

2009-06-21 Dependent Origination

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SPEAKERS

Gil Fronsdal

Following Hillary statement as I juggle my family life, and here today, I have to leave promptly. So I apologize for any of you wanted to talk to me afterwards, but that should really get home quickly. And also, this coming Saturday, we have a day long retreat with Bob stall, who's a wonderful Buddhist teacher. He was a Buddhist monk, and is one of the leaders in Northern California for doing the Mindfulness Based Stress Reduction work. And he has a great love for teaching. Connect practice is connected to the body. And so he's going to do when the Saturday on the four elements meditation, which is very much a body focused meditation practice, and I won't be here next Sunday, and in my stead will be Maria struggling will come and give the talk. So

A few weeks ago, I gave a talk here on Sunday on the Buddhist teachings on dependent origination gave kind of an introduction to the topic about how the Buddha sees. One of the primary insights the Buddha discovered, is the insight into how things arise dependently in other things, and since a deep insight into this, it's a pretty common insight for many religious traditions, to have insight into impermanence and Buddhism emphasizes it quite a bit. But it's not simply the insight into impermanence, which was the key emphasis of the Buddha, but rather was in seeing impermanence, to see how the impermanent world arises and passes due to causes conditions. So understand those causes of conditions and the teachings of dependent origination or the teachings having to do with trying to emphasize or understand our experience from the point of view of these causes and conditions that, that, you know, that make up this experience of our life and permanent life. This is important because if it's simply emphasizing impermanence without understanding causes or conditions, it's very easy to end up with a formula that looks something like this. impermanence equals suffering. And therefore, if you want to be free of suffering, you have to be free of impermanence. So you better just, you know, check out somehow the Buddha's insight is that handle different equation, it's perhaps would be this way it would be impermanence, times clinging, equals suffering. And, and with that kind of equation, if you see it that way, then if you take away the clinging, then the world of impermanence does, you know, in a multi blind kind of equation, the impermanence doesn't equal suffering. And so the Buddha's insight is you can do something about the world of suffering. You don't have to get rid of the impermanent world. What we're trying to do is to free ourselves of the clinging in relationship to it, and in that freedom from clinging, then comes liberation and freedom. There's a so this is this kind of points to this idea of dependent origination or dependent co arising different ways of saying this, this term And it's so important that there's a statement made by Buddhist disciple, sorry Buddha, that the person who sees dependent origination sees the Dharma. The one who sees the Dharma, sees dependent origination. There's so there's something about seeing the nature of dependent origination. That is really is the heart of seeing what the Buddha's Dharma, the Buddha's teachings, it's considered to be a very profound topic. And it's also considered to be difficult to really understand, understand. So I can't say that I understand it well. But I will try to present Nick presentation here try to make it somewhat

understandable for all of us. And, and it's gonna be a little bit more like a class today because I have a handout. And I apologize to those people on the web, to realistically who are going to be listening to this We can put we can or we can post it Yes. So,

so, the primary function of the teachings and dependent origination, as the Buddha taught, taught it is to understand the, the causes and conditions for our suffering and the causes conditions for liberation, liberation from that suffering. Sometimes people have taken dependent origination, the teachings of it, to try to explain everything. And the Buddha was not trying to explain everything, the interconnected nature of reality of life and all that, but rather was, which is a big topic and maybe a worthwhile topic. But it seems that the Buddha's interests were relatively narrow, I wouldn't, and that was the emphasis was to really hone in on suffering and freedom from suffering. bondage and liberation, really. So what are the causes and conditions for that world. And so a lot of has to do with in looking at suffering. And before I give you the handout, I want to read to you a piece of tell me she has a neat, nice poem, kindness. Some of you might have heard it. And I learned something interesting about this poem. On Friday, that's why I want to read it. And also, it's related to this. This poem, she writes, before you know, kindness, as the deepest thing inside. You must know sorrow, as the other deepest thing. You must wake up with sorrow. You must speak to it until your voice catches the thread. Have all sorrows, and you see the size of the cloth. Before you know kindness is the deepest thing inside you must know sorrow as the other deepest thing. She wrote this poem when she was traveling on a bus in Colombia, and she was held up by bandits, apparently. And everyone on the bus, everything was taken from them, passports, money, luggage, clothing, everything was taken from them. And then the bus continued, and they went into a village. And we had nothing, they had not came to the village nothing. And the villagers took them in and took care of them, and help them and support them. And that act of kindness that she wouldn't have experienced that act of kindness. Without that experience of loss and that suffering that happened there for her there was a conditional relationship between the two. Maybe she was going to the village anyway, but she wouldn't have experienced the degree of support and help kindness. So, here she talks about, you must know the sorrow as the other deepest thing. You must speak to it till your voice catches the thread of all sorrows. So, the Buddha would thank goodness he kind of he listened to the sorrow to suffering to catch the threads of it, the many threads that and in seeing catching the threads, then he could unravel it. So one of the his descriptions of those threads is something called the 12 full chain of dependent origination. And this is the topic of today's is the 1214 of dependent origination try to make it a little bit more understandable for you, those of you who have encountered it before, and those of you who haven't introduced you to this very important topic in the teachings of the Buddha So, we That will hand out this handout and maybe someone could help me do it so it goes a bit faster. Here, take some you could take some take some to the outer Hall

