

# 2005-09-18 Karma Choices

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## SUMMARY KEYWORDS

people, mind, thought, settle, meditate, bell, momentum, karma, happening, meditation, mindfulness, create, person, wanting, point, reaction, grit sandpaper, watch, arises, encounter

## SPEAKERS

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The subject of karma is a very important one in Buddhism. It's one that can be quite confusing. So much so that the Buddha said that if you it's it's one of the imponderable the full range and extent of karma imponderable. If you try to understand karma to all its different aspects. You'll just get a headache. See, what he said is your head was split into seven pieces. Hopefully, that's a colloquial way of saying in ancient Indiana to get a headache and, but I think that the, the teaching of how the Buddha was, was talking about karma, he was trying to point to something very simple, even though it can be a complex subject and I'd like to try to point to that Simplicity if I may manage to do that. An analogy for mindfulness practice could be sanding wood. And you start with wood that's really coarse. Then you use coarse grit sandpaper, you use like 50 grit sandpaper or something. And then you sand away until that thicker the grit has done all the work is going to do you're not going to get it any finer. And then you have to change grits you have to go to 80 or 100 grit sandpaper and then you can sand it smoother. And then you get to a point where that has done its work. And then you have to go 250 grit or 200 grit and then you have to go to that I don't what's called the black stuff wet anyway. Maybe eventually maybe all you have to do is get as a soft rag. To do the last little piece of polishing. We started with really coarse wood. So each grits of sandpaper does a very important work, but then needs to be discarded. And then you have to do something more refined in order to get to the polished piece of wood at the end. So mindfulness is kind of like that Buddhist practice or meditative practice kind of like that, where we start with a very coarse would usually ourselves, and especially if we live a busy life, a full life work and kind of urban life and many people live here. It's you know, it's really hard to sit down and be really quiet and still very quickly. There's a lot of momentum, a lot of agitation office often, a lot of feelings, a lot of body sensations, things going on. And, and so there's a whole bunch of stuff happening. And when there's too much happening in the mind and mind is going too fast, too many activities. The mind is fragmented has many different concerns. It can seem that we're just we're the victim. of circumstances, we don't have, we don't really understand why we're feeling so bad or why we're feeling so good or what's happening. We just know that, you know, kind of generically generally how we might be. And there's a lot of things that might happen to us that we don't really, we

blame the world around us for what's happening, or we don't quite understand why we're feeling where we are, you know, there's no good reason for it. And we don't even know what we're thinking. The there's a saying that we're so distracted. We're so distracted by distractions that we don't even know we're distracted, running around. So to sit, sit down and to meditate in that kind of state. It's in a very coarse state, then, or just to try to engage in any kind of spiritual practice, but to start with maybe very coarse sandpaper, and maybe it's very coarse sandpaper, maybe it's not to meditate at all at first, maybe it's to go for a run. Some people maybe need to, you know, just kind of blow out some of the energy and stuff that's going on. For some people need to sleep more than they need to meditate. And just the sleeping and kind of helps to kind of settle a degree of exhaustion that goes on. And so the idea is to figure out, you know, what's the coarsest thing needs to be attended to, and then take care of that. And then once that maybe the course energy is taken care of, then perhaps we could look at things that are the more refined we decide, okay, let me just sit down to meditate. And meditation. You know, the first things we tend to encounter is the obvious that which is most coarse. And so we have to kind of deal and work with that. And one of the courses things to work with is our relationship with all that coarseness, our relationship, the way we hold the way we relate to our all the energy we have speedy mind that we have feelings that might be going on, how do we relate to it? Because it's very easy to relate to it in such a way that we just keep stirring up the mind which just agitating the mind, if we hate how we're feeling or desperate, try to find another way to feel and try to push something away. It just stirs up the mind. The analogy for this is that of the, if you want to settle a pond, a muddy pond, you leave it alone. If you take a stick and stir up the pond, that just stirs up the mud in the pond doesn't settle. So how we relate to what we encounter in ourselves when we sit down to meditate is very important. And it's very easy to have some kind of aversion or judgment or some kind of critical way of dealing with what's here. That's not very helpful, like stirs up the water. So maybe the courses layer, we sit down just how we relate to it all. And for some people, that's a big task is to find out how to just be a little bit more at ease with how they are not to be critical or judging and incense to accept to be economists with what is to learn not to be conflict with what is. And then once we can kind of leave ourselves alone, then things begin maybe to settle maybe next courses level is the body, and perhaps all the tension of some of the tension in the body begins to unravel begins to unwind, the shoulders begin to go down the stomach softens the hand, soften the face muscles may weaken, to soften. And so the tensions we've had begin to kind of relax. The paradox, or the irony for some people, is that as as a surface muscles begin to relax, sometimes deeper tension that we hold that's invisible, reveals itself. And some people feel so great. I'm like relaxing, relaxing. Oh, what's that? You know, suddenly you feel some tremendous noctor pain in the shoulder or the back or someplace. And then people think well what happened and point backwards and actually, you're going forwards. It just said, Now you've encountered this thing that's been numb for a long time. So as we kind of do the work of getting more refined, more relaxed letting that then we sometimes encounter big knots in our wood and needs particular care and sanding or working with. Sometimes we have to change tools sandpapers No, not the right tool and use a planer we need or sometimes we need a jackhammer or something for certain things. And, and sometimes what it means though, is that some some issues some things that might be encountering meditate are not best addressed, on the cushion, not best addressed meditating. We become aware of them in meditation, but then we realize we have to go

