Good evening, everyone. Welcome to IMC and to our time sitting together and exploring the Dharma together. In the fall I began a series of talks on the Eightfold Path. And today will be, I suppose the last one, because it's the eighth of the Eightfold Path. And baleful path. Those of you don't know, is one of the most representative descriptions or the stereotypic descriptions used in Buddhism to describe the path of Buddhism from being in a state of suffering, coming to a place where there is no more suffering. And I think that's something that's many people would like to do that many people are trying to cope with their lives and trying to find a way not to suffer, they might not use the word suffering per se for their troubles, their distress, their their despair, their challenges or their fear, their stress. I mean, that word suffering is kind of like used in Buddhism is kind of representative of a whole package of the problems struggles that people have in their lives. And, and Buddhism is designed to address this by living a life that allows us to turn enough attention inwards to find where within ourselves We contribute to that suffering. So, you know, it's interesting that if you're holding someone's hand and they're holding your hand who's holding whose hand? Because you're both holding each other's hands, right? And who is responsible for holding each other's hand? You could say both of you are. But if you wanted to find a way to no longer have that hot, clammy, sweaty hand in yours maybe you know, you have to, you know, and that person's not gonna let go. You know, you have to kind of look inside of yourself and discover you know, what's holding what's keeping you holding on for dear life. And you have to figure out what it is that you need to let go of what you have to release, so that you can release that, that hold and no longer be holding that hand. You could you know, be holding that person's hand that they can be holding yours and you can beg them to let go. You could tell them that you don't really want to do the work. You know, I don't want I don't like to work, I'm lazy. Or you know, I don't feel responsible for this. You're responsible and you should do the work. You let go of my hand. And you know, so sometimes you have success with other people letting go of that your hand. But they're the remarkable thing is that we can do it for ourselves too. We don't have to negotiate with the person we don't have to beg them or pay them or whatever it takes. We can just let go. This your hand and the hands are free. So the most efficient way or the most thorough way, most lasting way to discover Have to live a life of peace is not by figuring out all the different strategies to get people to let go of your hand. but rather to learn how to release, you do the work of releasing your hand and no longer gripping. So no matter who you think might be responsible for your suffering. If suffering involves two people, tank tangling with each other, then with Buddhism was to say, look, look at how you're holding on and perhaps you can let go. And once you have an open hand, you have a hand which is useful for many different things. As long as you have your hand gripping and something, it's not useful, so much stuff.

