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SPEAKERS

Gil Fronsdal

Okay. So good morning, everyone. Thank you. And can you hear Okay, good working back it up in the other room too. You can hear out there. Great.

So

I've been thinking these last days, about a little bit more traditional Theravada and talking and maybe is talked about here in America when they talk people talk about Vipassana practice. And that is that the traditional Buddhist path is sometimes called path of purification. And sometimes when the path is described and stages of development, sometimes it's described as going through stages of purification or the different stages of purity that are attained or reached. And I know that when I was a, you know, my early years of doing Buddhist practice, I was quite reluctant to say the least, to adopt any kind of spiritual point of view, that or framework for my experience that entailed the notions of purity and impurity, in part, I did was practicing in the Zen tradition, which had a kind of non dualistic take on these things. And, and would you divide the world into that which is acceptable, and that's not acceptable, seemed to add a lot of suffering and unnecessary burden to the life we're living in The Zen tradition they talked about don't do that don't divide the world into the pure and the impure. And, and there's a famous Zen story that I liked. Back then quite a bit about. There was a Buddhist, very famous, very highly attained Buddhist monk in ancient China, who was so highly attained, that the animals would come and birds would come and sit in the shoulders, the deer come up and just kind of nuzzle against his thigh and the animal just came to him they felt very safe around him and he had such a purity and whatever that the animals came, and it seemed to be a really wonderful, and then he attained more flex, then its attainment went further. And he contained more like full enlightenment, and the animal stuff coming. And this was considered really great in in Zen because it was kind of a stink of purity. When the animals came to him, there's kind of attachment to the state of purity. And he'd gone beyond both pure and impure and, and isn't isn't Next level of attainment and there's a lot of people who see a number of people who get attached in various ways to the notion of purity. They're

attached to that which is pure and they want you know, they want to have a certain kind of purity for themselves, they expect purity certain kind in their teachers or in their communities or around. And sometimes it can cause a tremendous amount of suffering attachment to purity, because people then feel that when they become very judgmental, sometimes people are really attached to purity, and then realize how impure that is, you know, as a self righteous and they really, they really feel like they have the right thing the right way. And, and, and there's a kind of disregard or sometimes an unwillingness to look at that which is that which is considered impure. There's a often a a degrading of that which is impure, or if there's something impure in one's own mind. So called impure, then there's a feeling that, oh, I have to hide it, I can't accept it, I'm terrible, I'm bad, I'm a failure or whatever it can get pretty, pretty nasty in there in the mind. And when you set yourself up, you know, to measure yourself as being impure. And I was very happy to be practicing in traditions that didn't have this notion of purity and impurity, at least in the rhetoric. And, Lately, I've been thinking about this, some and, and certainly thinking that, you know, if the Buddha's talking about it, maybe it's worth least reflection upon. We don't have to accept everything the Buddha said, but to discount it kind of offhand, seems a bit of a you know, maybe unnecessary, but I'm thinking about just the path of purification. I think there's something really, really important to understand here. And maybe we can understand Part of it could be translated as a path of cleansing of cleaning oneself. Also, that is part of what the path is about. Mindfulness is the soap that does the cleansing that does the purification. And there are two kinds of things which get cleansed or purified as we do mindfulness practice, whether you want that to happen or because you don't believe in such things, or whether you do believe in such things it happens anyway.

And it's like the story is that Neil's bomb story of famous, very famous physicist from the last century, who had horseshoe for good luck above his door in his office. I think it was him. And someone came to him and said, certainly, you're this great physicist and you know, great scientists and you certainly can't believe and horseshoes gonna bring you good luck. And he says, he said, Oh, no, I don't believe in such things. But I hear it works. Anyway.

