back into the experience of the constant flow, constant shifting changing, things of perception happening all the time. So then we come to this 13th exercise so the 13th exercise is when you're suffering and suffering here is any form of any form of stress, tension, despondency, despair, sadness, anything that kind of feels like you

know, psychologically uncomfortable. Maybe *duco* is the word in Pali. To really to note, notice the suffering that's there and then see it arise and see it pass. And if you could stay there and see all the different areas in which we suffer, all the places where the mind creates its own stress intention, see it as changing and shifting phenomena, then our relationship to it begins to shift and change. So here's an example which I've given some times. Say that say that your you can see thoughts arise and pass because your mind is quiet and still enough. And so you're not, your mind is not involved in one continuous stream of thinking. There's little pauses and gaps. You know, maybe notice like paragraph endings, you know, and little indentations before the next paragraph or thoughts little, you know, little pause a little something, and then are crowding each other one after the other. Who are you? When you have not used? Who are you when you don't use thoughts to answer the question? Who are you when you don't use thoughts to answer the question? And you can use that same kind of question but the things What's the problem? With a headache if you're not answering that with a thought, with a story with an interpretation, with a projection into the future, I do that where sometimes when I can't sleep in the middle of the night, I say doing what's there's no problem here. Except the problem was my mind creates about what this means and so to begin looking at the gap, the space between the era, the passing and the next arising a phenomena can point us to a place of freedom. Also, when we stuck kind of aware of it all just passing and flowing by, like we're watching the stream, then there could be a very different relationship and how to be present and absorb and experience. were present for sure. But there isn't the grabbing on or clinging to it. It just kind of stuff it's going by. And people begin to have the experience of being alive, being alert and aware. But without preoccupation, without clinging without resisting without wanting, without living in the thoughts and being in the thoughts and all that. But kind of like watching the stream, it's very soothing. It's very pleasant. It's very enjoyable. It's very absorbing. It's and with time, there's a development in this series, this practice a deep equanimity, which is the seventh of the seven factors of awakening from last week. And there's the place of equanimity. Then the seeing the arising and passing with lot of equanimity, a lot of peace. It's kind of like

I was at a place some few years ago, where there was class series of big glass panels like floor to ceiling. And there were frames around the glass. And then, but you were supposed to find a way through them. It turns out that one of the panels had no class. But it's, it looked like class like all the other ones. And so like, you know, if you went and touched the glass, and all the glasses, then you know, you get to the one there's no glass, your hand just goes through. So it's kind of like that, that gives you you're you're in this You know you, you're in the flow of things arising and passing the flow of the present moment peaceful settled, not thinking much. Just here, nothing needs to happen not wanting anything not wanting anything. The mind is still in quiet. And it's kind of like suddenly, you're surprised you find it you've got, you know, you walk right through the glass, there's no glass. And there's a kind of freedom on the other side. Sometimes they use less inspiring metaphors for this. Like the floor just drops out from under you. But that sounds frightening. And they also talked about the bottom of the bucket falls out and such this feeling of things just drop away. This feeling of dropping away this experience of dropping away. The primary thing that drops away is the mind's eye tendency to cling to get attached. And to have the experience of our deepest attachments just drop away is a

kind of a game changer. It kind of says, oh, there's another game in town. There's another way of being in this world that no one's ever taught me I've ever seen before. This possible to be in this world. Without constantly trying to rearrange the deck chairs on the Titanic. It's possible to be in this world. And not always depending on changing the world and getting things in the world to be just right. To be happy and at peace to be free. It's possible to stop the incessant searching for a solution for a good life and find it by letting go of attachment. Rather than doing a lot of complicated self help project there's a dropping of self And the ceiling of that self concern dropping away is exquisite throughout this is nice Haley I can be this way Is this okay? Is it safe or will I be able to take care of my responsibilities without this constant self preoccupation? And then part of practice is to learn how to live aligned or in harmony or how to live from a place of freedom as we go through the world from a very different vantage point than the vantage point of being self preoccupied, self conscious self concerned without our stories or preferences or desires and wishes. So that the, this I think, I think of this last exercise 13th exercise of the foundations of mindfulness is, is the is the combination of all the other ones with Mind is quiet and concentration still in economists enough to really rest in the flow of constant change. That's always here in the moment, the kaleidoscopic nature of it. And in being able to rest in it, or focus and be absorbed in it, it allows something to let go, that you can't do yourself. You can't do it, because if you're the one who's doing it, you're involved. And there has to be this letting go of self concern for letting something really deep to let go that's deeper than what you can ever do yourself. And that's why the analogy of watching the stream I think, is so nice, because many people find that watching the stream their self concerns can drop away, and then be absorbed absorbed in it. And then, you know, so in some ways, this last exercise most advanced Maybe the whole shebang the whole exercises and it might take, you know, been meditating for a long time developing meditation learning to grow and develop, to come to that point, kind of the end point of this journey.

Well, I think that the idea of a journey, you know, means that it takes time. And so then it's like, you know, I don't have time I'm busy, or, or just like it seems too daunting to spend a lot of times the journey takes a long time. The but if you learn what I talked about the beginning of the talk, that that moment of mindfulness is satisfying in and of itself. There's a degree of freedom to be found in a moment of mindfulness. Then it kind of doesn't matter how far in the journey you go, because it was satisfying In the moment, and so you can get the best of both worlds, you can get the benefits and the pleasure of moment of mindfulness right now. And you get the pleasure of knowing that doing so puts you on the journey. And the journey has a wonderful direction it's going wonderful tap that it follows, that leads to a wonderful capacity for freedom. So that's the 13th final exercise. And so next week, the final talk in this series, I believe, I'll talk about the very end of the of the text that once all these 13 exercises are finished, and, and it is a description of how long it takes to get awakened. And it's kind of fascinating what the Buddha said the Buddha talks about this. So we'll talk about That next week and, and kind of bring it to a conclusion. And, and if all this was kind of complicated and new and you couldn't quite follow all this just be content with what you did take in. And if you're not sure what to take in, then just take in the piece about being curious. Where's the freedom in one moment of mindfulness? What's that? Like? How's that work? And see if you can discover that for yourself. Thank you.