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SPEAKERS

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This morning, I would like to give the final talk of the most kind of year long series on the Eightfold Path. And which is now is the last part is right Samadhi. And they thought path is an integrated part of practice teaching of the Buddha called the Four Noble Truths. And the Four Noble Truths in our tradition in the early Buddhism is really kind of the heart of the tradition. And it's kind of this amazing jewel that reflects all kinds of other aspects of Buddhism. It's the ties into all other aspects of Buddhism. It said that all that all the teachings of the Buddha somehow are in continuation or elaboration on the Four Noble Truths and its service is deceptive. Simple, the Four Noble Truths, you know, you know, 10 year old can understand basic basic idea. And so because it's so deceptively simple as easy not to see how profound it is, and how it kind of relates to, you know, the most profound aspects of our life into liberation. And I say that because recently I was teaching, I did a day long teaching for the group of people who are being trained to be Buddhist teachers in a variety of Mahayana Buddhist traditions. And I asked them at one point, what was the second noble truth? And most of them, actually, none of them could say, and some of them ignorance when persons got close closest was attachment. And, and I was kind of flabbergasted that someone becoming Buddhist teachers didn't even know the Four Noble Truths. And but when I stopped back for a moment, I realized Wait a minute, it's because this thing is so core to the Theravada tradition early birth through was kind of lost or superseded or kind of forgotten later in Buddhism in other traditions. And so it doesn't have its or its there a little bit was kind of considered to be, you know, elementary kind of Buddhism, and not as profound as his great profound teachings of emptiness or something. And, and that's a little bit unfortunate because I feel that the Four Noble Truths are not elementary or kindergarten Buddhism. They're actually very, very sophisticated, even though they appear very simple. And it said, That's not until full awakening full liberation, to someone really understand the Four Noble Truths. So you can understand it's simple. So the Four Noble Truths are this. First one is a truth of suffering. That's all it says is the truth of suffering. And it is for you to understand suffering. And each of these, each of these fordable truth has an activity or practice connected to it. So you're not being asked to believe demonstrates, you're asked to pick them up as practices to explore your life understand your life. So the first is a truth of suffering. That's all it says. It doesn't say, you know, life is suffering. It says there's a truth of suffering. And a task, the practice there is to understand suffering, understand, you're suffering. And so this is counter intuitive for many people who was running away from their suffering. We're trying to fix it too quickly. The idea is to really understand it well, and I see this as a very mature aspect of Buddhist practice is that you actually push to stop and really kind of be present and see and understand what it's all about. The ways in which you feel stress, anxiety, fear, you know, all the different forms of suffering that we have. So the first is a noble truth of suffering. The second is a noble truth of the cause of suffering. So now as we're understanding suffering, we're also beginning to understand the task there. The second noble truth is To not only stand surfing, begin understanding the causes of it, and then to begin to let go of the causes. So the cause is defined not by desire, because if it's defined by desire, then it seems like all

desire is a problem. And Buddhists are not allowed to have any desire at all. And then it just looks like you're depressed all the time. But Buddhists are encouraged to have desire, the teachings of the Buddha, but but not desire that's characterized by clinging or craving, or grasping the word that Buddha uses *tun now* or *thirst* and, and so the idea the task of the second noble truth is to release the grip of grasping.

