

2005-08-21 Purifying the Mind

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SPEAKERS

Gil Fronsdal

Good morning everyone. And I would like to dedicate this morning's talk to a Burmese monk named you sunanda. And he was the abbot of small Burmese monastery and halfmoon Bay. And he died last night. He died last week. And he's been. He's taught here for us a number of times over the many years. So we've been here in the area. And I first met him 20 years ago, when I was getting ready to go to Burma to practice there. And he was living in Daly City then. And so I called them up and asked him if I could talk to him. And he said, Sure, come on over. And so I went to see him his little Burmese temple house house, there was a temple In Daly City, and, and I was I was, it was so remarkable to meet this man because the feeling was that he was treating me as if we were old friends. It was very easy, very comfortable just received me as if I was, you know, a good old friend and very open and present. And he's one of my little heroes in the Bay Area, Bay Area Buddhism. He came to America, I think partly to translate for the very, very famous Burmese meditation teacher named Maha seaside, who systematized are kind of organized or created. The insight meditation system that kind of we follow here at IMC and this famous teacher Maha seaside came in 1980 to America with a little entourage. And when he came to San Francisco and his way back, they went around through places in America. They supply stock San Francisco, apparently turned to useful and unknown said You just stay here. So he stayed for 25 years. And he taught for many years all over the place. And I sat around, talked retreats and set a retreat with him in 1990. And a beautiful man and a great scholar also he was a in Burma, he was known as being a great scholar of Buddhism about the Dharma. And he's kind of humble, so you didn't kind of know when you when he was teaching him in America, you didn't quite know what a great man he wasn't listening. There's a home country. And his funerals and burial and burial Vegas funeral and cremation and I thought they take his ashes back to Burma maybe or somewhere. But what it says in the website is they're going to take and scatter his ashes in the Pacific Ocean. And, but there's going to be a kind of a funeral event up in Daly City at some mortuary there, I guess. Next for what for a few days, but then Sunday is the main day. And from four o'clock to nine o'clock, on Sunday afternoon evening, there's going to be a viewing of the body. And, and it's kind of like his, his last teaching, because part of the tradition Theravada Buddhism is to do meditation on

death and meditation on dead bodies. So he's kind of offering himself it's not so much like the week where you go commit, but it's not like offering here it here it is come and look at that. But also, some people might kind of going paying respects for this wonderful man. And if I can, I'll go up there and pay my respects. Say goodbye to him that way. And the information is on his website on the website for the I think it's for the Takata sensor in in San Jose. It's called target.org and so he knows we'll post a link to it. And so I want to dedicate this talk to him, whatever merit there might be, in today's talk to him, and in my gratitude for having known him. And what I'd like to do today is to mostly tell an analogy. And hopefully the analogy makes some things kind of clear that maybe normally would be more complicated or difficult to understand. And I thought of this analogy, first we're in. We're teaching Sunday mornings in Portola Valley. And there was this huge, long, lonely floor that we sat on in this big auditorium. And sometimes we come in there Sunday morning, and they'd been a party the night before, and they hadn't cleaned up. And sometimes the beer was still on the floor. And because sticky, and there'd be kind of, you know, dirt and stuff on the floor.

So

imagine that everyone who had a home, had a home that had, the floor was tiled maybe beautiful, six inch square tiles. That's it. Everybody had, there was a federal program to make sure everyone had beautiful tile work. And however,