So so I think there's two things, two general categories of things that kind of get purified or cleanse as we do the practice. And one is an interesting category of things, which often is a trend is, is called are categorized as the accumulations that which we accumulate over time. And we're all accumulators. And even if we don't accumulate things, the accumulation is not things accumulation is, is sometimes translated as the Karma Karma within us, which is a very kind of difficult word for many people in the West foreign word. But we accumulate habits we accumulate the consequences of our ongoing reactivity. So for example, if you go driving on the freeway, and you're always pushing the gas pedal always in a rush to a little bit tense about driving, then you're perhaps accumulating a tendency towards tension. And so when you get to your destination, the shoulders and the stomach doesn't relax automatically, because you've arrived maybe a little bit, but there stays a little bit of accumulated residue of that reactive way of driving that emotional way of driving. So that tension maybe remains within your shoulders for a while. And if you do it a lot, that kind of activity, then becomes chronic and maybe even almost kind of frozen or locked in into your shoulders, that tension there. And maybe

there's a cute accumulated result and maybe have a little bit of a headache because of that. And so you have to go into your meeting for the next hour with a little bit that headache because of the way you're driving or the way you're driving, you accumulate a certain kind of agitated energy in your mind. And so your mind is even more agitated and active because of the way you drove and you've accumulated momentum, of agitation. And so this momentum carries on beyond even beyond when you stop doing The activity. So accumulation is can maybe be understood as the momentum that we set into motion, by how we live our lives and how we what we do. And there's a whole range of ways in which this works and things that we accumulate from habit formations from energy, energetic kind of ways in which the mind works. By ways of the mind, the mind gets channeled in a certain direction from repeated, do repeatedly doing the same thing over and over again, if you always an aversive, always kind of judging some people that people negatively and being critical, you kind of setting up a groove in the mind that it was easier and easier to sense to, to do that, take that route. Or if you're always being generous, it's easier to kind of put them up mine to kind of set a groove and it's easier for the mind to kind of think that way and soak momentum in that direction. And also, there's there's the momentum or the accumulation of memories that are stored within us wherever the memories are stored. And things can be forgotten for decades. And then they can come back into memory. Suddenly, and you know, I haven't thought about that for a long, long time. And sometimes meditation has the function of bringing things back into memory that had long been forgotten. And seemingly more often than not, it's things which maybe need to be remembered things that are kind of unfinished in the ancient past things which are maybe have some kind of charge still to them, and the charge is still residing someplace in the psyche. And then it needs to somehow be released that charge and it could be good good memories and bad memories. And some people have the experience like iPad, have happen, especially in the early period, kind of period of a meditative career. Is that things that you've done in the past that you don't feel so good about? come back and visit you. And you know, you and you think you're supposed to be in the present moment and you hear things these memories memories and therefore your bad meditator. It's actually part of the cleansing process that's happening. Things are coming into conscious that needs to be cleaned. And so Oh, wow, I said that that person. I mean, some of the things I did to my high school girlfriends came back and visited me 10 years later, and, you know, I felt very bad. You know, I did that. I didn't know at the time, I didn't even have the wisdom to see what I was doing. But it was there somehow the charge, and sometimes really good memories came back. Things like sense of wholeness that I had as a young child that I forgotten about, returned to me from the meditative states, and were very supportive and helpful for the furthering of my practice.

So these things are accumulate, you accumulate things in our muscles, we accumulate things in our memory. we accumulate things in the habit, formation of the mind. And there might be other ways in which we accumulate things. Sometimes collectively kind of always Muslim temples mysteriously defined as the karma that we accumulate that we don't know how it thinks the channels by which things pop up many years later. And part of what mindfulness practice entails is to certain degree, like it's a cleansing process of this accumulation. One friend of mine who's a vipassana teacher and very good practitioner, he says that when he goes on retreat, if he hasn't been on retreat for a while, the