So if you're grasping it kind of hurts, grasp long enough, you get tired, and so you're used to release that. And same thing with the mind or the heart. If you grasp long enough, you get pretty tired pretty weird. In fact, it's possible to get physically sick by spending too much time grasping or clinging or resisting in some way. And the mind that grasp in all its various forms is also mine which is not settled and relaxed but itself. Mine which is grasping can be very focused on what it wants, but it's not relaxed, not soft, not at ease. And if the mind mindless grasping eases up a little bit, then it tends to jump around. And the analogy is that of a monkey. It's called the monkey mind. And this is where the mind fairbury monkey apparently the idea of Monkey as soon as it grabs one branch is off trying to grab another branch and another branch or one fruit ignore the fruit to still you know, always going going going, as opposed to sitting still. So the mind kind of grasps onto one branch of thought. D'Souza does that kind of swings over the next one, the next one, so it's scattered. And so the mind is not settled. are focused in a relaxed way. It's not a peace with itself, but the mind is kind of is dispersed or scattered or flitting about. When it at one place, the Buddha talks about the mind being like a fish out of water, you know, flapping around the ground. Sometimes it can feel ugly in the mind. And some of you probably have experience probably all of you experience of trying to sit down and meditate and being surprised that the mind has a mind of its own. You know, how much the mind wanders away and goes off and this and that floats away flaps away, races away, and you feel lucky to the comeback and sometimes people report you know, it takes sometimes 510 15 minutes to even notice that their mind is drifted off in thought and all that. So the mind is considered to be scattered or mind is considered to be dispersed or fragmented. So the mind of clinging minor grasping is And it's often has this quality of dispersion or scattered nisour unsettledness. So the idea with, with the task of the second noble truth is to release that dressing. The third noble truth is the truth of the cessation, the truth of the cessation of suffering, the cessation of the grasping. And so there's something qualitatively different happens when you've done the work of releasing, and then your experience what's called cessation, which sounds the kind of kind of like the absence of something, seizing of something which doesn't seem like a great lofty spiritual goal. But the cessation of grasping is a wonderful experience of great happiness and peace, well being that's in comparable if it's completely comparable to anything else. And this is called liberation in Buddhism. these first three things, understanding suffering, they're saying the cause of it and letting go of the cause, and then experiencing the bliss of cessation is not considered to be the easy thing to do, you might be able to do with in small ways, things that are pretty easy to let go of. However, in big ways that you know, there's very deep seated places of clinging and holding in our hearts and minds, that can cause a lot of distress and worry, maybe not all the time, but they're sometimes they were their latent, ready to rear their heads, different situations arise. And so it can so because it's so latent, so deeply rooted, the forces of clinging, and it's not so easy to let go. Then the fourth noble truth is the path, the eightfold path, the path to be able to accomplish the first three tasks. And so it's support that enables the first three tasks to be done well. And so the Eightfold Path is an integrated practice. There's meant to include all of you, and it is we walk the path. And like an ancient India, they didn't have cars and things. So they had people walked So, walking the path, I like the analogy of walking with idea walking because it's something you do with your whole being. You can't be a couch potato and walk through, you have to kind of enter into the path and actually walk it. So the idea of the path is integrated includes all of who you are. And the Buddha had these eight different steps. Now, it's possible that if the Buddha lived in modern world, Northern California, he might have added a few steps, you know, to the eight foot enable nine foot path or 10 full path. And, and I think for

many people, you know, they used to, I used to suspicion that maybe he knew what how people were living in California these days, many people he would have had right to exercise.

But, you know, back to his days, they walked out places, you know, he was walking and you know, all over India, but at the time he was at he was still walking hundreds of miles, you know, in these big tours of the countryside. So we say pretty fit when you do that a lot of walking. We don't need to tell people to, you know, exercise for us, some of us and I don't know if he would have said something like you know, right TV watching you know, right right media, you know, the maybe interview, maybe he wouldn't have said anything about media for the monks maybe for laypeople maybe the monastics he would have made the 228 rule for monks with no television but so anyway, but we know he was teaching back way back, different time place. So he's a full a full path. And over the year, we talking about the different steps of the Eightfold Path. And, and, and they're understood to be integrated together like the strands Have a rope that they're needed all together to make a strong rope, eat all eight working together. But also they're also useful to think of them sequential that they lay the foundation for each other. And so, the middle section of these which is right, ethics, right action, right livelihood has to do with how we live, live our lives in the world, and how ethically we are. And so people who focus on being ethical, sometimes talk about ethical purity, or purity of heart or purity of mind. And the tradition Buddhist tradition confuses the word purity periodically. And, and it's, you know, when I was a teenager would have felt oppressed by people talking about purity, because sometimes it's held in funny ways. But there's something really beautiful about a mind and heart which is pure simplicity and cleanliness of clarity and of mind when the mind He's on conflict, mind is not driven. When the mind is not consumed by, by anger, resentment or, you know all these different things that kind of make the mind agitated or so solely the mind or cause pain in the mind. And mind which is pure his work is really a beautiful thing. But it's as we as we know, it is some degree of purity of mind, it's a lot easier than to begin settling the mind. For example, in meditation, and to quiet the mind when the mind is is, is is is impure. It's, it's much harder to settle it you might you know, if you do something like you might next time you do something like Robert bank, and then try to sit down meditate afterwards. Chances are that you're not going to be very calm. Don't do that. It's not a good idea to rob banks, but you know, just you know, the idea of being certain behaviors makes it hard for your mind to get calm. And, and some of the pain of havior there's nothing unethical, but just some ways in which people run around some of the way I've noticed that how I drive my car affects how easy it is for me to get calm. And, you know, if I go meditate right after driving, and so maybe it's maybe not an ethical, you know, to drive certain ways. But, but it you know, today the ways in which I'm clinging or craving or pushing or trying to get someplace quickly and tightening up and all that affects the state of my consciousness. If I drive in a calm, relaxed way, it affects my consciousness in different way. If I take two ad up to San Francisco, I arrive feeling different than we take one on one. And so you know, it's, you know, it's not ethical, unethical take one on one, I don't think. But so the idea is is is that if you can You create the right conditions for your heart and mind, then it's easier to settle. And then the function of the last three of the Eightfold Path, right effort, right mindfulness, right concentration is to really settle and continue the work of purifying or simplifying or stabilizing the mind. So the mind or the heart becomes more and more useful, more. So to help the mind and heart the mind becomes a more useful instrument for seeing really deeply into itself into this world of ours.