the

in 2006, we discovered that all the different cleaning things we use for cleaning tile floors were all terribly toxic for the environment for ourselves. And so, people just stopped stop cleaning or tile floors because it was just too bad, too dangerous. And so no one cleaned, and so the beer built up, you know, and the dirt and the dust and And people just stepped down and walked on it and kind of pushed it down. And you'd have a hot summer weathers and you know, and we get cake that really baked on there. And then people in the wintertime would walk in with a modem issues and build up. And it went on like that for years, decades, centuries. And after two or three or four or five centuries, no one cleaning their floors, these wonderful tile floors. people forgot that was even tile down there. Because the dirt is just building up. And maybe it's like, three, four or five, six inches of dirt. You know, it's built up after a time you can go to some of these archaeological sites. In some places in the world. You can see it's amazing how much the dirt is built up around these sites. So you know, everybody's living with these six inch caked on solid. And people just in 500 years they've forgotten that there was this beautiful tile at the floor of all these homes and And everyone's just taking care of the dirt just just right. And moving it around and kind of arranging a little bit then kind of just sweeping it and taking care of it. So it's not too bad but it's basically six inches of caked on dirt,

dust, mud.

spilt spaghetti sauce, thanks. And then someone goes down to City Hall and digs through some old old paperwork and finds out Hey, back there 500 years ago, they built all these houses Peninsula, everyone had these tiled floors and it says here they're really beautiful times average pictures of the murders that you know something you know, description of them is descriptions of them is really beautiful. And, and the person goes around and tells everyone and if you're crazy, you know, there's no tile and then we've been living it for a long time. We know there's no tile just, there's just this dirt floor. That's what you know, everyone else has dirt. floors can't have tile because it's you know too dangerous to clean them and stuff so it's it's everybody's built dirt floors for houses are built these days and actually late and few centuries from now people just build dirt floors because that's what they think is the style. They see all their old houses that have dirt floors and so no one believes this person that that actually there's these beautiful tiles there and the person actually ostracize it's you know, dies a sad life. And then, but someone kind of gets wind of this rumor, or that little rumor that there's this tile floors. And in someone who's maybe a little bit unusual, some way to be as eccentric or block perseverance or knows why decides to try to really dig in and find out what's underneath that dirt and it's a A lot of work and it's very interesting to go through the dirt it's just really hard and caked on. And it's just, you know, takes a sledgehammer to call this sledgehammer sledge jackhammer. You know, it's all kinds of stuff you know that really hard work. And there are few people have tried over the years but most people give up because it's just too hard to get through that dirt. And no one believes down there. It's tiles down there anyway, so they don't have they don't have the perseverance. So finally, it's very interesting to go through it then what happens is when some people go through, is they come to different layers. And sometimes you come to layers that are really hard and say this is impossible to get through. And sometimes they get to layers where, you know, in one century, they have you know, they only have three inches of this dirt on their floors. And but they decided to cover the floor with beautiful PVC. You had a lot of extra PVC. And so it was really beautiful PVC, you know, Painting beautiful colors and just very smooth and all that and so sometimes they come down to the PVC layer and this is great this is what it was meant to be I found it this is what this is what it really was is they were wrong when they call it a tile is really PVC and it's it and there's make a hole you know it's a religion on the PVC they worship it's great this is like the best in the all these you know the inherent goodness of all these homes we found that PVC so beautiful and then some people find these layers where they're all these you know, so it was a frat house for a while for a few decades and it just awful stink and smell and you know snap and vomit on the floor don't clean right so. So it's really just layers just awful. And then some people makes me break these books and philosophy about the awfulness of the essential Nature of homes in the peninsula because they come to this layer this is nothing deeper than that this is as deep as you get this awful, awful quality. But one person perseveres far enough and digs and digs. And right before that person they go all the way and some people just just, they spent a whole lifetime lifetime digging and trying to clear but they can't get very far but some people decide there is no floor down there. But the process of digging is so great. And so they created religion around digging. This is the biggest where it's at you know, just digging and digging and digging. There's no end to taking produce dig and you know, so it's one person finally gets down to the tile and able to clean out one square six plays tile, clean it to polish it. By by the year 2500. They have the right cleaning agent And so they clean this tile. And lo and behold, that person sees his tile down