and do something outside of meditation or to settle it to resolve it. I mean, some people go to therapy for certain issues. Sometimes what's needed is to go and apologize to someone you know, some something comes up something we've done, and it's that it's such a big issue in our psyche that you shouldn't be can't continue with refining work the sanding work, unless you somehow Bring out the big tools, and big tough strong tools and make the phone call and apologize. Didn't hard work. And then that particular thing settles. And so then. So then the body settles after a while. And then there's the emotional life and become aware of all these different feelings that maybe you didn't even know you had. One of the exercises I sometimes do when I do my intro, class and mindfulness. When we talk about mindfulness of emotions, I ask people, when they first sit down to meditate, close their eyes, and then immediately without going to the breath three thing to tune in to how they're feeling, what their mood is. And almost every time I do that, there's someone in the audience who will say, I didn't have a clue that I will feelings this way. I didn't know I wasn't paying attention to my feelings. I'm surprised I didn't realize I was angry. So the encounter with their emotional life is part of what happens as we show up to pay attention. And then there's often a lot of charge in our emotional life. And so as we pay attention to make space for it and recognize it, there's a refining process that goes on is settling process that can happen. And sometimes we go through various layers of our emotional life. And then there's also our cognitive life, the life of our thoughts and our beliefs. And as we settle and go through these different layers, we might kind of run head into some layer, which is some very strong belief we have some cherished beliefs are really holding on tight. And there's a whole variety of ones that people are really clinging to something they really believe this is how it has to be. And as long as they're clinging to that belief, the sandpaper is going to wear itself out. It's just not going to nothing's going to happen. You kind of feel the frustration of kind of trying and trying until we kind of look at that belief, and then somehow resolve it and work with it or at least let go of it. clinging to it, if not see through it. And then there can be more and more refinement that goes on. And, and if a person practices long enough or practices on retreat, for example, where there's not long enough time to do this in a very thorough way, the mind can get more and more, more and more refined. And then they can make tremendous clarity about what's going on. And to give you some sense of that clarity. This is where we get to the thing of our karma is when the mind is when the body is with our being is refined, enough, settled enough, concentrated still and mindful enough what's going on. You can notice the beginning of a thought. You can be sitting there minding your own business. And suddenly I don't know where seemingly this thought arises. You can see the arising thought thought was not there. before. Just arises. And then if you're there, sometimes you see it goes away. You see a thought arises and it passes. It's not amazing. Normally our life we're just, you know, you hardly even know you're thinking you're so busy thinking and the thoughts just kind of come one after the other and they seem to get this is the beginning of your thoughts. Well, they just this endless and sometimes it's new subjects but just kind of like you know cascades. And so much so that some people's, the world they live in is the world or the thinking they don't know anything else. And so, but to actually watch, you know, have the stillness of the mind in that stillness, watch. It's quite something. It gets even better, okay? It's very occasionally for some people. Sometimes you can sit there very still. And you can feel a little impulse to think sometimes you'll feel a report say it's like little bubble of pressure, pressure, a bubble that kind of begins kind of swelling in the mind. And if you're really attentive, bring attention

