So Good evening. So in the tickler Buddhist tradition that we are that we practicing mindfulness is very important. It's kind of one of the key aspects that we keep aspects of practice that we do. And so it's a fair question to ask what is mindfulness? Also, the concept of mindfulness has become extremely popular in American culture in the last decade or so, in some ways, the kind of the way that Zen was maybe 20 or 30 years ago, when there was so many books being written on Zen and the Art of, and there's even one called Zen and the Art of diaper changing. But you know, there's a long long list of books with Zen in the title. And now there's books with the word mindfulness in the title. And so there's books like mindfulness Yoga is one and there's a mindfulness based Mindfulness Based treatment of depression, my mindfulness based cognitive therapy treatment for different. And there's a mindfulness, mindfulness has become extremely popular in the world of psychotherapy. And many therapists are learning a little bit about the principles of mindfulness using it in their work, and finding a lot of benefits and doing that. You find clinical uses of mindfulness in hospitals. You can go to local Kaiser here and take a mindfulness based pain stress reduction class. And it goes on and on from there. So it's a pretty popular so again, you could ask when is such a popular phenomenon? Now? What is mindfulness? And in some ways, the answer appears obvious. There are some simple definitions you might hear. One simple definition is that Mindfulness is present moment awareness and awareness of the present moment. Sometimes when it’s elaborate a little bit further, it's called Mindfulness nonreactive awareness of what's happening in the present moment. So that the quality of non reactivity is very important, non judgmental, non judgmental, just allowing things to be as they are, and being present for things as they are without the adding anything like adding any evaluations, judgments, criticism, manipulations, trying to change it, nothing for against it, we're just offering this phenomenal thing of awareness that holds it in awareness. So, those are, those are both quite nice definitions. And those practices based on those definitions are quite wonderful. And many, that's many
people have found how wonderful it is to do that. If you look at the However, since mindfulness, much
of this movement of mindfulness comes from Buddhism, it seems Also fear to ask what is my house
mindfulness defined or understood in the Buddhist tradition itself or by the Buddha. And there we find
something a little bit more both nuanced, a little bit more different than maybe the most popular
understandings here in the West. The and one of the interesting things is that if you look at Buddhist
teachings, the word mindfulness has a range of meanings. The words the Pali word is Sati, SAP, and it
having a range of meanings, it seems like it doesn't have necessarily one technical meaning. In fact,
by the time the Buddhist created a Buddhist psychology when they're studying the different qualities of
mind, they did not include mindfulness as one of the core qualities or capacities of the human mind.
There's some like 52 mental factors that are kind of make up the core factors and make up mental
activity. And mindfulness is not one of those 15 Factors suggests that mindfulness is a composite
activity of the minds or faculty of the mind, or it's a composite made up of different things. And so, it is
made up of different things. Those things can come in together that come together in a different range
of strengths. So those different elements can, can give different shades of feeling or aspects to
mindfulness. But if you take the various Buddhist early Buddhist understandings of mindfulness, the
closest to kind of come the denominator meaning is that of holding something in the mind to hold
something in the mind. So, for example, if if you want to focus on the breath in meditation, you have to
hold the breath and the mind hold the breath in awareness for holding an awareness so you could pay
attention to the breath If you want to remember something, say you want to remember to, you know,
buy apples, when you get to the store, you have to somehow hold the idea of Guinea apples in your
mind. So when you get to the store, you remember to buy the apples. If you want to memorize a
chant, then somehow you have to figure out how to hold that chance in your mind to memorize it, and
then it's held at least. And then if you want or if you want to recite it, you have to hold it in a more
active way where actually comes back up in the mind. So you remember at that time, so you can do
the chant. So, mindfulness, so and also if you have certain wisdom, that you know, and you, you want
to have that wisdom ready at hand, then you need to hold that in mind. If you have wisdom about
impermanence, for example, or you have the wisdom not to take things personally. Then you have to
remember to remember that If you've been warned, oh, you know, your officemate down, down, down
the hall is in a real foul mood, because the IRS is after. And, you know, just don't get close to here
close to her, she bites. You know, no matter what you do. So you're told that you know, don't take it
personally. They can tell you don't take it personally. And you walk down pastor hallway and you do it.