So the Eightfold Path is a way of taking this inner responsibility for oneself and beginning to act and live in a way that supports a process of going from suffering, to freedom from suffering, to go from suffering to peace or the ease to well being to happiness. And one of the things that's remarkable about this
The eightfold path is that it offers a path to freedom to peace, a religious path, some people would say spiritual path, without recourse to the superior to the supernatural, or not recourse to things, which are kind of way beyond anything you can never discover as being true for yourself. But rather, it's kind of understanding, you know, actions, behavior practices that you can do and how they help. So there are eight of these practices. And these practices are right view kind of having a developing understanding. It's helpful for this process of freedom having the intent To do so, and being supported by a variety of different intentions, attitudes, that supports the process of freedom of peace, then behaving in ways that support that process. If you want to be peaceful, but you act violently, or then you know you've done that's close encounter purpose of peace, so to speak, the first one is to speak in ways that support the process of peace, to act ethically, in a way that supports a prosperity. And then to have a livelihood, a way in which we live our lives, which also supports that process. And then the last three of these eight full steps is to really determine the intention within and begin to cultivate the mind or the heart. First by learning in our own minds, what it is we do what goes on in our minds to really understand the lens inner landscape really well to understand how the mind grabs on and how it can release to understand the behavior of the mind, the thoughts, the feelings, the attitudes, the desires, the aversions that we have, and really track them well we're going to be able to monitor them really really well because on so we can then begin taking some responsibility for our inner landscape. And you know, your I think we all do that to some degree. It's coming close to a couple of months now to tax season and some of you're going to do your own taxes I imagine and some of you put it off until April 14 and a half or something and you're sitting there you know, the evening of April 14 or something whatever that further ado, and you start thinking about what's on TV and you notice that you're thinking about TV and so you know I need to focus on the taxes. And so you're you're monitoring yourself well enough to know this TV is not the not that which should be done you monitor yourself into this is what I need to do. So we monitor ourselves all the time. But to do it in a way that supports the process of freedom is a task of what's called right effort to know what inner behavior, attitudes of the mind which are not useful, and we should not do that, to let go of it. And to know what kind of inner behavior attitudes thoughts are supportive of this process, what to let go of and not be engaged in. And then there's right mindfulness, which is cultivating a heightened level of attentiveness, to be able to stay in the present moment and monitor in a really clear way, with a spacious, open, relaxed attention, what's going on their life. And then the final one topic of today is called right to concentration, and how to develop a strong, stable, focused mind. So we can see deeply into our mind and really understand deeply what's going on. We might think that, you know, Focus on going in within ourselves to understand this is, you know, maybe selfish. But I would think it's more selfish to always be insisting that everyone else release their hands. You know me, you know, to always expect every the world to rearrange itself for you, but to take some responsibility for yourself, I think then we can contribute more to the world, we can meet the world better with more love and care and with the best qualities of our heart. One of the things that's one of the principles of this eightfold path these eight practices that Buddhism offers, is a principle that maybe the analogy I like to use is that a floating in water? Most people unless you have, I guess, the right kind of, you know, light body. Most human bodies kind of sink. enough that I think that if a person doesn't know how to float in water at all, never been taught how to float in water would probably say And maybe drown wouldn't be good for your health. And, but most people need to learn something about how to float, you know, should at least make yourself flat, you should tread water, you should take, you know, they, you know, have a lot of air in your lungs, that helps a little bit to keep you up. And so little bit of skill that you once you learn the skill, it's kind of like second nature, it's like feels like you do almost nothing at all. But when you learn, it's feels kind of frightening and you flaill around, it takes a while to kind of learn. But once you learn you still even if you're good, really skilled at floating, and you turn your back and spread your arms out and your legs out and, and really kind of float and it seems like there's no effort. There's still some effort involved is a
skill that you have to apply. You have to do something, you have to apply something to it. Even though you would say mostly what's happening is you're being held up by the water. You're floating, the water is holding you up, but the water is holding you up, but you have to do something as well to allow the water to hold yourself up. You have to do something alive. Something too good to happen. So this principle that you have to do something to allow some part of our nature of the world or in our life to hold us up, support us and lead us along is a very important principle in the Dharma in his Buddhist practice. If you think it's only up to you your efforts and your you huffing your puff and use strain to do all kinds of practices, you're probably just sink. But you have to do just enough of your own work, and make space to allow for something to unfold and hold you up and support you. And these hateful practices are practices we do, but it's not only about doing those practices, and that's it, the end of it. But it's doing these things so that we cultivate ourselves we grow ourselves, we develop inner strength, inner inner skills, skills and letting go skills in that allow us to let the Something supportive unfold. So, we come to right concentration, concentration is a very important quality. Concentration is is a stable mind, a focused mind, which means a mind which has not scattered or distracted a lot. The mind which is jumping around with thoughts, ideas. You know, most of my people meditate, you know, it doesn't take long for new meditators to wonder if they've aged, if they'd add because, you know, it's pretty common for the use try to focus your mind in mind wanders off and all this thinking a concentrated mind is less and less distracted and scattered. And so it just kind of stays there. The image or kind of an image that I thinking of lately for kind of concentrated mind is, if you take a bowl, the big white bowl And you kind of release, thrust the marble into that bowl, it goes up and down and around and about and kind of does all this stuff. And then slowly the momentum in the in the marble slows down. And eventually the marble comes to rest at the bottom of the bowl, it has to exhaust you know all the momentum. So, but if you keep kind of going down at the bowl and you know, striking the marble, it'll keep going. Going, my kids at home have some kind of top, they like they didn't, spinning the top and then going spinning over their finger to see how long they can make and go spin. So we have these tops in our brains, right, our minds thinking and we keep it spinning, the marble keeps going. But part of what we do with concentration is we learn how not to keep spinning the marble so that the momentum can go out and when we find ourselves then you know are marvelous all come to rest in the bottom. The bowl of the present moment. And it comes to rest in it in that restful place. A rested, concentrated focus mind is not scattered, is useful, because it has the best ability to see clearly. It's hard to see very clearly if the mind is scattered if it's distracted, and if it's agitated, rushing around. And what you want to see is you want to see deeply into your own mind, to understand the nature of what you're holding on to how you're making yourself in conflict, how you're stressing yourself out, and what you could do, what you can do to make a difference.