first week of the retreat is taking care of the accumulation that's built up. And then he can go into other things in his practice. And that was a whole week, but that some people only gone a week long retreats. And, and it's very helpful to know this, because some people when they come to go on retreats, for example, if you do meditation, they think something is wrong, because this stuff is coming up. And certainly they're aware of these things and something's wrong is not supposed to be this way. So for example, it's very common for people to some, sometimes occasionally some to feel like they're going backwards in the practice. I was going along just fine my life until I meditated. And then suddenly I'm aware of I have all this, you know, there's all this I'm getting. I'm getting really tense. I wasn't tense before, but now a tense and it isn't that they're getting tense or usually it can happen. But it's because meditation is a high risk sport. But at your own risk, share the sign outside. But the what was the saying? there before that? I was hands on attention your body? Yes. So it isn't that you're getting tense, but rather the tension that's there. That's hidden because we're so busy with our mind paying attention to other things. To the surface kind of, you know, muscles are kind of masking it. They get it gets revealed sometimes. And it's not uncommon for people to come on report, I have this tremendous pain in my back or my shoulders, and something wrong with me. Nothing's wrong. It's just that it's being, it's being revealed in the process of being being cleansed. So the analogy I like for this is that if you if your clothes are dirty, and you push them to put them in the washing machine with soap, and machine agitates the water and the clothes and the water gets dirty. And very few of us I think maybe none of you get angry at the water for being angry. It's like you're really happy that water is dirty because it means it's leaving the clothes and going into the water. If you if you kind of adopt if you kind of extend this, this analogy to our psyche, then we have these these impurities in our psyche we have these accumulations, these tendencies. And they, they you know, and mindfulness is the soap. Meditation is the agitation and, and the water of our psyches consciousness. So as the mindfulness works, these things come out into the water of consciousness. They have to go somewhere, right? We would like him just to vanish. But as they come into the water of consciousness, and rather than being upset by that, or discouraged by that, or be self critical, Oh, you know what a terrible person I am, because it's actually a healthy sign of healing, healthy sign of spiritual development to let these things the accumulation pass through the water, and the water is consciousness. So to know that you could have much more equanimity and acceptance, oh, accumulations are passing through me. And your job as a meditator is not to add more accumulation on top of accumulation, which is if you judge it or criticize it again, Angry for being there, then you're at you're accumulating further tendencies. But just to be very accepting of it and just trust the mindfulness itself. And this is really the theme of today's talk, which may be a theme of every talk I ever give, is you can really trust mindfulness trust, a simple act of being aware of what's there, what's present. And that's enough. You don't have to judge it or criticize it in some negative way. Just Oh, this is what's there and just trust the power of mindfulness to the baseline.

So this cleansing process, and the cleansing process, is accumulations that reveal themselves come out, sometimes happened very subtly, very slowly over time. And sometimes they happen with great force depending on what happened to us or what we've done in the past. And, and whatever. I don't know all the reasons why so for some people, it comes with a big bang but

