So, yesterday I finished teaching a 10 day retreat in Boulder Creek. And it was a lovely retreat. Those of you who've been there before, would share in the delight to know that for the first time in the 11 12 years we've done it. The weather was perfect. Usually it's blazingly hot, and occasionally it's been cold when the fog comes in. But this year was just perfect weather the whole time couldn't ask for better better whether at the end of the retreat yesterday morning, the three teachers leading the retreat myself, John Travis, and Mary Or we gave a talk on together breaking it up on the Eightfold Path. And I'm still a little bit inspired or quite inspired from from having just left the retreat, and having given part of this talk. The eightfold path that I wanted to continue on the topic today.

The eightfold path is the earliest formulation from Buddhism from the teachings of the Buddha on the path of practice what people do when they engage in Buddhist practice. Someone who's new to Buddhism comes to Buddha and say, Well, what are Buddhists do what can I do? What should I be concerned about? And the simplest formulation of this would be the Eightfold Path. And I love this notion of a path and the idea of a path. I have the image of a path in the woods and without a path. If the woods were kind of well grown, overgrown, you'd be very, very hard time finding your way through the woods. But it path is a clearing in the woods, that makes it easy to find your way because it's, you know, there's an opening there emptiness, there's space there. And many different spiritual traditions of India share on the idea that a spiritual life involves being on a path, a Margot in Sanskrit maga in Pali. And one of the, there's a number of connotations or ideas around the path. One is that it use a path to get from A to B. And so you want to get to someplace in the woods, you have decided the woods and you go follow this path through the woods next easy for you to follow the way and that sense the person who can you know, our concern would be to how to get maybe how quickly through the woods you know, just get from A to B as quickly as we can because the point isn't destination.

Another kind of path is a path which is more like a painter at one that has a mystic view. So you go along and the point is not to get quickly to the either side, but the point of the path is to walk it and to enjoy the view enjoy the beautiful forest enjoy. Maybe it goes by some wonderful cliffs, you can great

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view of the valley below. And, and, and the point there is is you really enjoy the walk to joy what you see as you walk along. And in a sense, you might say every step along the way, is the fulfillment of the path. That is not a matter of getting somewhere because this kind of VISTA kind of walk. You know, if the point was to get to the end, you know, you'd go really fast and you wouldn't see anything. So the idea is so every step along the way, in a sense is the fulfillment of the walk. And in the spiritual life, both approaches are found a different kind of teachers. Some teachers emphasize that the Buddhist path is for getting to the end, and the faster we can do it the better. And other teachers emphasize the path is something that we fulfill in every step in every moment of mindfulness every every Breath in a sense, every moment that we wake up is a fulfillment of the path. And the point isn't to get to some end, but rather is to just be fully present. As we live our life moment by moment. There's a third idea that's about the path. And that is that the same path to fulfill both functions. Some path might be about getting someplace from A to B. But at the same time, the path is a wonderful path to walk. And each step along the way, is complete in itself. And so the two notions don't exclude each other, but can contain each other beautifully. And it's my kind of notion that this is kind of really what the Buddha had to offer when he was offering the spiritual life, that there's a way in which it's completed in each moment of practice. And at the same time, it puts us on a path that leads us someplace to the woods in the teachings of the Buddha The primary place that the Buddha was emphasizing where it leads to, is to, in shorthand is said to be a life which is free of suffering. And each step along the way, it can be seen as a gradual, letting go of suffering, letting go to the cause of the conditions of suffering, until eventually we get to the other side of the woods where there's no suffering left at all. And the absence of suffering is called liberation in Buddhism. And it's quite a remarkable experience to have even a kind of glimmer of what it might be like to have first. So it's quite a remarkable experience, to see the extent to which our minds our hearts suffer. And one of the aspects of Buddhist practice which is not well advertised, because people would then not be interested is that as people engage in Buddhist spirituality, one important aspect of it is because it is that we've become increasingly sensitive, to the degree to which suffering is going on in our life in life. In the world around us, it said, I've heard a Christian quote something like, for a saint, the smallest personal transgression or something is like putting sand in his or her eyes. There's a kind of increase in sensitivity that goes on in maybe any kind of spiritual discipline, about what's really going on here in the life that we live. And so part of that, then is discovery of the extent to which suffering is a big part of this world and ourselves. You see it to a small degree, if a big degree, if you become very sensitive to the quality of your thinking, the nature of your thinking, and it really requires a very, very steady and very concentrated, mindful mind to really see that much of the thinking that we do. It has qualities of suffering or oppression or burdensome nature in the thinking itself. If you're just kind of driving around the freeway, having a good time and thinking wonderful And they bring you a lot of pleasure and you can the, the suffering is incense camouflaged. So for example, you might be having wonderful thoughts about winning the California kind of California Lottery. That's a nice thing to win for some people. And there's wonderful thoughts about it, and fantasies about what you might do if you win it. And mostly, it seems like a pleasant kind of fantasy. But the attachment that's connected to that kind of thinking, that compulsion to driven is the way in which we kind of kind of have this Velcro attached