Somehow your gait is not quite right. And you kind of your click your footsteps click on the floor. And
so the person comes out of office and has a How could you be so careless? Do you realize I'm
working here and you are Plex, you know? And so you've forgotten that. You've been warned about
her mood. So you say, Oh, okay. I don't know. I'm just a believer. But you could also hold in mind, the
advice you were given, oh, she's just in a bad mood. And you need to kind of remember that. And then
and then hold on. mind when you hear the anger directed towards you, and then you don't take it
personally. You don't, you don't, it's a lot easier. So there's certain wisdom, certain understanding that
you hold in mind that it can be useful at different times. So, the word Sati has some of the meaning of
the whole something in mind. And in fact, the word, the word also means to remember, or very close
connection to the word Remember to remember something. So you remember what happened a long
time ago. You're using your Sati if you are going to memorize something using your Sati and, and one interesting way of understanding this is that this meant that holding in mind and memorizing is a faculty that the mind the faculty that enables us to remember so it is that faculty of mine, that activity of the Mind that enables us to hold something in mind. And so if you've ever memorize something, and engaged in the process of memorizing a poem or a chant or song or something, you have to use your mind in a particular way to energize certain activity of the mind certain functioning of the mind, to be able to take it in the words of the phone in a more active more full way. So it kind of registers in a deeper way, fuller way. So there's a kind of kind of statistics there. You could read a poem, I can read a poem, and basically understand what our meet but when reading, asked me five minutes later, to recite it, and I don't have that kind of mind, they can just read to me I have to work to actually memorize it. So it's an activity and engagement of the mind, a heightened engagement of certain kind to memorize. It's also a certain kind of heightened activity of the mind in order to recall something you've memorized in the past. So I have some things that I've memorized in my head. And it takes a certain kind of engagement to kind of focus. And to be focused, I can't be distracted, I kind of get into my body, there's kind of more blood maybe going into my brain. And there's kind of it's, it's also I kind of like it sometimes, because it's kind of kind of the energy in the mud. And whenever I feel sometimes that certain kind of me feels more alive, engaged in that process of memorizing, I wouldn't be surprised if people who do CAT scans or MRIs of the brain, find that lots of activity, lots of blood is flowing into the brain. And it's a really good exercise for the brain. It's a really good exercise. In fact, I don't know. I know people who believe that memorizing it's a regular thing in your life. prevents civility, certain kind. And so they're all kind of constantly memorizing to keep that exercising the mind. Keeping going so there's a kind of a kind of a heightened engagement of something. And I don't actually know how to describe what that highkey thing is in some detail. But maybe most of you have some memory or some association with the heightened activity, to recall something or to memorize something, at the best of it, not sometime when you're stressed about it, but at the very best of that kind of situation. When I was practicing mindfulness in Burma with epi data he had he expected that when you came to our interviews to report about your meditation experience, you had to give a detailed account of what happened in your meditation sessions. And you had a very particular way of narrating what happened. One of the things you couldn't narrate it as a personal story. For example, you couldn't say, Oh, I sat down It was so hard to be with my breath. It was kind of discouraging and remember the time in school when I was discouraged, but failing a test and You know, I'm really, you know, life is really hard for me, you know, helped me that, you know, he would just kind of throw you out, you know, come back tomorrow, you could have all those experiences, but you couldn't report that way. self pity also, all you have to do is come in and kind of like adult like, kind of say, I sat down and my my turn my attention to my breath. And my breath was rather shallow and tight. Because I felt this shallow and tight breath. I noticed that I couldn't follow more than two or three breaths at a time. And I would only notice that five minutes later, when I woke up from the Daydream. At that point, I would sometimes notice that there were thoughts of despair would arise. I noted those as the sphere, where I noticed those that this as the spear that the Spirit got stronger from time to time. Exactly, got loads of spare. At that point, I felt the lower dropping on my energy. And I noticed discouragement. And I noticed a proliferation of thinking, and at which
point the city was over. And he, and he would say, click report, that's really good. And it was a party, it