right there. And that urge begins to happen, that urge will just fade away. And you'll never know what that thought was going to be about. It could have been the solution to your life's problems. Though the track record of your thoughts is not probably, you know, doesn't lend itself to that conclusion. And, or, you know, just a great American novel, you know, you never know where it was quite something. And it kind of raises all kinds of interesting questions about the nature of thinking and what goes on in the mind before consciousness. The fact that the impulse to think seems to happen before we're aware of what the content to the thoughts anyway, so you can watch it very carefully. This thing happening. So when you're, when you're at that place, we can watch the arising of a thought. Then it gives it very interesting vantage point. And that is you could hear a sound and you're aware of the sound happening in the mind. This is hearing happening. And then you're aware of a thought arising. And the thought is a very simple thought that says, The sound of a bell. That's pretty innocent, pretty basic sound of a bell. And you can see the thought arise is your thought pass away. And then later, you hear the bell again, maybe the person who hits it hasn't just studied the art of bell ringing so just a perfect ring so same thought sound of a bell and then there's a second thought or kind of thought or reaction. That's pleasant.

very innocent

sound a bell, pleasant sound then another time

sound a bell.

It's pleasant. I want that bell. Now when it was just a little thought that said sound a bell. It just kind of rose and faded by itself very easily. By the sound of Bell I want that bell Suddenly there's a different energy into thinking there's a gripping that goes on perhaps there's more energized kind of thought. And you notice that that thought and the momentum of it what it does in the mind the ripples that creates it doesn't settle as quickly. The first one kind of goes this one I want the bell it goes you know, to amplitude goes up really high. It's high enough it sounds like the squeaky speakers, you know, just and then the mind is much more agitated state and an agitated state. It takes much longer for it to settle down, settle down again. And in fact that that I want to Bell tends to bring with it other thoughts. Maybe as it fades away, if you're lucky. But what it could be is you hear the sound of the bell. It's pleasant. I want that bell. I wonder if I can buy it from IMC. Probably won't sell it, I wonder if I could change it. I wonder if I could just kind of bribe them introduce you selling it, I wonder who I should talk to. And, and now, it isn't just simply the amplitude has gone up. I want the bell, but we keep jacking up the amplitude, you know we getting wrapped up in this concern. And we could you can What if your mind is very steel to begin with, you can watch that effect that has on your psychophysical system to have those kinds of thoughts that want the bell and pursuing it and racing after wanting it. You can watch what that's happening does does the impact it has if you're running around town doing 10,000 different things and wanting 10,000 different things because that's what human beings tend to do. You're not going to notice the effect of wanting the best. You hear a nice Bell hit I want that bell. You