these kinds of thoughts, we can't let go then perhaps all those all those aspects of that kind of thinking, has suffering as part of it. But as suffering is camouflaged by the wonderful kind of engagement we might have with what it means to win the lottery. So as practice deepens, become more sensitive to how much as much of our thinking they're suffering as part of it. It's not an inherent part of it, but it's there. And then if you extrapolate from that, and seeing it in yourself to the fact there's 6 billion people in the world, many of them whose minds function the same way, you realize the tremendous magnitude which sufferings, this new world. There's many other ways of realizing the magnitude of suffering just many ways. I'm sure many of you who read the newspaper and can get a sense of it from that. And so, what the Buddha had to offer was a path that freed people from suffering. Another way of saying it is free people from the causes and conditions where we cause harm when we do so, in order to live a life which is harmless, the Buddha offered this path of practice, we no longer cause harm for ourselves, and we no longer cause harm, or intend harm to others around us. So there's a path to accomplish this. And so what are the what are the elements of that path? The first is sort of Buddha said, there's eight elements or eight steps to this path that you can follow. And the first of these steps is the is called right to understanding or right view, it might be might be easier to translate the word into English as right orientation. Because their idea of view suggests kind of like an opinion or a religious tenant, the right kind of truth to understand. But rather it's the appropriate orientation to have if you want to find the path. So if you're interested in a path that leads to the liberation of suffering, that leads to the compassion that leads to the peace that comes with that liberation. Then you need a certain orientation to find that path. You need a compass that directs you in the right direction. He is signpost to say that's where you have to go. So, that the first the first of the steps is having the right orientation to find the path and the Buddhist teaching was that the right orientation to have is that of understand understanding or life or having a framework for understanding or experience. That is the Four Noble Truths. And so the Four Noble Truths are the word truth appears in the word. And that suggests the western kind of philosophical truths. You know, like all you have to believe this if you're gonna be a good Buddhist, but they're more like pragmatic truths that are that these are truths that are useful if you have a certain purpose in mind. And if the purpose is in mind is to become free of suffering. These This is a useful way of looking at your experience looking at yourself. There's a lot of different questions people can hold about their lives, a lot of things that people are passionately seeking in life including a spiritual Life they can search for questions like who is what is the Choose the true self defining oneself the true self, we can try to find some kind of, you know, communion with

some ultimate spiritual reality. There's many kind of approaches a person can take. I believe what the Buddha was suggesting is that if what you want to do is find liberation from suffering, then, the easiest way to do that the most, the cleanest, simplest way of doing that is to focus on those questions or focus in that orientation that helps you understand your life from the point of view of the Four Noble Truths. So it kind of clears away a lot of different questions that one person might have but spiritual life and focus in something that's very simple. And the Four Noble Truths are simple in this way. They involve the first noble truth is that of suffering, that there is suffering. Suffering occurs in human life Misaki Is it there's a cause of that suffering. And that cause is found in clinging. The third is that there's
a possibility to end that suffering. And that becomes the peace, the happiness, the Compassionate, devoted abode of those who are enlightened. And then there's the fourth noble truth is the path leading to this liberation, which is the Eightfold Path. This little bit circular, right? We have this eightfold path and the first step is understanding that the Eightfold Path is useful, but it's all about. So then people will complain. These Buddhists are pessimistic. They're telling us to pay attention to suffering, notice suffering. The analogy I've given is that of going to your doctor, you go to the doctor at Kaiser, right, you get 10 minutes and you have something that really ails you. It's really serious. You worried about it. You don't know yet. And you show up. And your doctor asks you asks you about what your hobby is. Oh, that's nice. How long have you doing this hobby? And are you interested in sports? What's your favorite sport of cricket? Oh, and you follow the games in England and, you know, and what's your favorite team and you're looking at your watch. Right? And, you know, eight minutes nine minutes have passed and the doctor still hasn't asked you about what ails you. You know, they're asking all kinds of wonderful things you feel wonderful, you know, sense of comrade group commander crematory with a doctor because they share the same some the same interest. It's great right? makes you happy and excited to meet someone who sits here the same interests and all that nine and a half minutes you know, and you still have doctor still hasn't asked you but what ails you? The most cleanest and efficient way of going to the doctor and getting cured. Let's have the doctor ask you what's going on. You don't