And again, I can't stress how useful it is to find out how what you can do to make a difference. Because you're portable, you go with you everywhere. And so if you have learned the skill of how to be peaceful wherever you go, then you don't have to insist that everyone else do it for you. Or you have to rearrange everything you come to you. But it's a really profound, wonderful skill to do. So Buddhism puts a lot of emphasis on this, what sometimes is called concentration. So the word is Samadhi. One of the primary ways in which this Samadhi is defined is as unification of the mind, to unify the mind. And I like that better than concentration because many people in English speak English, when they hear the word concentrate, think they have to make their mind into a laser, and zap whatever is it focusing on just one point you don't really contract and get narrow in their focus. Unification is a soft, open, relaxed mind, where the mind is not fragmented from itself. The mind is not scattered, we're not at odds with ourselves. It's remarkable if you know how you can see yourself probably how often the mind is scattered, agitated, but for some people is even more dramatic. They have minds which is in conflict with different sides of them. And they're at war with themselves within there's parts of themselves they hate and they tried to deny or they push away way or they're an argument with and, and, and if you do
that you're fragmented. If you try too hard to get concentrated because you have full a desire to get concentrated, it doesn't really work to get concentrated because there's a way and you're fragmented, then you kind of separating out from one part, one part of yourself over another. If there's too much of a goal that's in the future, you can't really be settled and unified in the present. And so the idea is to become unified and have all the different functionings of our mental, emotional inner landscape. Kind of operating in harmony. Harmony is another word, concentrated mind is one is harmonious mind. So that our intentions, our attention, our thinking, our emotions, and the sensations and feeling, what it's like to be in a body, embodied feelings that we have All kind of coordinator harmonize together, stabilized together around the feeling the sense of being here, present and focused or stabilized and attention. So, it's not an easy thing to do. It's a kind of an art to learn to do it. And it's a hard one to learn because sometimes that many people when they try to do something, they end up doing it in a way they're in conflict with themselves. They end up doing it so they fragment themselves rather than unify themselves. So they become aversive For example, to all the ways are distracted. It's bad, bad distractions or bad me. And as soon as we kind of have are in conflict with some part of ourselves, or some part of reality, it's not possible be concentrated because then there's this agitation, you're spending your your tops and more And so the way to get concentrated in practice is to remember this principle of floating that you have to learn something. But you also have to learn how to let go and allow something to come forth and happen. It's a little bit different than floating because that's kind of like a done deal. But it's kind of like you have to allow something to blossom inside of you and grow and grow in its own way, rather than something that you can't just kind of will yourself into becoming concentrator stable, this unified feeling and presence, that's possible.