in the, in the ancient Buddhist discourses of the Buddha, they sometimes use the word Vedanta. They've been the impurities get invented, the, the defilements gets invented. And usually in English, it's translated as purged, which is kind of a strong word, but the word is actually vomit. And you can understand why some English translators don't want to use the word vomit, you know, doesn't quite lend itself to edification. But the word is actually vomit. And there are very occasionally there are people who actually get very nauseous. When you sit down to meditate. That happened to me in my early retreats, the first days or something, I would get really nauseous and kind of get headachy. And I think it was it was really a big transition for the psyche to go into a silent space, not talking and not be engaged in normal ways. But as a normal kind of ways of engagement stopped somebody stuff that was there kind of surfaced and you know as a getting purged this headache and nausea came in very very very very occasionally. I've never seen it but I've heard of people actually vomit because of you know it's just like a physical kind of reaction that happens and I don't think it's because they're physically sick it can't happen that way but sometimes it happens because it's tremendous power of purging is accumulation that's there people some people hold tremendous pain and darkness and stuff in their psyche in their wherever the psyche is you know in your body in their muscles and wherever people who you know some people have done horrible things in their lives, really horrible things. And sometimes the you know, the what it took to do that or the accumulation having killed someone for example, you know, just starts churning in the system and to face that is just so nauseating and has to be you know, so it gets purging happens And then there's you know, I had spent a lot of time with my pain, my physical pain, I still have that accumulation of tension in my body. I still accumulate tension in my body, from how I live my life, you know, it's much less than it used to be, but it still happens. And then I meditate and the meditation cleanses and kind of empties it. And some certain certain kinds of things that accumulate, get cleansed, or get emptied or relaxed. In the course of a daily sitting practice, in certain things, I need to go and retreat to have certain deeper attentions, kind of only after two or three days or sometimes retreat to certain kinds of tensions in my shoulder that go and one of the exquisite sensations that I have I know about this is essentially when my shoulder blade begins to float or sink down my back. So sweet. In life, they don't usually have that kind of freedom in the shoulder blades, they actually kind of start floating along the back ribcage. So the cleansing process to these accumulations is part of the. And I remember some Thai teachers talking about this process. They say, a lot of people understand the importance of cleansing their body, they shower every day, they put on clean clothes, they clean their homes, they do a cleanse, you know, but very few people understand the value of cleansing their mind. And some people don't want to cleanse their mind because that implies that their mind is somehow dirty. And the mind is who they are. They don't admit they're dirty. The mind isn't who you were, who you are. So you it's okay to clean it. You don't you don't take blame for what's on your mind, just this stuff arises. And it meditation is the way of cleansing the mind. And I've reflected a number of times in the last decade or so, last five years. kind of did the margination exercise of what I might have been like, if I never meditated for reaching my age, the current age that I am now if I never meditated, and in my magic, I'd have no idea. There would have been better off who knows. But in my imagination of how it would have been, it's frightening picture. If the if this trajectory I was on continued, you know, uninterrupted by my spiritual practice. It's a

brightening picture. So this cleansing process. I remember when I was living at the San Francisco Zen Center. we meditate twice a day and I meditate in the afternoon and about 530

in the morning, meditations were what they were kind of sweet. And then the afternoon, afternoon after day of working and being busy and engaged, we would sit for 40 minutes and the first 20 minutes of the sittings in the actual noon was really clear I was kind of processing or emptying or, or cleansing myself of some of the things that accumulated during the day. And often it took the shape of being tired and agitated and all this stuff. I learned this is part of the pattern for me was this 21st 20 minutes to be this way. And then after 20 minutes, some of the stuff of the day it's kind of been cleansed, out, cleansed free of and then I'd be very alert and clear for the last 20 minutes or so to take care of the mind to cleanse the mind. You know, as you would anything else is a very important, I think thing that human beings can do maybe be helpful if they did it. So one hand there's a, there's the things that get purified in practice, are things that accumulate accumulations over time. The other thing that gets cleansed or purged purified There is a very simple other categories of purification that tradition has. But the other thing you think of using two categories today, the other category is what's called a latent tendencies. And these are not the what accumulates over time, but rather they're they're almost like a universal human, kind of innate and that's kind of the idea is we're born with them. If you don't even belong to your personality, you don't you know, you don't take them personally. But these are the latent tendencies to certain sometimes you the word is diffused, defilements relationship to them, which I was aware I also didn't like in the past. In other translation of defilements is afflictive tendencies, which I like much better. afflicted means those tendencies of the mind that cause us pain. And so that makes it makes much more sense to me, because the elements always sounds kind of negative and immersive, but it's true. That's certain ways in which my mind works causes me pain. If I'm consumed with hate, I'm hurting myself. If I'm consumed with greed, there's a kind of damage to myself I do if I flicked myself a certain suffering, the afflictive tendencies. These are also called sometimes the latent tendencies, but the latent dispositions, those things which are maybe hidden often from view, but are ready to operate in the right conditions. So, if someone who's really attached to purity goes off and finds a wonderful ashram in India when everyone wear was wears white and everyone who just eats fresh fruit, nuts, and everybody is celibate, and no one handles money and all the ideas of what's impure, I kind of kept away from them. It's a very relaxed life. They get the nice kind of sleep nice meditation and nice massages and have a nice swimming pool there. And Nicole season they have a nice kind of sauna and You know, the story goes on and on. It's very nice and pleasant. And you feel like you've arrived in heaven. And it's just like this is it, you know, and you end up there for several months or years. And not a single incident of anger arises in your mind. And a single kind of tendency towards greed and grasping arises and why would you grasp when you have all these wonderful things around you? So I've arrived I must be enlightened. And then you get a phone call from your stockbroker in New York or wherever you trouble paying for all these things. And you need to come back and, and deal with some of that yourself because it's too much for me and you go back, you know, to your office and your stockbroker. And you look at, you know, newspapers and, and your spouse's neighbor, the kids waiting for you and how can be gone so much, and here you are, you take care of them for a while. And, and in the mortgage and the insurance and, you know, all these things