wanna deal with hobbies and sports and all that in that kind of setting. So the Buddha the same way was saying, if the cleanest way to become free of suffering, is become sensitive to it, tune into it, when it's there. Human beings have a tremendous capacity to ignore their suffering, not pay attention to it, to deny its existence to ignore it, to avoid it, to overlook it. Or sometimes people do pay attention to the suffering, but they do it in ways which are not so useful. It happens also people get attached to the suffering, for example. So but but the first thing is to look at the suffering. The second is to understand that there's a cause to the suffering. So it also involves some activity of you some some effort on your part, which is to look at, okay, where am I suffering, and what's the cause that suffering what's the cause and conditions that brings into place the Buddha may have a little bit easier and that he was suggesting to look in a particular direction for the cause of your own suffering. And to surprise to many people, he did not say look at it in the conditions around you and the world around you. What what the world does to you the conditions you find yourself in, but he said the most cleanest and the quickest and the most effective way of ending your suffering is not to assign blame outside, even if people and situations have you know, created conditions for you to suffer. But don't look outside and blame the world around you, but rather turn the attention in to see that particular cause within you, which is the rising of your suffering. This is not to deny the conditions around to contribute tremendously. But if you want to do this efficiently and cleanly, you turn the attention in and look where is the attachment whereas they cling, what am I clinging to hear? Or what am i resisting is a kind of this you know, another way of saying it, what is the what But what am I, where's the compulsion operating? Right now? It's not easy to find sometimes.

But it's possible. That's what that orientation is. Look at this. The third is the happy news. Then once you can release your attachment, then you will taste the experience of peace, of liberation of happiness that can come in. Some people talk about the innate happiness of liberated heart, or the
heart is innately happy, or at peace, except it's covered by these attachments. And if you can learn to
let go of the attachment, you'll naturally be happy. Because that's the nature of the heart itself. But it's
very easy. It's all too easy to say there's suffering, there's cause suffering, and there's an end of
suffering. And because, but it's much more difficult to do the work that it takes to liberate oneself from
suffering. It's a big endeavor. So then the In the path and this is the Eightfold Path. And the first step is
understanding your experience from the point of view of the other four noble truths. Again, people
might complain that this is simplistic that this is depressive, you know, to, to, to to look at my life only
through the filter of, am I suffering here or not? Is there clinging here or is there not? Am I happy here
or not? That's just you know, but the answer to that is that is that sometimes having one very simple
thing, the right thing will draw everything to it that really needs being addressed in your life. And the
analogy that's given is if you go to the great plains of Africa, and you want to be a nature
photographer, you can run around like crazy during the day all over, looking for the animals trying to
find the right one some rare zebra or something and A picture and you could be exhausted. But if you
just stayed by the watering hole and waited, sooner or later, all the animals come to the watering hole.
So the suggestion here is that the Four Noble Truths are the watering hole of spiritual life. That's
suffering, the causes of suffering and the ending of suffering. If you pay attention, use those simple
things. Every other thing that you need to deal with every other spiritual question that's important, will
come to you, as you just pay attention to those. And if it doesn't come to you, maybe it's not so
important. Maybe it's not needed to be addressed, if you so that's the orientation that's to the Four
Noble Truths is what helps you find the path. That's why they're true. And you essentially create the
path for yourself in your own life by using this company This are the Four Noble Truths and I find it's
very inspiring it's so simple and I kind of the image I have I love you know, just kind of maybe my own
you know, mind but I love the image of a forest monastic a man or woman who goes becomes a
monastic doesn't have to be a you know not everyone is monastic does this but and laypeople can do
this too, but you go into the forest and beautiful jungle in Thailand, it's very beautiful and cool and
peaceful and, and sometimes cool. And, and you have this little, very simple little hut that sometimes
built usually built on those stilts. And it's a hot it's about one room. It's about the size of maybe it's
about eight feet by 12 feet and usually have a little porch in front of it and You go inside and there's
usually a wooden bed, and maybe a straw mat on top and maybe a table if you're lucky in a chair, but
maybe not. And maybe a shelf to put all your worldly belongings, which is your, you know, a couple of
extra clothes and your plate and coffin place where your water jug is something very simple life and
you live there and this great simplicity and clarity of a set, simple setting. With so much renunciation,
so much freedom, so much let go of it's all extraneous to our life. The monastic life in Buddhism was
not meant to be an ascetic life, very intentionally not meant to be Ascetic. However, it was meant to be
as simple as it could be, without becoming acidic. Isn't that great? So I'm inspired by this. So I don't
know if I've conveyed this beauty of simplicity, kind of like throw right. And, and so. So I think of the
Four Noble Truths and the Eightfold Path. As embodying this in a kind of spiritual sense, that path
sense, this simplicity. And I hope that you appreciate the profundity of this kind of simplicity.