start fantasizing how to get it and you know if the wood Really, really coarse. And you take 100, you know, if you take, you know, a nail across it, maybe you don't even notice the scratch because it's so coarse. But if it would have been polished really, really fine, then you see the effects of that nail across the top of the wood. So same thing with our mind, our mind is really busy and active, you're not going to notice the effect of things. It actually you might think this is silly, it's so subtle this thing. But if the mind is really still and concentrated, you'll see the effect that wanting that bell has on the mind. And so there's a huge there's a world of difference between the innocent thought or the so called innocent thought that says, sound arises and there's no momentum to it. There's no fueling it. There's no picking that thought up, not doing anything to thought it just arises. It fades There's a real difference between that and having a thought arise. And then having that trigger grasping the holding a reaction in the mind. The reaction in the mind of wanting that thought, will feel if you're very attentive, we will feel unpleasant. It if you really want that filter gripping onto that bell, and you also notice that it tends to create a momentum, a spin, in a sense, where that energy of the mind doesn't settle as quickly as a simple thought. Sound will take a while for the settlement. And depending on the strength of that wanting, it takes, it'll take longer and longer to settle that momentum or that thought pattern that energy in the mind. Making Sense. Karma means the word karma means action or activity making. And in the Buddhist understanding of karma, karma has to do with that difference. You make karma for yourself, when you react in the way that begins, creating momentum in the mind when you react and the word react the same meaning as you know, karma means to act, React is to act again. And when the mind is really still, you can see that karmic consequence, the momentum that we have what the, what the reaction sets into place, the reaction that says created when the mind is very busy, it's invisible to us. We don't see it You don't have a clue that wanting the bell has any kind of effect in the mind, any momentum in the mind. Some of these reactions in the mind creates momentum, which don't reveal themselves maybe for many days or many months or many years. And, crucially, Buddhism, they say maybe many lifetimes. If you if you lie, it creates a certain line is a reactive movement of the mind. And so you create a certain energy, then spin momentum in your thought pattern in your mind patterns. And that spin the momentum will linger there, perhaps for a long time, as you're busy paying attention to other things, until something arises, that we're that momentum. manifests itself in some way or other it could be simply a disposition like a habit formation. So you do something it becomes easier to do in the future. Or it could be that that that you meditate 20 years later. And as the mind gets quieter, you reach that level of the mind where that that the energy of that line is sitting there waiting for you that reactivity. It's like, like, you know, maybe it's like, yeah, so. So, karma has to do with this, the reactive qualities of the mind and then the momentum to spin, the energy that creates inner, inner psychophysical system. The classic way of talking about karma is a karma is born through our intentional activity. By our How we intend. So idea here is we have a thought. And then we have an intention in relation to that thought we do something with that thought. So, and it could be we do something we have aversion to it, want it. It could be many things that we do. But as we do we pick up and react, it creates momentum. As the mind gets quieter and quieter, we can see more deeply. What is it that's going on? Now when the mind is quiet and this way I'm talking about today, maybe after a long retreat, then the you will see a place of choice. You'll see the bell away, the sound of the bell.

You hear it?

You'll notice perhaps sip a thought that says sound a bell is pleasant and you'll see a thought that says a movement that says, I want that bell. At that point, there's a choice whether to get further onto that train that thought or to leave it alone. And if you see that place of choice, then you can just leave it alone. And let the momentum in the mind play itself out. If you choose not to leave it alone and take it up, then you can watch the momentum, maybe get the hype stronger and stronger until you get a headache because you really want that, for example. So there's a moment of choice. And the choice here is basically one of either going along with picking it up or leaving it alone and letting it fade away. As we get good at looking at the place of choice, the moment of choice. Then you can see what other choices we have. Make also besides leaving things alone, or picking him up, we can actually let the mind go in new directions. Sometimes it's useful to think so say you're sitting here and you hear the sound of the bell and it's personally doesn't doesn't do a very good job. You know? Sounds unpleasant and then that person's really a lousy bellary awful person they shouldn't allow that kind of person into IMC you know, how could they in IMC so terrible to let people make bells that way and they should train people and after a while you you have to hopefully after a while, you notice that train of thought is not very helpful. As creating a lot of momentum, a lot of this this kind of momentum is one of tight tightness. So then that you could give you a strumpet If you're good at dropping, or you could change the direction of your thoughts and say, Well, you know, let me rather than that I've had all this kind of hateful thoughts about that person up there. Let me think about this person a little bit. Actually, last week, when a person actually helped me I had all this heavy stuff to carry from my car to the potluck, and the person actually helped me and the person was really kind and I know the person's had a hard week, or whatever and, and, you know, I liked it, maybe to actually act on it, I actually choose to start thinking about the person in such a way that it generates your goodwill for the person. Then you'd create a different momentum, different spin on the mind, different energy, still creating energy in the mind, energy that might take a while to settle. But this is a kind of energy in the mind, that's much more pleasant and helpful to have in our in our life that we often live. So Buddhism says that there are some karmic activities Some reactions that are helpful and some which are harmful. And it's possible to choose which things we pick up and how we act in the world. And the reactions that we set in motion. When we're really still, like on retreat, still enough, we can watch the beginning of a thought bubble and see it pass away to the rising of the thought that is a really optimal time to see that even the helpful reactions of the mind thought of the mind interfere with the settling of the mind to the deepest levels of peace that are possible. So there has to be then a choice also to to let go of even the beneficial kind of thinking that might go on all thoughts. As you do the refining work, sanding the mind, all thoughts eventually fade away. And the reason to do that is not because we won't just dwell on some kind of peace of mind by itself. But the more and more quiet and peaceful the mind gets in this way, the more you can see down more deep, it gets more you can see more and more deeply into the psyche into the mind. apologizes switching analogy so much, but if it's like the pool, you know, the pond, if it's muddy, we leave it alone. Now, so we have a clear pond, but so that we can see what's at the bottom of the pond. So when the mind is really, really still, then we can see what's at the bottom of