have you taken care of and you know, you know, things that you do, right? It's Oh my god, you know, and this is too much for me and all this irritation and anger, and you know, desire and fear all these things come right back up. I guess I wasn't so enlightened afterwards. So one strategy then response is to run back to the washroom. And the other strategy is to now begin take responsibility for how you actually are in the world. And actually face these kinds of tendencies. Look, look at this and take responsibility look for the ability to respond to them in a healthy way, with mindfulness with clarity with

and so there's a latent tendency was there waiting kind of in the wings in the ashram in India and part of the purging with a purification process that the Buddha pointed towards was not simply kind of becoming stress free, getting free of the stress that accumulates, but really having spiritual practice that addresses the latent tendencies of greed and hate, blatant tendencies towards clinging to self, to latent tendencies towards, there's a number of them, there's one list of seven, which I can't remember now. And, and for that, sometimes is very hard to be motivated to free when cells have latent tendencies, because maybe you don't see them. They're latent. And also, you don't wanna admit you have them, because that's kind of unfortunate news. But the teachings of the Buddha ours is that you're born with them in a sense, and you don't take them personally. Everyone has them, these latent tendencies, unless they do their spiritual work or their psychological work to somehow uproot them. And part of the function of mindfulness practice is an end Concentration practices develop enough mindfulness and concentration. So you can look beyond the surface of the mind, the surface kind of thought, thoughts, thoughts of the mind thinking mind, and they really look deep into the kind of recesses of the mind, the roots of the mind. And what really kind of gets the whole apparatus of mind operating, what makes it tick, what makes it kind of what propels it. And very few people look very deeply into the roots of the mind. People are content with a surface mind and then and, you know, if you're involved with surface mining, trying to rearrange things to make more life more comfortable. And in trying to figure out, you know, philosophically, what's the right understanding and moving philosophy around and trying to get a better sense of identity and about, you know, you know, this is a better identity, I'll let go of that identity because that's not so good. But this one's a better one. And this is who I really am and hold on to that kind of rearrange a surface kind of of the mind. It's really like rearranging the deck chairs on the Titanic, you know, ships going down The to do something deeper. And the deeper thing is to look under the surface of the mind. And that's where the mind needs to be very concentrated very still to really see the subtlety of what's going on, to find the roots, find the really root of clinging to self clinging to self identity, to clinging to security, clinging to, you know, to greed and aversion and all the different things that we cling to the very root level, as a part of the purification process, then is to purify ourselves of these latent tendencies. And that's a lot harder to do, then cleansing ourselves of the accumulation. And a lot of people are content with cleansing themselves to the accumulation, that occasionally someone is very self satisfied with the results of purifying accumulations, because it's very pleasant. It's very, it's feel really great. Suddenly, you're free of all this accumulated kind of stuff. And there's kind of clarity and consents being cleansed and, and much more equanimity and feel I've done what had to be done this You know, great, and I'll just rest on my laurels. It's not to be diminished the value of doing that it's quite beautiful and be able to go into the world. With without all those accumulations kind of hanging around you, is a real gift I think you get we