And the mind becomes more and more malleable or workable or relaxed, so that it can do the deep work of release of letting go. It's one thing to see what you have to do what you have to let go of other things Be able to do it. And I've seen you know, I need to let go of that, but don't have a clue. I'm going to let go that part of the mind just working, I can look around. Where's that cleaning? You know, I know I'm cleaning but where do I find the button or whatever fine. But when the mind starts getting simple, stable, it also tends to get softer. And as it gets softer, it becomes easier to find where the release point

is, you can let go. So right effort, right mindfulness, right concentration, right mindfulness is the second to last. And it's can be seen as a foundation for right concentration, right Samadhi. And mindfulness is the capacity to be present for your experiences. So to be present, for your breath, present for your bodily experience present for the world we live in, as opposed to the mind floating off or the mind being reactive. And so it's a big training to learn how to be present and keep the mind in the present moment. It's a big training to learn how not to be reactive to what's going on. Because if you're reactive, you're always reacting to things, because you want them or you want them less or something, the mind can't settle, like the monkey. So it's a training to learn how to have the mind, be economists or peaceful, even when things are uncomfortable, and also become the economist when things are beautiful and wonderful. Just to stay cool. stay relaxed, so that you don't slowly muddy that the ability to see what's going on. One of the big trainings of mindfulness is to begin to see clearly what is called the five hindrances. And those are the five hindrances are things that hinder the ability to see clearly or hinder the ability to be stable and settled. The five hindrances can be some of the primary fuel for the monkey mind for this grasping line that can be there. And so a big part of mindfulness is learning to Understand how desire ill will, sloth and torpor and then I've learned new words, new words for the fourth hindrance, yesterday's worry and flurry that goes along with sloth and torpor, sloth and torpor and worry and Flurry, usually called restlessness and anxiety. And then the last hindrances, doubt, is a very can be very powerful forces in the mind. Sometimes they operate together as as, in combination make even more, more forceful can cause a tremendous amount of damage in the world with no damage in our own for ourselves when they get the upper hand. So, part of the function of mindfulness is to start to take, you know, understand these things, see how they work, see how they work their magic on us. So, we get caught Buy them and then and then learn how not to be caught by them learn how to settle them. They said that these five hundreds are the primary obstacles there's other obstacles as well but the primary obstacles for for the mind to feel settled in the present moment to be feel settled here now and a marvelous thing happens it feels like like magic or great beauty. When the mind stops kind of racing after thoughts and images and concerns, and the mind really feel like the mind is kind of like settled, stabilized rooted here and now in the mines kind of a wander off and chit you feel comfortably feel kind of reassured. You feel confident you're here in a stable clear way. And you're confident that that's for the time being, you know, in the mines not gonna wander off on you. It might wander off in thought very briefly, but, but you kind of see it happening and you can easily Kind of reestablish stuff back here. And there's a wonderful feeling, it can be really wonderful to have this feeling of stability of here you are you must not wandering off. It's a turning point. in meditation, when you come to this place, the mind is really here and you have confidence that's here. And it's a kind of a delight. It's kind of a wonderful, nice feeling. It's a relief. It's refreshing, it's it's a delight.