Does everyone have one? Anybody not have any. So a few more going in towards the back. There

There are six more available. I have some more here.

So, you ready for class.

So, it near the top it has the provisional chain of dependent co arising, dependent co arising just another way of saying translating the term that's presage. So it's dependent origination. And provisional means that it just kind of weird that I formulated it to get us into the topic to make more understanding understandable before we look at how it's actually formulated in the Buddhist version. So it begins with ignorance, which we talked about a bit last week. begins with being ignorant and ignorant Hear is not does not refer to the absence of knowing something, not knowing, but rather has to do with ignoring some aspect of reality, some aspect of what's going on. So the act of ignoring, turning away, perhaps

not understanding something, which is really central to how we engage in the world respond to the world and relate to the world. And what we don't what we are ignoring, and how we ignore things, has a big impact on what we intend. so ignorant to shapes intending. So if I think that if I'm ignorant about the tremendous role that suffering has in my life, then that ignorance will affect what my intentions nespra might be. So it might be that I'm familiar with my suffering, that suffering makes me very uncomfortable. And so, I think that that So, not understanding really understanding that suffering, I have tried to fix that discomfort and that trying to fix it in ways which are not really relevant to the suffering itself is example of intending. So our ignorance affects what what we intend in our life, aspirations or motivations, or wishes or desires, things that are very central to what human beings are about. So our ignorance has some shapes, what we do, intending shapes attending, how we attend to things. So, intent if you have an intention for something, then it's relatively common then for that to influence How we pay attention. So if my intention is, is to leave here as soon as I can at the end of the sitting, then my attention goes to his a side door open. You know, so, you know, I'm kind of already kind of not taking the whole range of all the good things I can experience in this world right here now, and I'm looking towards a particular part of it, the doors where those doors so intention can affect how we attend to things what we attend to what we notice in our environment, where we pick up attending the act of attending, attending shapes, how the body and mind is mobilized. So if I am intending an attempt If I'm attending to attending to doors were opened doors. I'm going to be mobilizing my eyes to see if I'm wanting beautiful music, or if I'm wanting, not having loud car music that's really important for me as I sit here and meditate. I really don't want to have large, large, loud backfiring cars driving down Hopkins and affecting my meditation. That's my intention. And unfortunately that intention not to have loud curves, Carson's sound effects my how I attend, because I'm little bit alert then to listening to sound of course. And because I'm alert to listening, what's mobilizes my ears, my hearing thing that's mobilized, it's activated. So how we pay attention what we, the way in which we pay attention affects our body and mind as much mobilized, and both muscular musculature, how we lean forward, how we pull back, and how we sit, you know, a lot of different things about her body are activated by how we pay attention.

If I just suddenly told you that there was a mountain line in the back room, many of you who just sit up straight, you'll be mobilized. And then how your body is mobilized shapes sensing, so that's kind of already covered. So you're mobilized, I say, there's a mountain line, and suddenly you're sitting up straight, and you're hyper alert, to maybe the sound to looking. You look for the doors, I don't get out of here. So then, so as the body and mind is mobilized, it's it. It brings energy into or activates the sensing organs. shapes shapes how we sense thing how he picks things up. Sensing, then conduct shapes what we contact in the world what sense contact is so I, my hearing is activated and because it's activated, much more prone to hear the sound the cars going by. And every time the car goes by becomes measured it was that too loud. Okay, you know, and so that's so that I make contact with world outside. Some of you were sitting here and couldn't care less about the cars going by. You had other things that you were concerned about. Perhaps you were concerned about with your knees survive and so you so your intention was really concerned with surviving there is sitting and so you attended to those most challenging for you your knees? And so it mobilized your body and mind a certain kind of way around the knees, and your senses, your tactile senses, you know, focused, and then you make contact with that little ache that's happened there. And that ache then loom big in your mind.