was a two full training. And I could get much more nicer descriptions of that, but it wasn't all. But, but
the idea was, you're supposed to report it without a lot of reference to self image, and self absorption
ideas. And human beings often are quite involved with self image self considering how they're looking
for others. And so there's all this extra stuff, baggage that goes on to the description. See, it's kind of
just justice, just the facts, just how it was and its simplicity without all the interpretation. The second
thing was, the value of that was that I had to remember what happened. And so there had to be, you
know, I could easily I can easily be more or less mindful of the present moment to be aware of the
present moment as it's occurring. But asked me for half an hour later, what happened? You know, I
have a vague sense of what happened, I felt my breath a little bit, you know, and, you know, I wanted
a little bit came back a little bit, and it was nice. But, you know, it wouldn't be enough detail for my
teacher, you know, so I had to kind of track my experience in such a way that it registered deeply
enough that I could remember it 20 hours later when I had my interview. So I'm not saying that was
memorizing it. But there has to be this heightened activity, heightened sensitivity, heightening,
registering heightened awareness of what's there. That allowed me to register it so that it kind of was
lodged a little bit more in the memory. bank's just being kind of just easily aware wasn't quite wasn't
enough for what this teacher requires. And at some point, when my concentration was strong, my
meditations would last three hours. And I had to report that those three hours that's a lot of, you know
what goes on in three hours, right? And he did, there was one way he didn't make a little bit easier for
you because you could keep a notebook. At the end of your sittings, you could jot it down CD
necessarily have to memorize it for 20 hours, but you have to memorize enough to get to the
notebook. And so I would be three hours is a long time. So what I would do was I had this watch here
actually, and I put it on to to beat every 30 seconds, 30 minutes 30 minutes. And I was meditating
alone, so it was okay and Every 30 minutes would beep. And I would take that as an opportunity to
review the meditation up until that time. And that review is not the same thing as mindfulness. In fact, if
you listen to some of us teachers like Lisa, don't think about the past just kind of stay in the present
state, because in the presence that I knew that was the practice. But since I had to kind of remember,
just every 30 minutes, I'll just do this exercise of reviewing what happened up until then. But what I
found was that reviewing process, strengthened that muscle memory and it strengthen the muscle of
mindfulness, because it's kind of like the same muscle to follow. So and then, because I was kind of
doing this reviewing and doing that was important. It would help me encourage me to have this little
heightened sensitivity or awareness when I did my practice in general, so register now I'm teaching a
retreat. Right now and hidden below and I was there for several days, his buildings, their wooden
buildings. And then, you know, I was mindful, pretty mindful of the place I was the mindfulness practice
I was doing it. And then a couple of days ago, I looked at the buildings and realized buildings red I
hadn't registered there was red. You know? I mean, I know what red looks like. But it seems kind of
obvious. Some people are very visually oriented and that's what they see automatically. But you know,
this big of a big barn red, you know, like, looking at the barn door right? And Hadn't you know,
registered Oh, this is red. In fact, if you'd asked me before it register, what color is that building? I'm
not sure and green with colors. And so there's so I was aware I was present. But I had hadn't
registered what was happening. Or you could be sitting here meditating maybe happen to some of

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you. And you're basically be engaged in the present moment you're gauging the breath. And a car drives by, and you're kind of aware of the sound of the car. It's an Indian wareness. However, you haven't really registered, we haven't really taken it into some clear way. This is the sound of the car. So that once the car is gone, you know, they hardly even noticed that there is you're focusing on the breath. Are you listening to me focusing so much on me? You know, you don't even notice the car out there, even though it's in awareness, that kind of way. So mindfulness is different than awareness. Mindfulness is using awareness you have to be aware to be mindful Mindfulness is a heightened activity of the mind that allows you in a sense to register or fully acknowledge what the experience is that you're paying attention to right now. When teachers like me and other mindfulness teachers teach, we often will use casually the word awareness and mindfulness synonymously. And because, you know, just for most for most