the mind. And, and, and what's at the bottom of mind. Isn't in Buddhism is not something of tremendous beauty. What we see is we see the foundation of how the mind clinks how the mind is react. David has a tendency very strong disposition to react. And we see that with a very clear mind, then there's a possibility of releasing that which lies at the bottom of the mind. And when that gets released, then it's beautiful. Then we have the minds freedom. So karma is meant to be something very simple. It's meant to be an understanding of where the places of choice are, we have and in seeing that, beginning to understand how we can choose either to create healthy karma, healthy reactions and reactivity, or avoid creating reactivity. unhealthy ones or any at all sometimes. It also supposed to be teaching about how when you have the momentum going once there's a lot of momentum in the mind. There's A lot of wisdom needs to be had about simply accepting the fact that it's there and then allowing it to settle on its own to give it its time. And it's very common on retreats for example, that the first day after the retreats so much of the kind of day to day karma that we're building up over the last days and weeks whatever working and living stuff like that, kind of, kind of, we run into it head on. And, and it's a real surprise to people to kind of sometimes encounter that and sometimes the first day of the retreat is kind of hard for people because of that. Our life's caught up to us. And but then after a while, let's settle some Go. Go deeper. Well, what do you think of that? Do you have anything you'd like to ask or any comments? Yes.

I have a funny story about myself that took place right here. For the last month, a watch has gone off at the 40 minute point with this little electronic buzzer

and

I found myself having a fair amount of aversion to this little beeper

and, and watch

that. My heart rate, we get I wonder if that little beepers gonna go off before Hilda rings the bell. And then I, I found my heart rate go up a little bit and I've noticed that like that's interesting. And then it would be hard for me to drop that during the meditation. And that was interesting. Sometimes I think, do I want to do something about that? should I?

And that was interesting too. So today

while I was meditating, I said, I wonder if that little beeper will go off before hollering Savelle and, and I just watched how I, you know, here, here we go. Here we go. And, and suddenly, I said, you know, I'm really grateful for that little buzzer because it's allowing me to really practice dropping and drop that and And I did. And it came up a couple more times. And I dropped it and I actually found myself feeling warm toward the little buzzer but also that I would actually say something about it. I realized I wanted to ask this question about the buzzer and then the buzzer didn't go off today.

So

thank you for your remarkably

karmic talk

about me in the buzzer.

watching myself.

When I was that we were at Palo Alto a few years ago. I remember there was this cell phone that kept going off. And that was kind of curious, I thought, and I guess it gives people things to practice with and, you know, it gives to some strange they don't turn it off, but it's going off and then at some point at the end

Just a quick comment or reaction

and that is about wanting carrying

the bell and wanting the bell it just dawned on me that I mean are so much of our culture is predicated upon, you know, with all the marketing effort that we want so much and tried to engender in all of us all this wanting and wanting all these bells it just seems to me. Oh my gosh how with chances there for us to

be a peaceful culture.