And the Buddha recognized it as being a delight. And, and you're encouraged to take it as a delight, because that delight then becomes it makes it easier for you to want to be even more present. To really kind of, Okay, this feels really good. Let me know, I'm not gonna rest on my laurels. Let's take this delight and help me kind of get more focused, more concentrated. So then the next step of the Eightfold Path is last step is right Samadhi Samadhi is a very powerful word significant word in Indian religions in industrial Indian spirituality. It's used another Buddhist Indian religions besides Buddhism. In fact, in some Indian religions, the word Samadhi has almost like it's almost like the the, the ultimate goal of the religion like enlightenment itself in their particular tradition, how they understand it is called Samadhi. It's a very, very significant term. In Buddhism, it's a very significant term, but it's not limited to it doesn't define, you know, the ultimate goal of liberation or freedom. It's a step to it. And the different religious traditions of India have different definitions of the word Samadhi. So it's not like they have anyway, it's a very important term. And I say that because we want to be careful not to limit its translation into English, by concentration. It's often translated to English is concentration. And because I believe that some people when they hear the Word concentration, think of Samadhi as kind of this laser focus, one

pointed focus, you take your mind's eye and you lock it onto something and keep it there. And that's what it's all about this mental funk function, just, you know, looking and keeping it there on the candle flame, you're not gonna like to waver from the candle flame is going to keep the attention there. One pointedness as part of somebody, but somebody has a much broader term, or a far broader state, rather than this one pointedness. survive. Samadhi is a state. It's not a particular functioning of the mind. So you know, there's a state of being or overall mood that you go into. So if you walk down the street, you can kind of notice sometimes the mood or the state people are in, you feel that person is in a depressed state, or slumped over something and kind of losing or that person's angry, anger oozes out, or someone's really happy. You kind of feel it's contagious, the happy state that person's in State is a broader thing than just having a happy thought or an angry thought bubble up. I've, you know, had anger kind of bubble up inside of me, it just feels sometimes it just feels like a little thing that bubbles up. It doesn't define or colored my overall sense of being. And I've had anger, kind of find, you know, my overall state of being who I am. People just go stay away, please. So Samadhi is, is, is a state that's palpable, certainly for the person who's having it. But sometimes it's palpable for the person who's in the presence. And you can really feel there's something going on here, different state, very concentrated, very focused, very calm, the kind of overall kind of state that person is in and one of the strong words associated with Samadhi is unification. It's a state of being unified. Where, rather than being fragmented, we're all the different ask many different aspects of who we are fragmented going in different directions, everything is unified for the same purpose, the same direction, here and now. So some of you might have come today, maybe you had some terrible argument at work this week. And so the lingering feeling of angers come somehow lingering in your body. And so it's here kind of hear a little bit, but also you're excited to be a Buddhist center. So there's also the anchor, the episode excitements there, but being at a Buddhist center, but also you're hungry, and part of your mind is thinking about them when what this hepar tea today out there and they talked about was food out there and, and, you know, safaris thinking about tea as part of us thinking about the work thing and the feelings of the body leftover from that and the feelings of excitement of being a Buddhist center.

And, and then and then you know, so all these things will be going on at once. And in a sense, your fragment you're kind of multitasking. unification is when you stop the multitasking. And everything is kind of unified together here and now. So you really kind of engaged fully in this particular thing you're doing here. And I don't think it's a foreign idea to people, this kind of unification. I suspect that happens to some of you. If you have some activity you really love doing, even reading a good book can do that, or, you know, involved in the hobby can do that or even going for a run, couldn't do that. Or maybe taking a shower sometimes, you know, because it's just you know, things can fall away or whatever your lacks. And so, concentration practices practice of once the hindrances as abated, and once you kind of kind of settled or rooted or clicked into the present moment and you realize the mind can drift off anymore, this way in that way, but you're here, then the mind becomes more useful. Then you have a tool you can apply I can really apply a tool if the tool keeps flying out of your hand. Right? You know, okay, I got this good screwdriver, I'm gonna unscrew this, you know and then and, but once you kind of can, you know, you hold your hand steady and start, you're gonna drop the tool anymore, then you have the tool is useful. So the mind is useful, once it's steady, and you can hold it steady, you can kind of keep it focused. So, as you do so, Samadhi concentration practice really kicks in, when the mind is stabilized, when the hindrances are no longer operating, then right Samadhi right concentration in the Buddhist tradition in the early Buddhist tradition, is defined by being absorbed, really unifying, absorbed in what you're paying attention to. So if you're paying attention to your breath, you're not casually involved in your Breath, but the breath becomes kind of basically, your universe. You're so interested in the breath, you're so involved in the breath. That, you know, you're not thinking about your taxes. You're not thinking about what's for lunch, you're not thinking about what happened yesterday. You know, you know, you're not even paying much attention at all to sounds around you. They should comes on