for most people, it doesn't this distinction is not that important. Maybe, but, you know, initially, but it, it also lends itself some sort of confusion, but treating them as synonyms. Mindfulness is different than awareness. Awareness is a precious phenomena of our mind. And it's really one of the key things and awareness by itself and its purity is very closely akin to the experience of liberation from Buddhism. Mindfulness is different than awareness, because there's this heightened activity that really acknowledges this is happening. So I can go to a as an example I like using if you go to a you know, you go visited some friends or a party, and someone greets you with a handshake, it's slim. And Nice to see you. Hi, there, I've seen someone already interested in someone else. You don't really feel like you've met. The person is aware of you. Right? The awareness was there. But you don't feel like the person really acknowledged you as a person. When they met you. You meet someone else and they start with a doing a turn towards you. They shake their hand they look at you say hi. And you really feel like they're there for you. Mindfulness has a quality of really being there for something acknowledging it. And that sense, you can't be in a hurry, doing mindfulness. You have to take the time to really get be present for one thing when you're being when you're being present for this one thing Here, I'm going to be the fourth. When you're being aware, there can be a kaleidoscope of many things happening at once. When you're being mindful, there has to be some choice about what it is you've been fully acknowledged in this moment. Some choices involved. And so we often say, notice the breath. Or notice what is most compelling or most pronounced in the present moment. Or if you're doing work with your hands, pay attention to your hands, really acknowledge what your hands are doing. Focus your attention there. If you're listening to someone, really be there for the, for the person, either for the with the words or something. There's some choice that goes on with mindfulness, mindfulness, voice of some choice. Awareness doesn't have to involve any choice. Because if you're all if you all were really relaxed, You know, imagine totally relaxed and but not sleepy. And I tell you, don't be aware. Stop it. Don't be aware. You know, unless you did something like I don't know, I'm asleep or I don't know. It's you can't stop being aware. It's what the mind with the human kind of condition does. It does awareness all the time. But it's very pleasant to realize the simplicity and the naturalist of awareness when we when we rest in awareness, and there's no other kind of complicated activity going on, like judging or criticizing or resisting. But mindfulness involves deliberateness deliberate engagement of this clear recognition of this is what's happening now. Now, there's a danger with this kind of deliberateness and that is that is a number of different kinds. One is that many people come to meditation with overactive brains. They're exhausted,
they're stressed out. And to be told, you got to do something deliberate, heighten something, I mean, no wrong place, then many people need to relax first, before they engage this heightened activity. And so actually, when we teach mindfulness, we often teach them focusing on the breath. And the breath has this double function where it can both be a concentrating activity can relax you, and it can be used to cultivate mindfulness. And so we don't so when we say you know, follow your breath, be with your breath. A lot of people first use it mostly as a place to this way of calming themselves down. And that's great. Indeed, the need needed to come into balance. You don't need to get really calm. Like a couch potato, but we need to come into balance. And most people are so imbalanced, that relaxation is the name of the game. That's what needs to happen. So if you hear this video of mindfulness is deliberate heightening of the mind. And that's not right for you. Just register that, hold that in mind and wait until such a day or a year when that's appropriate. So another part is that the idea of deliberateness involves can involve a sense of me doing something. And as soon as I am doing something, I'm in trouble. Because I'm doing it I can be doing it right. I can be wrong. I could wonder whether I'm doing the right thing. I have sat down to meditate for followed two or three breaths and then asked myself Have my dear yet forgotten to write it? It's kind of like the analogy that's given is you take a farmer plants a seed of corn, corn, then she comes out and she pulls up the, you know, the little little seedling comes up like this, you're in charge of the ground, and then pulls the plant out of the ground to see how it's growing. Great, it's growing, and you can't plant it back then it's done right? So you can't just start right away evaluating and judging. And also there might be all kinds of you know, the I part of it. There might be Oct, kind of habits, strong habit of being a versiv. And so, the sense of deliberateness comes with it, maybe resistance, or