I've had I've had

equal that degree of discomfort in my body, at times where I was highly aroused around it and, and concerned and contracted around it. Other times, it was tart, a registered kind of news was there wasn't really concerned in mind. What I was most concerned about was lunch. You know, and I was, you

know, getting to lunch on time, or most concerned about this person that I'm upset with, you know, and the thoughts and ideas that's what's really going on some activated, mobilized and into my mind, and that's what's that that's when, so make contact then with my thoughts. So that so how our senses how we're sensing shapes how we connect to the world contact your community Connect how we connect the Connect where the connection actually happens. Connect the contacting shapes, how we feel about it. And, and some people will say it's a feeling about it's very the very basic raw, how we feel about it like, I like it, I don't like it. Okay. So once you make contact, you can have a relationship to it. It can be pleasant, it can be unpleasant, that experience you can like it you cannot like it. more neutral kind of way of being with the feeling can shape what we crave. When we want to have happen, so I make contact with a sound outside the car sound is quite loud. I, I don't like it. And that shapes what I further want. What I want is I want to Quiet meditation center or I want IMC to issue out the earplugs by the door when people come. And so if there's any kind of, we call it craving behind that wanting the craving, once there's craving that kind of craving, then that shapes can shape clinging. And clinging takes the form of a lot of attachment. Can the mind is stuck is driven by what it wants. And so you might find yourself going home and just can't, can't let go the fact that IMC is located in a place where the street is busy, and so you just really upset about this and you can't let go of and so you're really kind of obsessing about it. You know, how could these Buddhists do it and That clinging then shapes something called becoming and becoming as a as a rich word. One of the things that implies is identity for forming an identity around something. So it could be now reforming identity around someone who is a is a, a righteous protester. And you're going to write that letter to the president of IMC and CC to Gil about sounds outside and something really needs to be done. And earplugs is the solution. And, and I've now become this righteous protester. So becoming something. Once I become something that gives birth to something else, that gives birth to further attachments or further habits, it gives birth to a kind of reified identity. And that's verified identity gives birth to further suffering. Once we've become something like that, or have a habit or a strong kind of identification around some thing we're clinging to, then as the world changes in flux and moves, then it challenges and threatens that reified identity that the things we've become given birth to. And so and so we suffer. So say, for example, that you become this righteous protester of loud car sounds. And you write a letter to me. And I say thank you for the letter. And leave it at that. That might give birth to a new discomfort for you. You might suffer suffer new suffering now, I've been disrespected feel doesn't see me as this righteous, you know, protester of injustice in this world. And, and so now, we can get worked up even more once we worked up even more. And don't relate to that way of being worked up in wise ways, but relate to it through ignorance, through being ignorant about the true nature of it.

That ignorance then reflects again, how we intend, what we intend, what we attend to. And so it goes on. So, this is often presented as a loop as a supporting loop that goes around and around the most at the very so the Buddha formulated, we came up with these threads, or these chains of suffering to try to help us look at the nature of suffering and begin teasing it apart. So we can start seeing the causes and conditions of it. The particular concepts constellation of suffering, that was pre very prominent Kind of the forefront of his concern was the suffering that is connected to identification, to identifying oneself, this is who I really truly am, or this is who I really, truly am not. And then the kind of clinging and contraction around that idea of self. The idea that the self is something and this is who I really am, true self kind of idea, or even provisional sense anything we hold on to self, that that's a place with many people suffer. Whether there is a self or is not a self where it is a true identity or not true identity is maybe secondary to the fact that there's a tremendous amount of suffering in this world, around people's identification around self. So, this whole approach of dependent origination is meant to address suffering, the Genesis, the cause and conditions of it, but it's very enriched. Look at it and look at ourselves look at our suffering. And look at how the suffering is connected to an identity, identity issues. And how you identify yourself how you see yourself how you want to represent yourself to