give to everyone. But in the teachings of the Buddha, what he was really, I believe, you know, pointing towards ultimately was a possibility of going further than freeing ourselves of stress and going down into these root tendencies of the mind. And I don't know what I'm what I'm about to say now is fair or right, as a carrot as a characterization. So you have to hold us lightly. But maybe the character is maybe kind of somewhat accurate and characters maybe is is the teachers like myself, be passionate teachers like myself and other American insight meditation teachers. I think it'd be interesting to them it'd be easy to get maybe the impression that the goal of the practice is to develop mindfulness and equanimity and acceptance such as such a degree that you can accept yourself completely as you are. And but you're not supposed to be transformed. You're supposed to just you're still allowed to be neurotic that you know you're a good angry and you were supposed to do is just be very spacious about the anger and not buy into it not get caught by it be free of any kind of tendency to to act on it. And just the anger is there. And it's very wonderful. It's very powerful man I'm not going to be a little how powerful and significant it is to hold anger in a spacious mind and not buy into it and not

kind of just kind of acceptance of it to that doesn't buy into it doesn't act on it, but just hold it there doesn't criticize it doesn't get the mind is very, very equanimous about it. That's a very it's a stage of practice, which is very important but it be easy to listen to us as teachers. I think that's the really the goal of practice. That's the head if you should attain that you're supposed to really just be who you are and just be holed up in that spacious, accepting awareness. Is that kind of fair character if you some of you gotten that impression or might just diluted as a teacher? I've been listening to myself too much. Is it fair? Maybe kind of what? I'm deluded? Yeah, but thank you, thank you. I feel confirmed. I've set myself up for that didn't. And, and with the teachings of the Buddha is to go further than that kind of acceptance that's like a stage in practice is very important that level of equanimity. But we're supposed to go further further than that. And really begin uprooting those tendencies. So that sooner or later you find yourself in situations where maybe actually you nificant anger is your spouse isn't simply you get angry at your spouse and you're able to hold a space usually not get into trouble with it just but you simply don't have tendency to get angry. So you know, I'm not so highly attained but the, at all careful with it, but but well the I felt really happy that at certain point in my years of practice, I really attained something important here. I really kind of done some, you know, this is really significant. And it wasn't that I attained great states of bliss, great sense of emptiness and great states of realization and great whatever states of meditation. The great attainment that I attained was, I was able to get through a meditation retreat without getting angry. Wow, you know, it goes to get so angry, so irritated and upset and myself and meditation and everything you And it was just set up the accumulated tendencies to anger just popped up, you know, it's kind of like we have these deeper undersea undercurrents of tendencies of acting and being. And as sometimes as as a normal kind of busyness of the mind quiets down. Sometimes the underlying tendencies show themselves much more dramatically. And it can be very discouraging, unless you've been told this might happen. Oh, good. I'm told this happens. This is part of the process. It's really good. This is happening. So I could use entering entering into the water, I can cleanse myself, but certain point, so I noticed that I don't get hangry in these early retweets, and then I stopped being angry. So I'm not sure if that's a you know, I don't know. I'm not sure if that's a

really great attainment, but I was really happy with it and took it as an encouragement. Maybe I just kind of, I don't know. But so the cleansing process the purifying process of practice,