there might be a strong habit of desire wanting, I want to really good meditation. So I'm going to kind of lean forwards the future holding on trying to get something really good or striving Might be habit or fear might be habit, oh no, I can do this that's safe. And so that I part often comes, you know, kind of confused or mess up that deliberateness doing part. So that's another reason why concentration practice is often taught first, relax, take it easy. And once you get relaxed, maybe more or less likely to add all this extra stuff, when it's time to switch to the deliberate mindfulness practice. So I'll give you one of the Buddha gave a lot of images, kind of similes or analogies for the kind of practices he was teaching. He was kind of like a genius, hundreds and hundreds and hundreds of images, similes, analogies, metaphors. And he gave us a variety of metaphors or similes, images for mindfulness practice. And they're different from each other these different images so isn't like all the images pointing to the same thing. Mindfulness is not just one thing. It's committed for a deliberate registering, of being present for things, registers itself in different ways, in different times. But here is one very, I think, very powerful image for mindfulness. It has to do with a shepherd who is herding sheep taking care of the sheep in the flock. When the crops are growing, like the rice is growing in India, the crops are growing, and the sheep are in balance walking around grazing, the shepherd has to be really attentive to the sheep make sure they don't stray from the fields, whatever into their farmers crops, the crops. And you have to the farm has to sharpen has to go there and push them away in this way in that way and herd them and move them and be really To talk really closely, and it can be quite exhausting. What comes to mind is video of herding cats. I never heard it cheap. You know, like, I tried to catch semi well cheap, there's a job ahead on the farm. And boy, that was something, try to catch them cheap. And so, you know it's you know a lot of lot of

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effort and work and manipulating getting this way in that way. Once the crops have been harvested and the rice fields are just double Stubblefield then it doesn't matter if the sheep wander into the crops into where the crops were. At that point, the shepherd doesn't have to watch so closely, that doesn't have to be involved in manipulating working machines and moving this way and getting good. At that point a shepherd can stick meaning against the tree in the shade and just kind of Keep a very spacious eye on the sheep has to kind of watch the sheep make sure no one steals them or suddenly keeps on. But the shepherd can be very much more quite relaxed. So they image it hears meaning against the tree just for the shade. Nothing to worry or be afraid of anything. I think the sheep do what they do, make sure that you don't kind of wander too far away or get stolen. Mindfulness, the awareness of mindfulness practice is like the shepherd beating against the tree, watching the sheep in the stubble Stubblefield that kind of ease you allow your experience to be what it is. You're not trying to shepherd or you know, herd your experience, make it better or different or whatever. But you also but you stay relaxed in gazing and watching the experience. So that's a nice image, right? For people who are stressed out that's great. You know against the tree. Just watch. And, and then you can kind of continue with this analogy of the sheep. And say that everything is sheep. There's nothing which is not cheap. So, whatever happens, your experience, you don't have to leave your, you know your tree, you can just keep everything in this kind of spacious, open gaze of awareness, recognizing what's going on. And the interesting thing is that it really pushed this analogy. Even the shepherd is a sheep. So even the one who's doing the watching is another sheep that you're holding the same way. Everything's sheep after the harvest. So that's what So, but that's kind of a very relaxed idea of mindfulness. And sometimes that's really appropriate. That's kind of mindfulness. We want to cultivate and develop Sometimes we want something more heightened than somebody really allows them to register a deeper and fuller way. And part of the reason for that is that there's a variety of reasons benefits from that. One is if you really stop and measure something really be there for it, you can see it more deeply. You can see what it is. And part of the function of mindfulness is to see deeply into the nature of what your experiences it's so easy to kind of fit across the top of our experience the surface of it, and it's not so usual to really calm deliberate for way, that awareness really see what's really happening here. And a lot of spiritual traditions will say, human beings are often asleep. They live in illusion, and enchantment. And one way or the other to spiritual task is to wake up from the illusion wake up from the enchantment wake up from asleep. Does it of being able to see deeply and clearly