So, the first seven steps of the Eightfold Path are part of the conditions that we cultivate. So we can allow to have something within us begin to blossom. It's kind of like the food or the fertilizer for the flower that's going to blossom and So, especially the ethical guidelines of it, as Buddhism puts a tremendous emphasis on how important it is to live an ethical life, a high standard of ethics. Because without that the minds can be agitated or fragmented or, or, you know, it's not going to be able to settle in some deep and relax and settle in a deep way. It also puts a big emphasis on understanding an attitude of that you need to kind of establish some kind of attitude that is in harmony with being at peace, with peace with the world peace with ourselves. So the attitudes of letting go of clinging is helpful. But also, having being kind and compassionate, are very supportive, being aversive and angry and critical, and judgmental, don't support that. doesn't help the mind settle. It just keeps the stop spinning. It's not that easy to change your attitude, but it makes a difference to have an intention to do so. To decide inside of oneself in a clear way, even though I can't so easily stuff stop being critical all the time. At least I'm gonna know that it's my intention to want that I don't want to I don't relate to that anymore. I don't I don't want to stand behind it. I'm not a champion of my critical Miss anymore. My judgments, I don't really believe in it anymore. And then you can get critical or angry about your all your judgments, right? No Then doesn't work, then you're in trouble, right? So you have to take all your if you want if you happen to have inner qualities, things you do. mental habits of reactions and stuff that you're not very proud about. Don't feel good about to cultivate the Eightfold Path. That includes being somewhat accepting or forgiving of that not being critical of your critical illness. It makes some sense. Otherwise, you tie yourself in knots. So part of it, in order to get concentrated, you have to kind of both kind of begin working on your attitude, heal your outer to kind of begin doing the inner work that takes to kind of create a kind of healthy inner landscape where we're much more at ease or at home with ourselves rather than fragmented upset. It's not an easy thing to do. And so that's a big part of cultivation development. But as this becomes stronger, it's easier and easier to be in the present moment. And concentration requires us requires us to be in the present. And rather than in the past, in the future, past the future, the further you go up in the past in the future, the higher up you're in the
bowl with your marbles and so the sort of comeback towards the middle of the bowl is to be more and more in the present. And that's the only place we can rest is in the present. And part of that is because thinking about the past or the future, for example, a fantasy takes work. The mind has to be active, to be concentrated and focused in the present moment, the mind is much more at rest. It's mine, it's a restful mind. It's not a straining mind to be concentrated. Where's my net, let go of all those tendencies to think about the past and future. And think about a lot of things. You're still with me? Yeah, I can go on and on. And I got myself in a profession where I'm allowed to have these monologues. Not many people get to do that. So it's just everyone's supposed to check and make sure it's okay.