there. Those old records were right there his tile. Wow. And then and this is kind of the important thing the person realizes, you know, I found this little n squared middle of this floor, this piece of tiles down there. I bet it's a really good bet that the rest of this floor is also tile. And I can't see the rest of it, but I've reached the bottom right here, this six square inch square. So I bet there's more. You know, Carol everywhere else, just a matter of clearing away the rest of the dirt. And you know and doing the work. So in person realizes that in theory, it would be possible to clear up all the dirt on the floor in their house, and had just tons of beautiful tile. Again, but it's a lot of work this this dirt. So some people get they're just happy with having gotten down to one station though, it's good enough to know. And they forget about it and let the dirt build up again. But these they know now what's down there. Some people said, you know, it's nice, but I think it's nice to kind of go clear out more and so they spend their time clearing out more of the dirt and clearing more tiles. But maybe they don't have enough time in this lifetime to get all the way to the, to the walls, but they could you could do five 610 tiles or something in their lifetimes. That's pretty good. And some people's attitude when they realize this is very interesting because some people they see that one tile and you take a picture of it and make a batch picture, they put it on there and they walk around you know, like I got that one tile, you know, I found it I know it you know this is the best you know, and they forget about The House don't even go back home anymore you walk on the streets and they show people I you know and other people's have cleared out the one tile in their homes they just really discouraged by how much more directories and other people clear the tile and they see all the dirt is left to clean See, this is a work worthwhile thing to do to be engaged and cleaning up the rest. This is a worthwhile two I think I was engaged in there and they focus not on what the tile that's cleared out that's not so important for them. They almost forget it makes sense. But they focus more on all the dirt that has to be done and they go get your jackhammers you know and pickaxes and wheelbarrows and whatever it takes, they focus more on the process of cleaning more and they almost forget the fact that and as people start getting into this, realizing, you know two word spreads that everyone has tired And therefore, more people realize that it's possible and more people then are willing to do the work and persevere and follow through and more people catch on and you don't stop the PBC later. You don't get discouraged that the vomit layer or the practicing will just carry on and they discover that different turns out, no one knew this. It turns out that different houses had different layers of dirt. And some people for whatever reason, maybe they kept their front door closed a lot. The they actually have not six inches of dirt but only have three inches of dirt and it's relatively easy for them to get to the bottom. And for who knows what reasons. Some people some houses have a foot of dirt and for them, it takes a lot more but they know it's there. So you have to make more work more effort to get there with the with the tiles there for everybody. And so in the Theravada tradition that you see what Ananda taught in there is, it's possible to do the work of clearing out with his tradition calls a lot, the defilements that their various they have all these words for the dirt. And we're coming to word is the word defilement. Sometimes they call it the toxins or the intoxicants or the torments of the mind, things that torment the mind. It's a variety of things. And no one knows how long it's been there and how many layers it's built up on. But the theory is that everyone has certain degree are these these this gunk, in their heart in their mind? This gunk is called torments because it's those factors those within this our own psyche, which can torment us can cause the torments causes suffering in our lives and it's possible to do the work to clean up enough