in the Buddhist tradition is part of this way of breaking through the illusion and seeing what's here to stop and really see what is here. And often how things appear on the surface or not how they actually are. And so, so, you know, if you really want to deal with things such as actually are, we going to somehow be able to see through the surface appearance of things. In the Buddhist tradition, in the early Buddhist tradition, it seems that the word mindfulness, also the word Sati, also is closely connected to wisdom. And so sometimes you hold your wisdom with it, which is kind of a discernment or understanding that goes together with the mindfulness. So and that sense mindfulness is not always just kind of dumb. It doesn't just simply register what's there, see what's there. But it actually understands what's there is some fuller way to not be more fuller than just see as it actually is. So one way of understanding this is through a different analogy that we'll use for mindfulness. And here the Buddha said, mindfulness is like the gatekeeper of fortified town, back in the ancient world had fortified
towns with the walls around them, and to be one gate where everybody could come and go. And the gatekeepers job was to make sure that you know, only the right people got in and the wrong people were kept out. bandits who kept out for example. And so the so the gatekeeper can't see who's coming in and out. Mindfulness is like the gatekeeper. And mindfulness sits at the gate sits at the place. Where are we content? to reality, we contact life and living presence. And then as a part of the function of mindfulness is to help or, or wisdom together with mindfulness is to make a choice about what experience to lead in, and what experience or what direction to let the mind go and see what's not to go in. So for example, if you're sitting and your decision is to stay with a breath, that's what you can do pay attention to and the gatekeeper notices that thinking about what's for dinner tonight comes up to awareness. interest, I think I could tell you the planned dinner. So they're the gatekeeper knows, oh, planning for dinner. That's the wrong person to come in right now. Let's keep that out. I'm not going to pick that one up. I'm not going to open the door for those thoughts. I'm just going to drop it and go back to the breath. Or, say thoughts come up that say, I think that you're being a little bit too harsh in your mindfulness there in your pay attention. I think it'd be useful if you kind of cultivate a little more kindness in your approach and how to be mindful here. The gatekeeper says, you know, that's right. This is kind of harsh here the way I'm practicing. So we let that thought in. Okay, let's see if we can find more kindness in this approach. So there's kind of so mindfulness is this gatekeeper puts us at the place of choice, the price will make choice. And then with the wisdom, it helps us decide what to let in, what not to let in what to act on and what not. So part of the function of mindfulness is to help place us in the place of choice. And then to learn to exercise that choice in a wise way. So mindfulness is not only This non evaluative, non judgmental or not, you know, fair attention awareness of what's happening here. There is a time when mindfulness is involved in some kind of process evaluation and making a choice. And that brings up the problem, deliberateness against then I'm making the choice. And all this stuff happens. Everything is cheap, including how we are practicing mindfulness. And a big part of the process of cultivating, developing mindfulness is learning about how we are doing the mindfulness practice. Just like when you're learning to use a bicycle at first, all the usual things I learned in bicycle come into play, though, you know, feel watching, if I get it right and you fall off or you know can master everything really quickly jump on the bike and pedal and you fall right off. You know, there's all these attitudes that go involved in running a bicycle and slowly have to learn, you know, takes a while and eventually can learn to ride the bicycle and you don't even use your hands. Look, Mom, no hands. You know, it becomes second nature to ride a bicycle, it takes a while to find the right way, find the balance. So same thing with mindfulness. You have to do it. In order to learn how to ride the mindfulness bike. You have to fall off a number of times before you learn how to be mindful. But in the process of doing it slowly, you're also paying attention to how am I doing this? Am I doing it with too much striving? Am I doing it being too relaxed to non committal kind of, there's something called the checklist approach to mindfulness. And that is, you've been told to pay attention to what's happening. So you've kind of noticed really quickly in breath, done that. I've done that a sound hack Hearing click done that the quicker the better. You don't really want to kind of be present for anything. Click, you know, check, check. And that's not the same thing as really being there for the community and really take this in. So the idea is sort of lost track of what I'm thinking what I'm saying. It's a lot to hold in mind here. So try to pick it up somewhere. Right? The sheep, it's all sheep. It's all sheep. And