So once you kind of have found where the path is, then the next step in a four pack is write intention.
And as we go through these eight first steps, you'll find that some of the steps or some aspect of the

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steps have to do about acquiring something or building skills, building some understanding, and others have to do about letting go. So the eight The first step is really about acquiring certain kind of framework, understanding and building up a strength of understanding of the Four Noble Truths. Having the ability to look carefully at our life and looking and being sensitive to suffering, the causes of suffering and the freedom from During the second step, the right intention, also in a sense is something we do is to find the intention by which to plunge into the path. Once you see the path, there has to be some motivation to step onto the path. Without that motivation, you won't do it. And there's lots of people whose whose relationship to spirituality is through books. And they're very much like people who go to the restaurant and only read the menu. You know, they're inspired, the menu is great, you know, you go to some restaurants and you're like, you know, you see your mouth, you know, gets all wet looking, you know, just all excited, but you never order the food. So, there has to be some motivation that gets you on the path that gets you engaged. And, and it has to be a very personal motivation, I hope, I would suggest. So it means finding a capacity you have to have motivation, to have an intention to have an aspiration. This takes some time of reflection, going off quietly by yourself or journaling, or whatever it takes to see what is the deepest intention you have. Once you've seen the path, what intention Do you want to have in relationship to that path? What motivation Do you want to have? And that motivation that you find has a lot to do with how thoroughly how completely you're willing to step onto the path. Some people find some motivation and they step on a little bit, and it's fine, they find great benefits from the practice. And some people will find very powerful aspiration to engage in the path and they get involved in a much more thorough and complete way. It's not that one is better than the other particularly but the degree to which we are fulfilled by the path or the degree to which we follow through and the potential of path offers to us has a lot to do with strength of the motivation that we step onto the path with so spending some time with yourself and reflecting for yourself or with friends about your intention is very important. intention is is very significant in other ways. It's also significant Buddha said there's their particular intentions or motivations that are very helpful to have. If you want to walk on this path. If you want to walk the path in the forest and go backpacking or something, there's some motivations that are more useful than others. One motivation is it's very helpful is to travel lightly. You noticed that about backpacking. I went when I went to Asia to practice there for the second time I went to practice there. I my girlfriend who came to join me after some months in Kathmandu, and she had never really traveled alone. I am likely and she showed up with all these suitcases duffel bag that you know I would have fit inside of and all this stuff you know, we hardly had any monies you know stuff you know. And then this wasn't gonna work at all, you know taking these buses in through India and whatever. And so I talked to her about it and we took it down to a little secondhand shop in Kathmandu where they could be sold it all most of it. So we just had a little backpack to carry it you know, it helps to travel lightly. So it also helps when you go into the forest to have certain intentions about how you orient you orient yourself to the world. You see there are the people you encounter in the path or their animals you encounter. And one of them that tends to be helpful, especially for other people. I would think also for animals is to be kind or to be harmless. People feel at your heart that you're gonna be harmless. The people on the path are much more kind and supportive of you.