interesting, you know, and so you may not even know that you're going to be hearing at all because you're so interested, just like you would for a really good hobby. You know, a really good hobby, you're so involved. You don't hear the neighbor's dog barking. But we've heard you meditate, of course, then dog you know, bothering me until you get concentrated. Alright. So the so you get so interested involved in what you're doing. And this sense of involvement. Engagement, I think is important concept to understand or interest. Because if you don't have a sense of interest or sense of purpose, or a sense of purity Or, you know, it's hard to want to do it. And a big part of the negotiation of meditation is beginning to question understand and it's a question worth your mind is interested in? And of course you have you have what you think your your mind is interested in what you want your mind to be interested in. Yes, I want to be interested in meditation, thank you. With great sense of purpose, aspiration, you're connected to a great world religion, it's so great. It has liberation as the end goal. That's what you most want in your life. You sit down to meditate, you're serious about it. Two seconds later, you're thinking about dinner. What happened? I was this is one of the most important thing in the world for me to meditate, why am I thinking about dinner or whatever else that the mind is forever its reasons can have very strong interest. That is different from what you want to be interested in. And so part of the part of the kind of maturing, personal maturing process of meditation is to be into question and analyze and look into what is it that interests the mind, what's the best interest for yourself and to be able to be to be able to settle things which are not so interesting ultimately, or to put them aside temporarily. So you can really kind of pursue something which has maybe more ultimate meaning for you. So this absorption, you get absorbed in this. Now remember, there was just this delight that arose when you finally can be here to clear settled away. In order to enter into Samadhi you have to have a sense of being relaxed at ease tranquil and a little bit happy.

You can't kind of people hear about concentration is a big thing in Buddhism and want to get concentrated and they bear down you know, they grit their teeth and I'm gonna get concentrated. And if I don't get concentrated, you know, before you know 10:45 you know, or then you know, I have to get consulted before you know, this guy next to me, you know, and you know, this cup competitor. If concentration and, and, and I don't say this lightly, I say because a lot of people suffer, because they try so hard to get concentrated, it's likely to be the innate strive and they push, and it becomes counter counterproductive, the very attempt to get concentrated prevents the possibility. Or if you do get concentrated, it's a, it's a brutal concentration, or is it kind of concentration that comes through repression, you kind of like actually holding a lot of stuff at bay, or obviously kind of kind of, you know, because so soft. So the idea is to have the mind soft, and so you can't try too hard. If you try too hard, doesn't really work. And sometimes you better off trying, you know, 70% when you meditate or 50%, maybe even 10% is good enough. You know, you just just do because that's actually more that being relaxed and ease. So then, having a delight and using some sense of well being Meaning that arises through meditation. This point, as part of the encouragement as the biofeedback system that are encouraged helps you to kind of get more focused. And the biofeedback kind of ideas may be helpful here. By feedback, you have an instrument that beats or something, when you enter into a particular state of the mind or something. And you know, that's what I'm looking for. And then you know what you're doing and you kind of give feedback and you could do more and more. So same thing with the money, you start getting the symptoms of somebody symptoms of concentration sort of rising, you feel more relaxed, you feel lighter, feel more spacious. Some of the boundaries of your heart, tight body begins to dissolve. There's feelings of pleasure, bubble up, Joy bubbles up. And those and those kinds of sensations become the feedback loop. Oh, that's good. I'm on track. It's like cheerleaders good. And because it feels so good. You're kind of on the right track and I want to keep going. And so you're staying with the breath. For example. You kind of the breath is kind of a rhythm To the breath. It kind of can feel after a while it's like petting a cat, you know, the cat starts purring, and your body starts, your body starts turning, interfering. And different people experience the purr in different ways, a lot of