others, how you want them to see you, how you hold on to all those things. So then, we come to the next list here, the Buddhist chain of dependent co arising. And so this is more of the technical way it's presented in Buddhism. And we'll go backwards from the bottom up. So it starts with this from the bottom, aging and death. And then the list actually goes on in sorrow, lamentation, pain, grief and despair. So we start with that. And then what are the causes or conditions for that if there's no causes and conditions for sorrow and despair, then we're just stuck with it until it decides on its own to go away. But if there are causes and conditions, causes the conditions for it, it's possible to, to, to enter into them, trace them, trace them back to the source, be really present, understand what they are, and go backwards into them. And in that backwards kind of entering into that world, it's possible to find a place where something can be liberated, be freed. So if there's going to be so this aging, death, sorrow, lamentation, pain, grief, and despair, is meant to is sometimes presented in Buddhism in shorthand as suffering. So that's so suffering as a condition, suffering won't be there unless it has a particular condition. And the condition and whatever caused it here is birth and Exactly what it means birth here is different interpretations. We don't have to go into it here now. But if we love together birth and becoming the condition for suffering is the is the, the becoming or the birthing the creation of an identity. So, the story I've told sometimes as of when I was in college, I was introduced to kind of the art and I was happily doing a lot of drawing and painting. And then, at some point, I decided that now, I was an artist. And I've been happily doing art without being an artist. There was no problem. But then at some point, I decided I was an artist. And the amazing thing is that day I decided I was an artist was the day I stopped doing art. Because then I was gonna then I had to do it for that. I think of the identity which didn't work, I couldn't do it for the sake of identity. And now, plenty of people do have an identity and they do things because of it. They're tied to it. But from my situation, I just I was limited by that identity.

I was caught by it. And I was better off without the identity, I would have continued doing art. The way that I hold that held on to it. So there's something about the nature of suffering, that is tied oftentimes, to identity to becoming something or not wanting to become something, I'm not one of those people. And so and then resistance comes up, fear comes up. Then big becoming, we don't become an identity. Or say this way, it's very important to say it accurately, the kind of becoming or identity that leads to suffering the kind of identity that leads to suffering has a cause or condition for its arising. And that condition is clinging. So we cling on to clinging means we grasp onto something, we're not gonna let it go, we're driven, there's obsession, we're kind of there's offensive his sense of stuckness. We can't just kind of shed shed or energy desires or diamond doesn't, okay, I want something else, let it go and go on to the next thing. It's like we can't let it we can't put it down we kind of driven by it or obsessed by it. And so the kind of suffering, so suffering, in order for suffering to be there, there has to be the condition that the necessary condition for suffering is clinging. The necessary condition for clinging clinging is craving. So craving is something it's easier to draw. But we haven't grasped yet but it's a very strong wanting then necessary condition for craving is feeling. The necessary condition for feeling is to have contact with something to connect to something. The necessary condition for feeling for connection contact are the six senses. You're not going to connect from us you have the census operating. Okay, we're talking about real connection in the present moment. You're not going to have connection unless the there's what's called Buddhism nama Rupa, mentality and physicality. Mind and Body, which in the upper list, I call it, how the mind body is mobilized. Because Mind Body mentality and physicality in Buddhism is not the mind and body in the abstract, the solid, you know, flesh and bone and stuff like that. That's not the body we're talking about. We're talking About the centurion body, Buddhism is always for the body that can be experienced, is different from the body that can be thought about or imagined. So that the felt body and the felt mind. So physicality and mental and physicality here number four, if reverse refers to the way that we experience our mind and body, not how we think it is in the abstract. So and then how we experience our body is very closely connected to how we attend, how we pay attention to things. And here we're here in Buddhism is called then Yana is a Pali word, often

translated into English as consciousness, which leads to no end of confusion, to call it that, and it's probably better, maybe simpler to call it cognition, the simple act of, of cognizing being aware and some serious simple way. But the why it's confusing is that consciousness for many people seems very innocent. Our consciousness is just kind of like, you know, a blank screen that records things just the way they are. But Buddhist Buddhism doesn't posit this blank, pure screen of awareness that just records things as they are. Awareness is always mediated through some degree of conceptualization of concepts and ideas. And so cognition is probably a better translation for viianna. And so how we cognize affects how, what our experiences of our body in mind, our experience of the body, mind affects how the six senses are activated, and so forth that goes and then our cognition. So again, we're talking about that cognition, that's gonna lead eventually to suffering, that cognition, not all kinds of things. cognition. But that condition is going to eventually lead to suffering