It's interesting what we do with our thoughts. Our thinking is often the vehicle by which we carry along and support and feed and, and bounce back our stress. If you're anxious about something, you're thinking has a big part of what's fueling that anxiety. If you're greedy, your thoughts and what you do is your thoughts is a big deal to do about fueling that greed. If you are hateful or angry, your thoughts and the stories you tell have a lot to do with feeding it and supporting it and going back. And I mentioned this because as the marbles come closer to the center of the bowl to the present moment, not thinking about the future so much the past not thinking thoughts of anxiety, not thinking thoughts of greed, not thinking thoughts of hostility. The energy we expend To have those thoughts and have those feelings begins to be saved for other things, we don't exhaust ourselves. So what people find who do concentration, you know, meditation, and their mind is more and more stable in the present moment at rest is, the mind itself gets a profound form of rest. And it, it's one of the most restful things you can do for the mind is to have a concentrated mind. People who do a lot of especially a kind of retreat, find that they need much less sleep usually, then we do a normal life, because we're not exhausting ourselves to all the thinking we do and all the stress that involves I've known you know, I've gotten down to retreats for long weeks and weeks on end, very happily getting by on four and a half hours of sleep. And, and that's a lot compared to some people. Some people did that. So some of you don't feel bad about yourself. It's okay to sleep longer and retreats. Different people have different ways different, you know, do For needs in the minds of different way. But I've known people who have on retreats have gone, sometimes days without sleeping. And for long, long periods of time with two hours of sleep at a time. This is not the goal is don't not go home and try that. Most Americans are sleep deprived, they need merit, they need to sleep more than they need to meditate. But, but I just make this point that, you know, a lot of the mental effort, a lot of the exhaustion people have, has to do with mental how we use our mind. And so as we begin to learn to rest the mind a deep way, the mind gets refreshed. And it's a that refreshed mind. It's another reason why that's why a concentrated mind can see more clearly what's going on. So a unified mind, a harmonious mind, a settled mind, a mind at rest, a mind that's like Have a lot. A concentrated mind is described as one that soft, a soft, pliable, resilient mind. So these are all very nice qualities and you can't have a harmonious, soft, stable, unified mind by being hard, fragmented, straining, holding on their space letting go is letting go. And part of this letting go is a willingness to allow yourself to get concentrated to allow the settling in to allow something to occur. So this thing about floating, you have to make some effort to float but you also have to allow the water to support you. And so this is the part of the art of meditation is both to let go and allow something to happen and give up control while having just the right amount of control to stay on track. And so it's a kind of a balancing act. Which is hard to do. It's something okay, it's a little bit like you ever looked at these, I guess they're kind of computer generated kind of pictures, where they have all these dots, different colored dots. And they all look like a blur, you can see it in your thoughts. But if you cross your eyes, they kind of the dots kind of move. And, and then they line up and you see there's a three dimensional picture there. And some people can't do it, my wife can't do it. She's tried and tried. And, and sometimes, like, can't do it, but takes a while to do it. And you have to kind of and if you strain and try to do this doesn't really work. But you can't just like not do it. Either. You have to do something. And how do you do this thing that requires not doing and you know, crossing your eyes just the right way
and you can't try and you have to relax your eyes and let them cross but and then and then suddenly it happens. You can't believe there's a picture there, three dimensional are everything and you kind of look around and see if you move a little bit and you see the whole thing, can't believe it's a whole scene. And then it seems really stable, like how could you not see it, it's right there until you look away and try to come back and need to re-establish it. So I don't know if that's a good example, especially if you've never seen this, but they're fun to do.

So this thing of allowing, so as people learn, as people relax, as people are not in conflict with themselves, so in conflict with the world, as the mind becomes more at ease, and begins to rest, and is able to let go and become unified and focused, remarkable things begin happening in the inner landscape. And the definition of right concentration, this eight step that a full path involves allowing the mind to go through the inner landscape to begin experiencing some of this different flows of energy or the different emotions or senses of being that arise from being unified and concentrated. And I won't go into all of them. But it's described in different ways. One of them is that the mind has an ability to really just stay present and focused kind of like it's not easily going to go straight. You choose to have the mind stay focused on something like the breath. And it just stays there. But it's kind of funny thing because choosing at this point is too much agitation. You've already done all that and trying to get there, come back, come back, come back. At some point, the mind the ability to stay focus and say with something becomes easy, it's not work anymore, and a tendency to the mind to wander off. It might begin that process but it comes right back. It's kind of rubber bands attached to the mind and use your there In the presence another quality that arises in this is joy. It doesn't have to be strong, but sense of delight, joy or well being. Sometimes it's quite strong. And when it's strong, people describe it as things that I use the word of rapture, ecstasy, and I've had people come to me and say it's, it's orgasmic. It's better than orgasm. It goes on and on and on and on and on. Now, orgasm just lasts. You know, it could be quite intense for people at times. But then as the process goes deeper, the joy or the rapture, that's a little bit like a thrill feels like a thrill as he meditates. It's a thrill delight. A thrill begins to settle and there's a there's less energy there less agitation, veteran energy and that becomes very peaceful. The difference between these two states of is the first one a thrill. It sets feel like a mountains, a lake, which has no water coming in from the outside, no rain water, no rivers coming in. But it's only replenished by a refreshing spring that, that bubbles up from the lake bottom and fills up like with water. So this idea that there's no input anymore from the outside world that's feeding us or supporting our system or threatening us. But all the nourishment we need tangibly physically feels like it's bubbling up and flowing through us. And it feels very healing feels very a tremendous sense of well being from this. A concentrated mind is a mind that where the body begins to heal in deep ways, the heart begins to heal and deep ways actually feel sometimes the healing energy. So this kind of nourishment from inside and then the next stage where there's the thrill or this this inner Spring kind of quiets down. The lake is completely still and very refreshing still quiet, like very, very peaceful. And the ancient analogy is, is this lotus flowers floating in float or floating in it. And they just those beautiful flowers are just floating peacefully in a very still quiet water. That's very refreshing. I think the analogy is works well in ancient India where it's really hot. And so it's a cool refreshing pool, you lay there completely still.