So, the Buddha said there are certain intentions or motivations which are very helpful if you want to engage in the path and he gave three. One is to be intention to be harmless. intention to cause no harm. The second is the intention to be friendly or to have loving kindness. And the third is the intention to renounce renunciation that's not very popular. Some of us, you know, believe more in the, you know, carry all our suitcases, you know, With this kind of approach to life, but renunciation is very, very important part of being on the path, partly because it helps us travel lightly. But also because there are many worthwhile things to do in human life. And there's many not so worthwhile things to do the people do the logistic on the worth worthwhile things, there's many worthwhile things to do. And many people would like to do some of them a number of them. But if you really want to do one really well, it's hard to do all of them. And some degree of choosing and being focused on one thing is really helpful. And I heard someone mentioned recently that people who choose professional vocations either understand this or they suffer is that you have to kind of choose, you know, for this period of time, your training or sometime, you're really focused on this one thing in order to do it really well. And you have to let go of a lot of other things. Because you can't do it all. So, spiritual life can be that way. Also, it requires some letting go of even worthwhile things. If we want to follow the path thoroughly or completely, you're really engaged in it fully. And so, depending on how strong the intention is, the more useful it is to lighten the load. So we don't do too many different things. This is not a rejection of all these things of the world, but rather just a pragmatic element that is, you know, depending on how strong your intention is, letting go of things is a very important part. I was very inspired by I would say, and so once you have the orientation and find the path and you have the intention, then you have to step on then you have to start walking on the path. Having the intention is not enough. You have to actually apply those attention as it has to be an application engagement with the intention in action. And so the next part of the Eightfold Path involves putting it into practice. And the next three, all have to do about relatively coarse levels of our behavior or has to do with behavior, how we actually act in the world, the behavior in the world. So the next three are right speech, right action and right livelihood. And I know some people want to get to the meditation quickly. Meditation part of the inner life, we focus in the inner life and purify the inner life or deal with inner life, have great inner experiences, whatever. And essentially, the Buddha said, Wait, do these things first. The first kind of once you once you find the path and the intention to be on it, kind of the first steps you take is to look at your speech. Try to cultivate why speech. Try to cultivate speech doesn't doesn't harm, cultivate speech, which is truthful cultivates speech, which is kind. Avoid speech, which is not why there's a number of reasons why. One is to avoid harm. Many people have found music cliche, right? It might take many years to create a friend to develop a friendship. And it can take one sentence to end it. So if we're not mindful with our speech and careful with it, locking get destroyed. But right speech, even though it's difficult to bring mindfulness to it, is a grosser activity human activity than having a thought or having a feeling so it's actually easier in a sense to monitor our speech than it is to monitor our thoughts or feelings. And it's the next step is the right action to live the ethical life. Don't kill or steal or lie or harm through your sexuality or harm yourself to intoxicants. So live a life of integrity. But those kinds of activities are relatively relatively gross activities. You know, in order to kill, you have to kind of do something with your hands or something like that, right? Usually, here's the
thing. You lie or steal, you do something with your body. And so, the idea is, it's easier to monitor your bodily activities. And the next one is right livelihood, to have a livelihood that seems in harmony with the intentions of spiritual path, the intentions of being harmless is the primary one is the livelihood you that is the job that you have that gives you a livelihood and supports your life is a one which does not cause harm or causes minimal amount of harm. The Buddhist suggests that it for someone on the path is not appropriate to be involved in the manufacture and sale of weapons. It's not appropriate to be involved in activities involve somehow or other the purchasing and sales selling of human beings. It is not appropriate to be involved in the purchasing and selling of poison. I think back then it was different you know, it was it I think was meant as a different kind of weapon to kill people. And it's not appropriate to be involved in professions that are involved in See, remember, c. o involve killing animals. So like being a butcher. And a little bit unfortunate thing then is that in Buddhist countries, they often you need, but it's not the Buddhists in the country who kill the animals, they get the other people, other religions to do it.