the mind to realize the innate purity that's available when the dirt is pushed away when British cleaned away, dug dug through. And that most people, the great majority of people who do this work of cleaning up mind doing this meditation practices taught in the Theravada tradition. It's they follow far enough. We'll get down to the details. We'll get down to the lower layer, the purity of the mind. And, but the first taste of it is kind of like just finding like one square tile of the floor. And then you would you know, once you see that tile, once you see that you've touched the purity of the mind, the freedom of the mind, then, you know, by extrapolation, oh, in fact, if this is the base of baseline of what, you know, the mind is, in a sense, then now it's possible. I know in theory, it's possible to clean the rest and clean it all out. And the Buddha is, is meant to be the person who's, who's cleaned his whole floor, the entire floor, the entire mind. So there's no gunk, no dirt left in it. Whether there actually is such a person who's done that work completely whether or whether it's even humanly possible to do all the footwork is a religious question. So an article of faith. And so, you know, you can't point to any, you know, there's no human beings didn't come into this world with a manual, it says, you know, explains, you know, this is how it is really certain things you can't really know, perhaps. And so it's an article of faith, but the Buddha for at least represents is symbolic representation of the fact that in theory, the entire floor can be cleaned out. In theory, the mind can be purified completely. And, and if we had enough time to do it, and maybe our lifetime is not long enough to do all the work needs to be done. And so, if you believe in many lifetimes, then maybe you can you know, you have low lifetimes to do the work eventually you could, but the Buddha either is in actuality or is symbolically or symbolically represents that possibility of doing the work and so for some people, it's very inspiring. Just a possibility that's a direction we can take our life it's possible to do the work of cleaning of purifying the mind the heart. And whether we can get to the end or not clean the whole floor is not as important as simply be engaged in the process of cleaning and opening and expanding that out as far as we can. The and the first in a terrible tradition that you sunanda taught and there are four stages to this cleaning process, four stages of awakening, and the first stage when you finally see that one square tile is really the important aspect of that has to do with understanding, understanding what's possible. Understanding that really there is this possibility of this, this clean floor. Really there is this process of cleaning that works and this is the process of doing it. That there is no there's no more any doubt. So those three things, it was called three knots of the mind are dissolved. When you finally get down to the bottom floor. There's three pieces of crud. The first credit is the doubt that there is a floor and not a floor. Some people get so caught up in the doubt that they, they you know, they don't spend any time cleaning they spend all the time in the library. And, and some people this one is doubt the other is related to that is not knowing what the real practices where to practice really takes you to the bottom. And some people think that If you if you simply dance on top of the dirt floor enough, and, and, and make offerings to the floor God that that's going to do it. But when you see that actually that doesn't do what you really takes you have to actually do the digging work yourself and actually excavate and clear out. And you actually see this is a this is a practice, there's a particular practice or way of practicing that can that can help you reach the purity of the mind. And there are other things which is not gonna help no matter how religious they might seem religious inspiring they might be. And then the last one is actually seeing it knowing actually see, it's how, you know, this is the tie on, you know, in the terragon tradition is to have this understanding that in the purity of the mind, nothing makes any

sense to take personally. To realize something about it. It's something something very powerfully and liberating. And, and, and refreshing about seeing something about the impersonal nature of the mind of the heart of the or experience. So that's the whole thing in itself to discuss that with why he talks about the impersonal nature. But when you see this first tile, you're no longer liable to hang on to something in a personal way, it kind of helps us a second to define this is who I am. And a lot of people get defined by the dirt, different layers. So PVC is who I really am. And no, this is who I really am. This is who I different things are the vomit layer, that's who I really am. And, and the idea is no, no, no, no, that's, you know, that's you and this you and that and that kind of paradox is once you get down to the title level, any attempt to take the tile as being who you are. is like makes a tile too slippery to stand on. You fall down. So you can't even take the purity of the mind as being this is who I am. So you realize I can't personalize anything and seems very odd people never heard this kind of, but you've probably heard many spiritual traditions the idea, you have to you have to your ego has to die, if you're really going to become awake something and some some some tendency to hold on to ego or self identity has to be dissolved as part of the dirt. And at first tasting of the tile is to see through that you might not you might still have a tendency of doing of personalizing thing identifying, but now you really know the fiction it is you know, something else. So, then, then once you see that, then the question is what do you do when you see the purity of the mind with the freedom possible possible in the mind, and some people will be contented with that and not do anything more from that. And some people will say, Oh, yeah, now I see what's possible. Now. I really think Now I really know what the work is. Until then you didn't really know what the work is. There's some idea in Buddhism at least that, that per the first taste of awakening shows people it's only then that you really start practicing Buddhism, to be discouraging that you have to wait until then. But but don't make sense because only then you really know what the work is all about. Until then, it's to position your book learning it's ideas you have. And so now you really know what it takes in order to you know, to walk the path of liberation. And then as different people in different parts of the peninsula here, get into digging through their floors, there's all kinds of interesting different little sectarian differences that arise. And some people just see the dirt is dirt no matter what it is. PVC vomit, it's all dirt is all get rid of it. You know, the enemy. Don't get it. Some people see it as the dirt as being you know that dirt is very interesting and you know if you kind of chip it out in a certain way so hard you get you get you don't have to buy pickaxes it's pickaxe inherent in in the dirt in the floor. So rather than being quick to get rid of things, you just have to learn how to use a chip at free and then you can use part of the dirt to break up more dirt. And some people find out that, that if that if you are really present for some of the spots of dirt, some of the layers really present right there for it. And you sit there like a chicken sitting on said, you know keeping it warm, that somehow that your own body heat starts to kind of melt down thicker layer, and as it melts, it becomes a wonderful liquid that helps dissolve the layers below. And so it's kind of like making compost and it's kind of like you're taking something you don't you don't see that it is the enemy to get rid of, you see it as something to kind of transform. So they can help you do more work. And some people see the possibilities of you know, kind of engaging the dirt just right and kind of being very kind to be kind to it and produce the milk just right, right. And so, in different parts of the principle they have different ideas about how you relate to the dirt, some people just forget it, some people celebrate it and sit on it and let it dissolve and nails and everything. And some people you