that has a condition. And that condition is called formations *sankara* or fabrications mental formations. The primary one of mental formations is intending intention. It's our dispositions, our thoughts, or inner kind of mental life in relationship to anything. And so the primary disposition primary inner mental faculty, that has to do with here is intending our intentions. And the kind of intentions are the kind of mental dispositions that we have that's going to lead to suffering itself as a condition and that condition is ignorance. And so if we're ignorant, then that shapes how our dispositions are going to be. Our decision is going to shape down the line. So if we if we understand this as being an attempt to tease apart the causes and conditions of suffering, then we always have to understand that what's being talked about here are particular subsets of formations consciousness, mind, body, senses contact, feeling those there, it's not describing all of it, every possible claim that you can have. But describing that comes into play in a chain of cause and effect that's going to lead to suffering. It's not as often said, it's not a causal chain. It's a conditional chain, meaning that one doesn't cause the next but the first one is the condition for the next one. So ignorance is a condition for the kind of mental formations that's going to lead to suffering. So this is kind of complicated. That's why we have a handout. You know why I call this a class today? But what it means is that when we suffer, it's possible to begin questioning what is what is operating in in that suffering? What's going on there? Can we start in as Naomi? Shihab Nye said, you know, to start seeing the threads, or the fabric of what this is to listen to its voice of our suffering. So, what is what how are these conditions operating? When we are suffering? Is there an identity that has come into being that we're operating from? Can we look and question that? Is there some something we're clinging to? It is something we really want that somehow lays as a condition for how we're suffering. Is there a way Is there some intention Some disposition that we have, you know, what's what's going on here? And primarily, are we ignorant? In what way you might be we might ignorance be operating here as I suffer. And I think as I said last week, I hope I said it one of the primary forms of ignorance. That is, that is a condition for this chain of this chain is ignorance about our suffering. So ignorance about the Four Noble Truths. So if we're, if we feel uncomfortable if we suffer and we don't understand the nature of that suffering, or if we are if we react to it in unconscious ways that perpetuates the chain. But if we use wisdom to turn and look at the suffering then we can break that cycles of Is the cycle of the chain. So if I'm suffering one of the ways to break the chain is to stop and bring attention to the suffering. So the so we look at the suffering in a nonreactive way when we look at suffering in a nonreactive way, then that suffering it's much harder for that suffering to operate as a condition for our mental dispositions formations to operate our intentions to operate, and once our intentions in relation to suffering and operating then so you know, then the rest of the chain doesn't come into play. So if I'm if I come to IMC and I'm kind of really upset about something difficult in my life. It's really important for me to get a moment of silence because I feel

so uncomfortable. I came here to escape from my suffering. It's really important to have some silence and a better has not had those cars. And so I'm kind of reacting to my discomfort I'm looking for some

relief from it, which is maybe okay. But I'm clinging, perhaps to that relief. And so there's a whole chain of conditions then that leads me to want to make sure there's no loud sounds to disturb my, my refuge here. That would be rising out of ignorance. The Do not be ignorant would be to recognize, here's my suffering. Let me turn towards it. Be present. I'm upset about something in my life. Let me not try to escape from it. Let me try to be present for it in a nonreactive way. And then nonreactive presence, being present upright, nothing for or against it. And just being for it is one of the pathways of starting to break the chain or the cycles. loops that happen around these things. Once we learn to stay present for it, then a whole other, that becomes a condition for other things to happen. One thing that happens is it gives a condition for deeper seeing. And perhaps we can begin to see more deeply what these causes and conditions are. We can see other aspects of the chain that we can have some relationship to. Oh, look at that. I'm clinging to something. So the reason I'm so distressed when I came time see this morning, it wasn't clinging to my suffering, or it wasn't clinging to one piece or I was cleaning doing some peace and quiet. But really what it is, I was clinging to the hurt that I had my boss got angry with me. I'm clinging to that hurt. Oh, that's what that's the you know, I didn't realize I'm still holding on to that. Even though it happened 30 years ago. And so by the nonreactive presence breaks the chain to some degree and allows us hopefully begin to look more deeply at some of these other elements that are going on. So, then we come to the bottom of the list, deliberative dependent co arising. So that the normal chain of dependent co arising is meant to describe the conditions for suffering. The Buddha also had teachings about describing the conditions for liberation from that suffering, liberation. And appropriately enough that this list begins with suffering. You're not going to become free of suffering unless you suffer. That's a condition for it. And then otherwise, it's not relevant and so then if you relate to the suffering in a wise way, if you have understanding there's a practice there's a path to follow. There is something you can do about it, then hopefully it gives birth to some confidence or fear. The word translate is faith, but it could be confidence. So the suffering is birth is a condition for confidence to be there for being able to address it. And having confidence to address it is really important. So you don't feel like you're a victim of your suffering. And then hopefully, this is a little bit idealistic perhaps would hopefully that confidence gives birth to a little bit of gladness, rapture, calmness, happiness and concentration. These first seven items in the list is meant to be cause and conditions that lead to the mind becoming stable, a stabilizing of our inner life. So if the Because once the, if we can stabilize the inner life, stabilize the mind, get it calm and concentrated enough, then it's possible to start seeing more deeply. It's very hard to see deeply into our, this chain of dependent origination, it's very hard to see deeply into the nature of our clinging or nature of our identification. I don't want to underestimate that how, how difficult it is. Because I'm sure many of you have had kind of stumped sometimes, you know, why am I suffering? This doesn't make any sense. You know, what's going on here? You know, I look at it look at and look and it just doesn't reveal itself to me what's going on?