And then, but even that as can become even more peaceful. And, and then there's some point there's no sense of water at all. There's no sense of pleasure and no sense of pain, but rather some tremendous feeling of confidence, mindfulness, clarity, and equanimity, where the mind feels completely economist in a way that feels so pristinely beautiful, kind of like An early morning in the high mountains, and you're looking out and there's come, no wind, everything's completely still. And you look across the lake. And there's the lake, there's not a ripple, it's completely still and flat. And nothing's moving and just feel so peaceful, so pure, so delightful. And so, as the mind gets quieter and quieter, this profound state of equanimity is there. And that state of equanimity and part of the function of all is
not for its own sake, it isn't like this is like you're more spiritual person because you can get concentrated this way. Can you can't believe how much suffering exists in the Buddhist world, around people trying to attain these states of concentration and getting concentrated and comparing themselves people are not doing fast enough and it's unfortunate disaster zone. But still, they're useful, and they're not any of them in and of themselves. Not because you get a good badge like your Buddhist badge of merit, but rather, because the mind is not agitated because the mind is soft. The mind is a very, very, very let go, there's not nothing very little, almost no holding left in the mind at all. It allows us a chance to let go of the deepest holding and clinging that we have, like over our deepest fears and insecurities. Let go of our deepest attachments that we have. Because Because the mind is not locked, it's soft, it's relaxed, it's very, very peaceful. And so it's a mind that can be that can do this wonderful extra job of just letting go. It's kind of like you're looking, you're out there in the beautiful, maybe mountains, early mornings, very still. you've woken up refreshed from the night temperatures. Really comfortable and nice refreshing. And you look across and you see beautiful still quiet mountains, maybe snow capped mountains, everything is quiet and still not a bird, not a sound. And you look across the lake, it's not a ripple on the beautiful, calm, peaceful lake. And you'd look they're standing at the edge you just sit to the edge of the lake. And everything is so peaceful feel so good and you feel so still inside. So good inside. Everything is good and still.

And then amazingly the ground drops from under you. Everything goes and it's the best. Last remnant of holding what you're holding on to it's kind of like the mind lets go of itself. And that might sound frightening. But you don't disappear. When you come back, you're around. Nothing. But to know, to know that the mind can really let go to know that you can really open your hand all the way that you don't have to grip all the time. And to really know is one of the life transforming experience to have that because then once you've done once you've had that experience, then you're much less inclined to believe in the value of clinging. You're much less inclined, you might still have a tendency to cling, but you're not so fooled by it. And you don't really you don't think this is really going to I'm going to cling My Way to Happiness doesn't really make sense. Cling my way to peace. So the Eightfold Path is a process of dissolving not resolving so much but dissolve are suffering through insight, deep understanding through a lot of inner work and cultivation and growth. That involves developing these eight different practices or areas of our life. So that we can have this strong mindfulness and strong concentration that allows us both to see deeply what's going on. And to have a mind that's still enough and soft enough that something can let go in a deep way. And then there is the result is peace, well being freedom, liberation. The word I like a lot is ease. There is no ease, profound sense of ease, and then to live that ease in our life. To begin discovering how to bring that ease into everything we do, is the fulfillment of the Eightfold Path. So that was the right concentration.

We have about five minutes. If you would like to ask anything about this Yes, please. Maybe you could if you could use the mic please and everyone can hear. There's

I'm setting aside the big three in terms of suffering death, divorce, illness, which I call them macros of suffering. Every day especially what were they were they death? Yeah. death, death, illness and Divorce, Divorce,

dead, illness and divorce.