know, are more you know, utilitarian, you know or whatever. And they just use focusing on how to get chips free and you know, shark pickaxes and different approaches to how to work with the dirt. So the same thing with the mind you find in Buddha different attitudes towards the stuff of the mind. And you find some people who just see just, it's all bad. It's all defilement all the defilements are just defilements. That's all you just call it for what it is, defilement of the mind, dirt or the mind is dirt. That's what it is. And let's just get rid of it. And other people have more creative ideas about the stuff in the mind that obscures the possibility of seeing the beauty of freedom. And some people will take that, and just understand a little bit of how to work with that dirt. So the word with the dirt actually becomes a tool, or the dirt actually transforms itself into something and supports the whole process. And so there are different you know, you know, second sectarian views or ideas in Buddhism also. And sometimes people make religions around their views. And so that gets very interesting. You know, this is the right way this is the true way. It's only dirt. It's only you know, it's God's company. at all, it's all to be transformed and and there's even some people who will go to the new age really into going to the neighbor's house and helping them and they carry the dearth back to their house. So that because they don't really, it's not so important that they get to the bottom of their, their floor, but they really want to help the other people. And so they spend their time helping other people in preparing the during the day, you know, and their floors get higher and higher. And, and they're just hoping that the neighbor's house gets cleaned before they get to the ceiling. So I thought of telling you this, because the other day I had to walk with a person who had asked another Dharma teacher if anybody in America gets enlightened. We got an enlightened. And the person apparently said something like, never met anyone. And so maybe person hasn't met anyone. But I think there are a lot of people in America who have seen that square tile and lots of people. And then, but how many people have cleared away two tiles or 3004 tiles? That I have no idea what to say no. So people have, you know, it's possible to reach that one tile. And, and some people find that very encouraging to know that there people have done that. And sometimes you meet people have practiced for many, many years, you know, very senior great masters, and you get a sense meeting them. There isn't much dirt left on our tiles, but maybe some of you don't know how much it's hard to No sometimes sometimes some of these great teachers are kind of inscrutable and they you know they have this you know, they're really let on and so it's really easy to to

project

there's not there's no dirt in there tiles at all, I'm sure of it. It's hard to know these things are things it's hard to know. But it but it's possible to know that there's tile down there. So I hope that each of you as scratched the surface. And, and scratched the surface, feel inspired to kind of do a little more work and clear the tile. And it's something that's really worthwhile doing. And it's really, really The world needs people. have tasted the purity of the mind and freedom of the mind a place where suffering is brought to an end. So your chance your turn? Oh, you'd like to ask we have a few minutes if you want to ask some some questions or have some comments. I'll get

you the microphone so that people with hearing assistive devices can hear you.