And so, but my suggestion here is these are kind of gross activities and see if you take these seriously, it's easier to monitor yourself at this level. And, and as you do that, you're you're developing mindfulness for yourself, which is one of the key aspects of Buddhism. And you're also creating a life which is more in harmony with being on that path that supports you on the path. Once you've done that, to some degree, it's a lot easier to engage in the last two or three steps of the Eightfold Path. All of which now, focus the attention inward. No longer focusing on your activity externally in your relationship to the world outside. But now you're focusing it on your relationship with yourself, the inner life. And the last three, right effort, right mindfulness, and right concentration. And right, right effort is that effort to monitor your inner life, your inner intentions and to begin adjusting them or again, choosing that those aspects of the inner life which are helpful for following spiritual life and choosing not to engage in those Enter aspects of our life which go against the grain of the spiritual life. So you find yourself driving down along the freeway and you find yourself thinking about winning the California Lottery. And you really think what a wonderful idea would be you know when you start scheming and how you can do that and how you could buy one ticket from every store and peninsula you increases your your chances of maybe winnings winning something and you know, it's your motivations, one of greed. And after a while, you notice you're thinking this way, this is not a useful way of thinking. So you let go of it. Or you notice that you had your you have a lot of anger towards someone. It is not a very useful thing to do. Can I choose not to engage in this anger? Can I choose not to indulge in it? You notice you feel like some happiness when someone else has some success in their life? Oh, Can you then choose to allow that happiness to linger for a while to share that happiness with someone else. So right efforts in the Buddhist teachings involves monitoring yourself into a degree which is easy or possible to choose the inner ecology inner landscape among the inner kind of landscape, that which is useful and helpful. To start making choices about your inner life, not just letting being as it is. It's not so some aspects, it's quite easy to do this and other aspects, you can't do it. It's not possible. To pick and choose things arise and they're just there and, you know, you can't, you know, choose one or the other. The next step is right mindfulness. And this also is an inner, you know, is mindfulness is an inner capacity to be mindful. We use mindfulness in all directions to be more present, but in particular, It's
useful to become mindful of the inner life. Mindfulness has a lot of wonderful qualities. One of them is can feel quite liberating, is the ability to meet our experience without reaction, without judging that being for or against it, to become more sensitive to our life, to develop greater and greater sensitivity to what's going on in the depth of our life, and to do it in a way that is not for against doesn't judge. It's such so refreshing to have that kind of experience. Part of the value of deepening mindfulness is as a mindfulness goes deeper and deeper, as we see more and more subtlety of what makes us work subtly doesn't mean this becomes more trivial, what you see, actually the subtleties often at the very root of much of our behavior. As we become more and more subtle, we see more and more subtle or crucial or deeper. places where we have choice to let go, or to participate in what's going on. And that aspect of choosing to let go of that which is not useful, or choosing to let be, which is often more where people, some people emphasize, letting it be as opposed to picking it up. or picking up that which is useful is part of the function of mindfulness.

When mindfulness gets quite strong, then it's really important that mindfulness no longer picks up anything at all even that which is helpful. Because you can have at some point in practice, even the helpful things are not helpful anymore. And the last of the Eightfold steps is right concentration and concentration involves yoking or joining together, that mindfulness with a mind That is stable. The mind is able to be focused in mind, which doesn't waver doesn't move. when it sees something very still mind and the cultivation of concentration there's many ways of doing it. But it's a very important aspect of Buddhism because the depth the deepest depths of our psyche that we want to address to really uproot. clinging at the deepest point, there has to be a strong concentration to go there. How do you develop concentration? I'll give you one little analogy that I kind of like.

If you were to get concentrated on your breath, you have to be able to hold your attention, the breath just right to stay in that attention over time. And analogy is like having flying it's like flying a kite. In flying a kite You can't let the string be too loose. If the string is loose, the kite will fall. But you can't have the string be too tight either. You can't be pulling a tight because if you pull too hard on the string or break or somehow just doesn't give enough movement up there for the wind to kind of, kind of do the glide with the wind. So you have to keep the string taut but not tight and not loose. I imagine that if it really strong wind comes up that then you have to let go a little bit with a string and let the kite go further out. And if the windstorm suddenly dies, you have to pull in to keep the tautness there in order to keep it going just right. I'm not an expert kite flyer, so you don't push the analogy but and so the same thing we do with the breath. We want to kind of connect with the breath with the attention. So the incense to the attention is touching the breath. And then you keep just the right pressure with the between the, the attention and the breath so that it doesn't become Slack, but also doesn't become tight, but the contact is kept continuously. And as you do that, the mind will with time become more concentrated becomes Stiller and more relaxed. relaxed and concentration in Buddhist term terminology are synonymous. so relaxed, soft mind that Denis remains very mindful and alert for what's going on in the present moment is the mind that will cut through the deepest levels of attachment leading to the fulfillment of the path you get through the woods either side. I like to think that each step along the way, is also a kind of completion Know the path. The Buddha said, the
Dharma is good in beginning good in the middle and good in the end. And I hope that each of you to agree to which you engage in the path will find fulfillment and happiness and joy and all that with every breath you take with every step you take with everything you know, and so forth. And that's probably where I should stop. So that's the full path. Thank you.