Yeah, those are the top three and it's been proven. Homes re heat, in all different cultures is the top three forms of stress or suffering for people suffering, stress and suffering, setting aside those, which we don't experience every day, I assume that most suffering comes in everyday life, what I call everyday suffering. My sense is a lot of it has to do with being disappointed. That is suffering equal
disappointment. The example being sick. We're Americans, so weren't really into doulas, right? So we set our to do list and we've got like eight things to do today, right? And we get up in the morning and so forth. Okay. So when we achieve something no problem. The real rub comes with item number two, and item number five does not get done or it's disappointment and so forth. So could you address this whole issue of what I call everyday suffering. Part of that is being disappointment. Would you be willing to address that?

I can try see if it satisfies you. It's all subjective.

So the it's a good question. I appreciate it. So disappointment. You know, there's I guess a few things about this appointment is that to understand the mechanism of how we get this appointment, the conditions that bring it about, I think would have to get us to look deeply at what our desires are our hopes, without desires and hopes. I don't think there would be disappointment, desires, hopes, expectations, demands shoulds there's a whole list of things that ideas and concepts and feelings that people carry with them. And so are some of our desires and expectations reasonable to have and some, some of them are not, you know, it's I was not particularly disappointed yesterday by the Super Bowl. You know, it wasn't a little bit I was, you know, but you know, it wasn't it didn't really I didn't really care that much. I mean, you know, I know some people who really care Boy, oh, boy, you know, they're they held that Desire really strongly. So it's possible to look at yourself and independent of the disappointment to look at the roots of the disappointment, the cause of it. And sometimes it's possible after your disappointment to look back and say, you know, actually, that desire wasn't worth having. And the disappointment can go away really quickly. Some things are reasonable to desire. But then the question is, how do we hold on to our desire? Do we hold on to our desires with demand with expectation? What are the demands and expectations we have with them, and sometimes people load their desires, their needs, their desires, with a tremendous amount of extra baggage and requirements. So it isn't just simply that I want my favorite my favorite team to win the game, which is a nice thing to do. Be happy if they did, but it's my team and I'm wearing the jersey and I We'd really want to be able to go down the street, so proud and happy and be part of the gang and, and there's so many other issues connected to the team winning that have to do with identity and community that and so and so we overload some of our desires with with expectations demands which are much higher than than what they're about. So we know if like you said death for example. I've known people who have grieved the loss of a spouse. And you know, it seems reasonable to grieve a loss of a spouse, but when you scratch the surface of that grief, I was surprised. So I'm really sorry, I mean, doesn't happen all the time. But as described a few times, when, when the real grief was not the spouse, but was the spouses income, or the spouses status that was so important or the security they got from being connected that spouse, so we load our disappointment and desire and attachment are connected to so many different things. So part of the Buddhist practice To look at this much more deeply, look more deeply, look more deeply. As we do this lesson I say last thing, there might be, my disappointment might be a very natural part of the process of freedom. Or say a different way. I've heard some people suggest that the process of liberation is involves a process of grieving, not just disappointment for grieving, because there's a process there is a healthy and yet necessary process of letting go in order to become free. And without allowing yourself to grieve and that process is not going to be all kind of happy and, you know, you're skipping down the golden, you know, the golden road to free liberation and freedom. You know, it's not that easy. It's sometimes you know, our attachments and clinging are very hard to let go of, and we hold on to their very cherished sometimes and to be able to let go things we really cherish a lot. Sometimes involves a lot of grief and a lot of fear to go through that wrestling with our inner demons. So did that and did I kind of kind of get close to it or kinda kind of so not not too disappointed? Not too disappointed. You know I'm sure I talked to a couple times now I'm sure there's a lot more behind what you're asking so what's the thank you? So we should stop because it's I don't want to keep you late and
so made for those of you who would like to follow the Eightfold Path. I hope that it you float on it and are carried down the stream to freedom. May you learn to float