Suppose the digging just results in more defilement. Like how do you dig without accumulating more there?

Oh, yeah, there's some people who are really good at digging, but they take a shovel and dig in, and then just throw it over their shoulder and they get down a little bit but then they turn around, they realize, wait a minute. And, and then you know, it's so discouraging you have to realize if you're putting it behind you, and then some people start crying. And then the tears drop down and the tears kind of crystallized like dirt that you loosened. And then the wind blows more Dustin and builds up even more. And, you know, it can be very, very hard sometimes. So how do you know? If you are I think one of the ways to know is that you have to have some real clear sense that is valuable to do what you're doing. So you have sense of the valuableness of it, that then it becomes clear that you're not wasting your time. Also, if you have to look very carefully at how you engage in the practice, to make sure that the way you practice is it doesn't have suffering as part of it clinging as part of it, or you praise a person clinging or pushing or demanding is a person have beliefs about themselves, which is weighing them down as they do it. I can't do this or it's impossible or I'm so inherently bad or all kinds of things, you know, which are forms of suffering. There should be some some sense or some into intimation or some hint that you're moving in a direction of ease or freedom from

suffering.

I know sometimes you've went through the vomit layer. And so it can seem like it's you know, getting worse really was getting better. But sometimes it does get worse you know, depending on you know, people whose attitude towards practice is so self defeating. Sometimes talking to teachers are helpful so you can get clarify, find out what you're doing. But it kind of one thing is sometimes helpful is, is if you take your awareness and turn it 180 degrees around to look at the quality of your effort. So people often people are making effort and practice their focus and trying to do something in a sense, and they don't really notice the quality of the effort behind what they're trying to do. And if you turn the attention hundred 80 degrees around and look at the quality of the effort, if that quality is tight or constricted or afraid or greedy or ambitious or something somehow contracted, then probably you're just kind of, you know, not making any progress. But if, but if you turn around, look at that quality of that, of that effort, and then begin clarifying that relaxing that that should help a lot. Yes. Does anyone look beneath the tile? The Well, the tile analogy doesn't quite work. So well for the mind, because when you get to the tiles of the mind, there's nothing there. So there's nothing underneath.

I've asked this before, so I apologize if I, I'm kind of stuck on something like,

why should

being in the moment

reveal the title? I don't. I'm lost on that one.

The I think being in the moment by itself, doesn't this doesn't necessarily reveal the title. bank robbers are very much in the present moment. And more than some of us when we meditate to me, they gotta be and so Sometimes a question is a fair question because sometimes in American Buddhism, the present moment is held up as kind of like a god, it's like everything's about the present moment just being present. The present moment is the door towards awakening, but more is needed than just the present just now. With its adores, you have to get to the present moment and don't do the work to go deeper. So like, you know, if you're sitting in your living room couch, thinking about clearing out the floor tomorrow. In the next day, think about it again, tomorrow, you know, that's not going to do any work or if you spend your time thinking, thinking on the couch thinking about all the time you should have been doing it in the past, I should have started when I was 10 years ago, then nothing is gonna happen. But you have to realize that the work has to happen now. The digging has to happen now. So you have to start in the present moment. So and then you have to have a wise relationship to The present moment what's the way to be in the present moment, that's wise. And, and one of the ways is to begin looking more carefully to many things to say about this. But one of the ways is to begin, begin looking more carefully at the present moment. So as we, as we're in the now more and more, there's some powerful things that begin to happen. One thing that happens happens is that all the phenomenal tendencies you might not to be now become, you'd be started letting go. In many of the ways we suffer has to do about occur when the mind is not in the present moment. And so when we're just staying really in the present moment, a lot of this suffering of human life begins to fall away or soften, and that helps a lot. The less suffering you have, the softer the floor becomes. The but then as you as you're able to stay in the present moment more, then you need to look more carefully the present moment and look, look in a way that helps you to do helps you to look more carefully at what's really going on. And that's, that's when we get instructions in mindfulness practice where there's directions of how where to look and how to look. And what's most useful to look at. And, and or what you think to do so just now by itself is is is not so easily going to get you to the tile. But if you relate to the now in the right way, then it will get you to the tile. Is that satisfying enough? not satisfying to me but to be satisfying to you. Got little bit.