We don't watch carefully, then there's no stimulus out there. That the mind reacts to it takes up all this momentum. And so advertisement for example, you know, the advertisers don't create the momentum. But they create the stimulus that we're, you know, we get caught.

There's a book called The artists way. And one of the assignments in this workbook is to take yourself out of an artist state. And you can take yourself anywhere, but you go with the mindset of just absorbing your environment and with no real purpose, and I took myself to a shopping center.

And I was really struck by the difference in my

whole body and my whole being, being there just to look as opposed to being there with a mission to accomplish my to do list or whatever and it really He was amazing that just that little shift of being in

the same environment, I was a different person. And there wasn't that clinging it was just to look at color and look at shape is quite different.

I used to get exhausted going to bookstores. And that took me a long time to realize why. But it was because I wanted so many books like this.

Earlier you mentioned about getting back gates during meditation. On like, three years ago, when I want to attend a meditation retreat, three days later, I got really, really sick. Like, I was meditating at home an hour in the morning at night, and all of a sudden, from being perfectly healthy. I had a fever of 102 degrees and I was vomiting. Like a few times. I'm really, really bad headache and I don't normally get headaches. Finally, my husband suggested I go to the emergency room because it's really strange. And it just all occurred like within like an hour, just like, you know all this stuff. And then went to see the doctor, Palo Alto Medical Foundation. And they gave me a CT scan my brain. He said they were like symptoms of brain cancer. And he couldn't find anything. He's like, there's nothing wrong with you. And he asked me, so what? What happens to you? Is there anything that changed? And I said, Well, I said no at first and I'm like, well, we went on a 10 day meditation retreat, but I can't see why this could possibly happen as a result of that. And, and he asked me what happened in the meditation and talked about sweeping energy. And he said, Well, we can't measure energy, so we won't know. So I'm not saying that. It's not from that. Anyways, it went away after about eight or nine hours. They just like Back to normal, right? And then Okay, dismissed it. And just about a few months ago went to see an integrative medicine doctor Stanford hospital, and she's a Chinese medicine and an MD. And I told her about it. And she said, Well, actually, that's very common what you experienced, for people who go on long retreats because it's kind of like a physical manifestation out of things. I started to kind of unfold and negative negativity coming out. But I wasn't really fully, I guess I had was present to, like the change was, you know, when I went out on the street in downtown Palo Alto, I felt really sensitive to seeing homeless people. So that was one change that I felt. So I wanted to ask was, what was what's your knowledge or experience of that?

The your experience, I wouldn't It was common common experience. But it it's, it happens enough that it doesn't surprise me it's I could I could be something coming out of the retreat. It's hard to know, you know, so I wouldn't want to weigh in. But meditation practice, especially on retreat, can for some people be a very powerful purification process. And so sometimes the powerful kind of things that we hold inside of us, will come out quite dramatically. Sometimes people get nauseous, very occasionally, people will throw up very occasionally, occasionally, but you know, it can't happen. And sometimes it's stuff people hold inside of them as themselves is so ugly and so painful or difficult. There's a physiological kind of reaction that happens as they're kind of look at stuff and things come up and they're purifying things in their body. And sometimes, getting fever is also a symptom that not people have had in class for a few hours, something it doesn't take to do with being sick, it just seems to kind of wash through. I've known people who've gotten, you know, occasionally have known people who get fever like symptoms only when you sit down to meditate. So then you think, Well, you know, it's it's