One more thing to say I thought of saying, but I forgot. So I think that's my, my thoughts for today. Do you have any comments or questions about that? Yeah. It was interesting that you're talking about the personality or the afflictions. I was wondering what the thought about like, like the adaptive personality comes through early years that you know, the current Yeah. The child development, the Buddhist theory of child development. I don't know if that's there in the Buddhist teachings, but there is a wonderful story. Have a monk who was considered it was an Iraq he was fully enlightened person. And he was out on tour walking around the countryside with other monks. And they all kind of knew that he was anyway. And so he had to afford a stream. It was a really shallow shallow stream. And he yanked up his robes and prance across the stream kind of wildly. And the other monks looked at this and said, this is not very dignified, this is rather unbecoming. This is not a monk was be dignified bearing and you know, always carry themselves mindfully and this guy just kind of yanked up your skirt, you know, and just kind of maybe even expose themselves in a dance that they don't wear underwear monks, and then they, you know, press the cross. And so they went to the Buddha. And they said, What's going on with this monk? You know, this is not very dignified. And it was Oh, it's okay. He is fully enlightened but A former lifetime he was a monkey and his monkey nature still coming through occasionally. And one of the great things to see is there's visit a lot of teachers who kind of well attained teachers is how different they all are. And some, you know, are the embodiment of what you think a really spiritual person is, like, you know, serene and calm, and just wise, whatever, you know, whatever your ideal is, you might find that person. And then the neighborhood guy who's just as highly attained, you know, he was a boxer and his young life is really feisty, and you know, it's ready to kind of just kind of feels like he's ready to punch you out. It's like right there in your face. You know, he spits a lot and he's just, how can this be, you know, it just you know, all people are very different, different personalities, different conditioning, perhaps as children and but effective tendencies are both People are gone. So they're not there's a tendency towards greed, hate Fear not there anymore. But you know, the form it takes, you know. And it's very good to see very many different teachers. So you don't think that that particular teacher is the way you're supposed to become. You're supposed to be you know, you're there's a personality and a sense of who you are. And that becomes your free or as your practice. As jack kornfield says, the more enlightened you get, the more centric you get, you get.

Other thoughts? Questions? Yes, please.

I don't know. So well. I mean, I could ski I don't really know I could give you some ideas of how it happens. There seems to be something some mysterious process that goes on here. It certainly involves very deep learning. mindfulness and concentration with the mind gets very still an economist. And in that state, one of the things that can happen is we can see what's really going on in the roots of the mind. It's kind of like if you do a magic, if you if you're if someone does a magic trick, you can be fascinated by the magic trick for a long time, you could watch it and watch it and watch it until you see

how the trick is done. And then you lose interest. So when you see how the trick of the mind works, how the hell we've been fooled all along, then you no longer be fooled by that anymore. So if you see, you know, that desire, you know, desire is very alluring and chanting. But when you really see that, you know that enchantment is, you know, you see how the trick is done, then you're not likely to be alerted anymore by desire. So some of it involves seeing very deeply, but some of it seems to be somewhat mysterious, perhaps and that is, at some points in practice. The experience of Nibbana is kind This radical falling away of the red any remnants of clinging in the mind, almost like awareness or consciousness itself is like a clinging. And that when that clinging falls away the cleaning of consciousness itself. In a sense, there's no consciousness left perhaps. So you can talk about what that experience is like. And when people come out of that experience, there seems to be that some of these deeper roots are cleanse. So what happens in that dark box of falling way of consciousness and why that's cleansing? I don't have a really good answer. other teachers might have a better explanation. But certainly by seeing that possibility, seeing that, it's kinda like the trick has been, you've seen through the trick, you see that nothing is worth clinging to you see that? You see, in a sense that maybe you're one people, some people would say the innate nature of who you are, is radically empty or free of all the things that we cling to and hold on to your taste. You haven't you've had a taste of radical letting go of any kind of clinging and then from And you're not so inclined to cling anymore because you know that possibility of not clinging. You've seen the trick. So that's the best I can do.

Fair enough. It's the morning feel complete. Yeah, just complete. about that. That's nice. So many, many thanks. And I wish you all well and it would be nice if many of you came to the community meeting tonight. Part of the functional community meetings just to get together as a community in a different way and, and see each other and talk to each other in different ways and yeah, Come a little bit earlier than 630, then we kind of hang out a little bit, and talk maybe socialize, and, and also to share and kind of taking care of the stewardship of our center, not just the physical center, but also just of our community as part of the function of the business meetings or their community meetings. So it'd be nice if you came and hopefully my hope is that these community meetings don't feel there's a kind of a, like a uninteresting boring business meeting, but that the community meetings really feel like they're their significant place of spiritual practice, just like our other programs are, and that they're actually rewarding, satisfying as if you feel that they're there. And that's part of our task is over the months and years to find how to how to hold these meetings, so that they are feel like they're actually nourishing for us rather than just kind of a drag to do. And so that's at least the intention and I hope many of you come in and so Thank you again.