Yes, we back

and wonder if you'd talk a little bit about the four

starting with doubt four stages, stages, there's different conditions, there's, well, there's four stages to awakening. And it's basically you take that, that the big floor of yours in your house, and you say you have four you have, you have, you know, there's four seconds for how to say it. There are four stages to cleaning out the floor. There's the first stage, which is basically finding one square tile. And then

there's the next stage, which is doing a quarter more of the work. And the next stage is doing a quarter more of the work. And then the last stage with a whole floor is clean now. And so the first one has is more cognitive has to do with understanding when you finally see the tile. Its primary transformation is cognitive. There's your understanding changes and no more doubt. And you know what, you know now what the practice is all about what what practices and you understand the nature of this tendency to take things personally. So you understand you're not no longer fooled by the mind. tendency to grab onto things, this is who I really am. So they're all cognitive, the cognitive layer of the mind, a desperate difficult is to get get to that layer is, is easier to easier to get to than the following layers, the following aspects of the floor. And so the next the next stage is you don't actually remove all the dirt the next stage, but you who you get rid of most of it, a lot of it. So you think thinning it out dramatically for the next part of the floor. And this has to do with affective parts of our psyche, the emotional sides more and which are harder to get to than the than they're cognitively rational. And so you have to find some way to get down there. And primarily it has to do with sensual desire, which is a huge part of human life. My taxi Like broader than most people think, sensual desire, and ill will. And so the second layer, stage of enlightenment, sensual desire and your will, are abated quite a bit, we can quite a bit, but not not not eliminated. The third layer, sensual desire and ill will have been uprooted, cleaned out completely. So that's not a problem anymore. At the fourth layer, there are five other pieces of dirt. They're called nutrition, call some knots, or entanglements that that needs to be cleaned out. And the theory is that these five get cleaned out altogether. So it's not like you do one at a time. And two of them have to do with certain kinds of clinging to work maybe be called for from the point of view of sweet, sweet, sweet consciousness, altered states of consciousness Goes people who are using meditation practice or do spiritual practices will often have, you know, spiritual experiences, mystical experiences, altered states of consciousness kind of experiences, experiences of infinite consciousness, all kinds of different ways of experiences. And it's very easy to get attached to those, they're quite, can be quite pleasant, quite wonderful. And so, but clinging is just more dirt. And so, so, this fourth layer, the two are the five things to get cleaned up is clinging to altered states, mystical state spiritual states. The third is

conceit.

And, whereas in the very first stage, you understand, that doesn't make any sense to take anything deeply personal Mystique, identified it identification, but the tendency to concede still operates tendency to, for the psyche, the idea of the intuitive sense of the mind. I am, and I am, you know, is still operates, it's very subtle, but that I am clinging to a sense of I am this for example, the conceit still operates. So the clinging to conceit is eliminated is cleaned out. And then the fourth is restlessness that restlessness is so deeply kind of ingrained in the psyche, that it's one of the last things to be eliminated very subtle from a restlessness in the mind and the heart. And then the fourth, the fifth is ignorance. And it says that, even though you've seen something at the first stage, there still remains some very deeply ingrained misunderstanding about reality about life. That is eliminated that last three to four stages. Makes sense. That's the way tradition offers it. And, and

some people

will go through, supposedly, you know, in a progressive way, some people seem to have the capacity of just dropping, you know, doing two or three state four stages all at once. Different people, you know, have different thicknesses of dirt on the floor. So, I hope that this analogy was helpful to understand something about this Theravada tradition and how it understands practice. And if it was not helpful, then you should not take it wasn't helpful. You should not use that as an occasion to add more dirt to your floor. Thank you very much.