different ways. But it doesn't have to be like purring Exactly. But you know, that kind of nice kind of thing, nice way to like, feel like you're like a cat sitting in the sun. And, and so then, as you as this kind of, as you do, your concentration, your absorption, your involvement, and your unification, it's all kind of going together, then a variety of state shifts can begin happening, sometimes. So state shifts, because we're talking about states here, right? Those state shifts can happen suddenly, or sometimes they happen very, very gradually, you almost don't see the transition between them. And in those states shifts, there's four of these states shift. And when the Buddha defined right concentration, he defined it defined by these four state shifts. The first one, just kind of really good. And because I'm running out of time, the second one is defined by having a lot of joy. Sometimes it can be rapturous joy. The third one is a more peaceful, if you want more more peaceful states, and being more peaceful, it's more satisfying. So you go from joy, which to happiness, or a deeper kind of embodied, sense of satisfaction or pleasure. That's much more pleasant, much more satisfying, enjoy, as you go to this happiness mode. And then from there, there's a state shift, and the happiness fades away, and replaced with something that's much more satisfying than the happiness which is primarily characterized by equanimity or peace and clarity. great clarity, great peace critically dimity. And in the minds very even if there's no tendency to react anything. There's no very little spill. No none. That does. In react, there's a very little experience of pleasure, or, or pain. Now, how can it be so pleasant, satisfying? There's no pleasure? No, it does. You're not planning enough involved in the central world of pleasure and pain. And so mine is very peaceful. This is not the end all the purpose of Buddhist practice is not to, you know, have wonderful peaceful state like this, you know, concentration states don't want to get stuck there. That's the purpose. The reason for this is so the mind is the reason these concentration practices are a number of reasons. One reason is it can be very healing. Because one way that people are willing to dis are fragmented. And as you get unified, you're not fragmented anymore.

And so various places which were kind of split to permit ourselves get healed, and it's very, very helpful to have a healing process happening. Also there can be a strong sense of well being with concentration. And that well being because we can melting the places of being wounded or lonely, or feeling hurt by things of the world, or whatever it might be. And you kind of finally being in relaxing, it's hard to relax when you feel always wounded, when you have this great sense of well being kind of soft and relaxed places of psychological wounding. For some people, that's very helpful. Also, it makes the mind very, as I keep saying, soft, and it's easier if you know, to, to relax the grip of the mind, if the mind is soft, and so your mind is getting softer and softer. So some of the deeper places of holding can be released. And finally, the mind that's concentrated is very still stable, and it gives you a chance it gives you the chance for mindfulness to see the miter see clearly in a way that is deeply in the way Can't normal consciousness normal kind of mind kind of being busy and scattered. And so it's kind of like having a telescope. Looking at a star, if you hold it, you can't be still enough to see the story is tethered to the tripod. Or if you're using mirror to see yourself clearly on a train, you know, it doesn't work so well. But it's trained stops, that you can have a clear image of yourself in the mirror, or here with the telescope and a tripod. And you can see, well to see the star far away. So if you want to see yourself really clearly and deeply, there's no unconscious in Buddhism, because there's subconscious and unconscious. Because the idea is if your mind is still enough, clear enough, you can see it all. And, and if you want to see reality clear enough, with a telescope of the mind, you have to have this tripod in that so that's the stability of stillness is what somebody provides. And so then at some point, so the last one If somebody is this ability to be stillness, you can really see clearly Anyway, you can see other other ways. And those combination of those things, then sets the stage for the mind to be able to be completely liberated and freed. And so mindfulness is the foundation for concentration. And concentration is a foundation for this deep mindfulness, concentration and mindfulness both go hand in hand. So necessary to go into these deep states, of Samadhi, for mindfulness to do all this work, all the way to liberation, so unnecessary, so don't feel like nice to rush out and get into the fourth Samadhi.

However, you need to have very strong concentration, for mindfulness to do all the work that needs to do if you want to take the path, the Eightfold Path, all the way to its end. If you want to use the Four Noble Truths, to really use you kind of realize the Four Noble Truths at the top profoundness level. And so part of the task of mindfulness practitioners is to one way or other, understand how to couple how they can unite or work concentration how to bring concentration in along as a partner to mindfulness. So there is one place I believe in the suttas with the Buddha does offer a 99 footer. And I believe my memory serves me right in the one place where he says that he calls the night nine peace, right liberation. In any case, it's all leading towards liberation to freedom. It's a beautiful potential that we all have. And it's something that it's well worth very honorable and worthwhile thing to pursue in human life. As the monk agenda co said last week, it doesn't matter how far you get. It's just a great thing to be on the path and And as Bruce Ynez go off on their retreat over the next part of the year. They they just find tremendous delight on each step of the path as they work it no matter how far they get. Thank you