probably not nothing to do with, you know, being sick. It's something going on going on in that process. It really depends on what people keep inside of themselves. When I was in Burma, my teacher there was very fond of telling these kind of karma stories, I guess. of he his monastery would get both soldiers or retired soldiers come and meditate, but also he would get gorillas, you know, Burmese gorillas are fighting the government, but also kind of against retires gorillas or something. Come, they come and meditate in monasteries, he had hit a wide range of people could meditate. But you'd like to tell the stories about these people who had been, you know, soldiers, one form of other and what it was like for them to meditate. Also, he'd like once you tell the stories of a butcher try to try to meditate certain kinds of professions. And, and, you know, they sitting and meditating, and they get to some block tremendous block and the difficulty because there's karma of their activity of killing people and torturing people, you know, weights so heavy on their psyche, that somehow they would have these tremendous upheavals as they had to kind of go through that level of their psyche. So, I'm not saying that you're that kind of person. But there there can be can be this. You know, it can be quite quite a powerful process, but I wouldn't say it's common to have it that strong but but It's not unexpected

when you were talking about getting that clarity of tipping point where the mud settles in your mind and you can see into what's what's the bottom of your mind. I'm just wondering, you know how many years daily meditation before you get to a point like that? I mean, I'm sure it's different for everybody right? Because everybody does that take a lifetime or

it's a that's really depends on on on the individual and how they practice and how much they practice and pencil a bit on the weather, you know, circumstances sometimes outside of our control that come into play also. So some people seem to fall into deep states of meditation quite easily. For whatever reason, some people it takes a lot Time. And then, you know, it depends a little bit how your practice your practice diligently enough, and well enough, as you know, in a way that's effective and helpful for that process to occur. It helps you can go and retreats periodically. To make that process. I'm really struck. I'm teaching a retreat right now two week retreats, which over the years I've taught, it's really remarkable to see people how people change. from year to year, people only go on retreat once a year. And how over the years, there's a steepening process that goes on that, you know, just from just from being on retreat, and I'm quite inspired by that. So I don't really know how to answer your question. It's really a question is How long will it take you What was it will take for you to do it? Right. That's the question. And then a part of that answer. That is how motivated Are you Because if a person is personally can think it's a good idea, but there has to be, you know, an adequate amount of motivation that matches who you are. And sometimes it takes tremendous motivation in order to do the work the team because you have to use a lot of, you know, 50 grit sandpaper, you know, do you get to, you know, to get close, and some people don't have don't need much 50 grit sandpaper, for whatever reason. So we don't know how long it's gonna take. But it takes a lot of motivation. And so sometimes looking at motivation, what's really important. What I like to stress is that no amount of mindfulness is wasted. So it doesn't really, you know, in a sense, there's a from point of view where it is that even if a person doesn't go to that level of stillness in their practice, there's tremendous benefit

from any moment of mindfulness. There's a there's freedom to be found in any moment of mindfulness. And so ideally, I personally would hold both at the same time, the idea that At any moment of mindfulness, there's a freedom there. And if you can sustain enough of those moments of mindfulness together to create continuity, that that actually also allows for a deep, phenomenal deepening to occur to.

So, when you achieve that kind of clarity, is that something that you've, you've now achieved and you retain or is that something that you have to continue to, to work out to maintain that? Mmm.

For most people, it's something that he dipped into for a while. So, that level you can watch thoughts arise and disappear. And

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the point, the point is not to have that level of clarity and that level of kind of insight. The point is to use that ability of clarity to see where there is some, some issue that needs to be resolved. And then resolving the issue can be resolved. And then the mind gets busier again. But that issue has now been resolved. That makes sense. That's kind of like said like, you know, you have a microscope that's dirty, the lens is dirty, but you need the microscope to see something. And so you clean the microscope, and then you see, and then you see it. And then you can like microscope gets a little dirty again, because you've seen Well, I hope this was helpful. I hope that you will look at the places of choice. You don't have to be at this very refined place. To find the moment of choice. There's a moment of choice, even when life is really busy. How do you relate to chaos? That's A moment of choice. You relate to chaos, things are falling apart with some degree of leaving it alone not picking it up not reacting to it, or do you react to it? So there's always you know, you can always find someplace of choice that depends on you know which sandpaper you need to use. Thank you