so part of the process of mindfulness is learning to purify your mindfulness. And it takes a while to do that in different circumstances. You have to learn that process in different ways. And there are a lot of benefits to mindfulness. There's the benefits of learning not to be so reactive learning to kind of meet your experience from kind of an adult like place of clear acknowledgement, here I am. It's kind of like being an adult. I think being mindful, you know, seeing here I am I see it and, you know, skirt skirting around or you're not embarrassed or apologetic about it, just you really they're seeing it. And so it really helps to kind of find that corner of the mind that can have that kind of adult like stability and independence that's not in meshed or entangled with all these different feelings and emotions and thoughts and beliefs that we might have. Another benefit of mindfulness is it can be relaxing, because the alternative ways in which you use your mind are so entangled and so to begin disentangling it Things start to relax. Another benefit of mindfulness it's it helps us to see more deeply what's going on. And most people who have not looked at their mind and hearts don't really know what's going on. Some people, it's a culture shock. with nature, shocked to realize, wow, I had no idea what was driving me. One of the common ones is for people to realize how pervasive fear is, they have no idea how it seems to influence and infiltrate everything. But they were so busy doing life that they didn't notice, but they stop and look, no idea. So mindfulness helps us It helps us to see and mindfulness practice also self purifying, and if you're doing it slowly, you'll learn how to do it in a way that doesn't have all this complications. And that translates also to learn to do the same thing for awareness. And it helps us as we purify mindfulness. We're also purifying awareness, because awareness itself doesn't know. So untangle, simpler, simpler. And at some point in doing mindfulness practice, it's appropriate to let go of mindfulness, that deliberateness that engagement, you let go of that too. It says kind of heightened activity of the mind. And that activity, the mind is too much for you, you let go of mindfulness. It's a somewhat advanced stage in meditation to do that. And long before that, the experience of being mindful of deliberateness feels like second nature. It's fine. It's beautiful. It's self reinforcing. It's a wonderful feeling to it. And so it doesn't seem like the work maybe it feels like when you're just beginning. But at some point, mindfulness has to be let go of as well. And then one of the things that can happen is you're left with Because you don't just work purify mindfulness. When you let go of mindfulness, then you're left with purified awareness. Radiant, open, transparent, translucent awareness, awareness that has no location. awareness that has no center. awareness in which there is no there or here. awareness in which there is no movement. Awareness which doesn't move. Awareness which has no boundaries vanish, which has no center. That's pretty good. But it's also awareness, which has, you know, you there so a credit you're out there, then so you put a Dodge on says you don't accomplished, accomplished meditator and what good is it if you can't get credit? awareness with no you? So In brief, that's what my promises today I'm sorry that I had to kind of use your short introduction to this huge topic because there's you know, I didn't didn't exhaust the topic of what mindfulness is. But I hope one of the things you come up with two things I hope that you get from this talk For three, or four. Anyway, um, one of the things is that mindfulness is not the same thing as awareness. So sometimes use. Mindfulness is not one thing, but it's kind of a range of things. It's kind of includes a variety of different situations, mindfulness might look slightly different in different ways, I would admit what it means. And the other thing, the last thing I'd like to hope to get across, which I didn't really say, maybe, but that is, I hope that you come to really enjoy the adventure of mindfulness.

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It's a really great adventure to be on. Not to take it as an onerous task and respect spiritual responsibility or something that's a burden, but rather something that is one of the greatest adventures you Taking this life, because it can really help clarify and liberate so much of what it means to be human being. And it just, it's just amazing. You know, the doors, it opens. It's amazing. The VISTAs it provides system amazing. You know, it's enriches life in a way that I would say. It's the VISTAs, the experiences, the variety of things that do discover through mindfulness practice is greater and more varied than if you spent your life being a world traveler. To give Trump, a great Tibetan teacher said, If you can't meditate, travel so thank you very much.