But, so you so in Buddha, one of the functions of meditation practice, and Buddhist practice as a whole is to help provide the steps the steps to to sell Then hopefully Buddhism is not providing the first one. You're suffering, you come with that. But hopefully the Buddhist practice can support you in providing the confidence. what's called gladness, rapture, calmness, happiness and concentration. And once the mind is stabilized from that, then comes knowledge and vision, knowledge and insight then comes and be able to see deeply into our experience. So here the idea is to really see deeply into our experience, their causes and conditions, they make that possible. And those are the preceding ones. Once we see deeply into our experience, then it's harder to be tricked by our experience. So as long as I think that if I can have a silent street with no cars, that's my happiness is dependent on that. I'm going to be tricked by every loud car that By tricked into reacting, but if I see, oh my happiness, my is not dependent on the cars sounds. Really, I can see how I was clinging to various variety of things. And it's really the genesis of my suffering has to do with my clinging. Then when the loud car goes by, I'm no longer gonna be tricked by it. I'm no longer gonna be in the spell of that. I'm no longer gonna be reacting

strongly to that. And this is this idea of not being tricked by it or not being enamored with it or an average negative way, or not being obsessed by it or not being in the spell of it is called in Buddhism disenchantment. We get disenchanted and become disenchanted with that car sound. I was so enchanted before in a negative way. Right. So what Once we start having insight, knowledge and understanding, then a natural outcome of that, or next step of that is we no longer are in the spell of all the things in the world that we tie ourselves to, that we connect our happiness and suffering to. And then we kind of begin to relax. It's a beautiful process of relaxing the grip of things in the world being kind of the condition for my suffering and happiness. And then as as the disenchantment happens, then is dispassion happens. So I'm no longer tricked by the cards in the sound and longer obsessed with the sounds. I no longer think the sounds of the car are really the source of my suffering. And therefore I begin to relax. Relax the concern for the car sound. And that relaxation in this language here is called dispassion. The drive is the obsession. So the first disenchantment has to do with understanding something about the objects. And dispassion has to do with understanding something about that your ethic, you begin to relax and soften and not be driven so much. In once we relax enough in soften this drive and this enough, are clinging enough. Then at some point, the mind lets go of itself for consciousness no longer clings to consciousness. And when consciousness no longer clings to itself, then liberation happens. mind gets it free. And in Buddhism, liberation is not good enough. And there's a 12 step which is knowledge of liberation. And it is a very important part of this path because a person And when they have some degree of liberation, they're supposed to turn around and, and, and reflect or understand what it is that they've been liberated from. And what, what's still What are we what's what's still needed? What do we still need to be liberated from as well? So what are we what we've been freed from, and where we're still stuck. So for example, you might be liberated from attachment to self. Identity is one of the core things to be freed of in Buddhism, with might still be attachment to anger. Anger is a much deeper seated

function of the mind, then identity identification. So the person realizes, oh, that's the experience of liberation really showed me something very profound about the nature of identity, how identity works in my mind, and how beautiful it is how safe it is not to be wrapped up in identity. I see that. That's the knowledge, part knowledge of liberation. And I also see that I still have an issue around anger, I still get caught up in things. So I think there's more work to be done. So you don't want to rest on our laurels, we want to kind of do this reflection what is still left to be done. And then the process can continue, continue can continue, can continue.

So I hope that that made some sense to you. I'm sure some of you have encountered this before because many books in Buddhism. Hopefully this makes a little more sensible, more more accessible, accessible to you. And if it's still mystifying to you or confusing then One option you have is to leave your confusion here. And maybe some point later, it will become clear at the right time for you. So thank you very much