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SPEAKERS

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Go when I was here, I asked a series of questions about awareness. And then I said the following week I would talk about awareness, but then I wasn't here. Sometimes absence is the best way to exemplify awareness. So I just I kind of forgot that I wasn't going to be here. So I apologize. And, but I thought I would follow up, try to follow up a follow up by trying to talk about this topic of awareness. It's a, it's quality of mind, I suppose that I'm very fond of. And I use the word awareness often enough. But I really don't know what it is. And so I'm not sure what I'm going to say. Given that I don't know. And in this lately I've been liking to use the word awareness as a translation for the Buddhist word Sati, which is usually translated as Mindfulness. And partly it's nice to come up with a different translation because mindfulness is so popular and trendy. And it's kind of been co opted, and, and has particular meanings now that maybe are not the Buddhist ones, the original ones. And also in my study of the teachings of the Buddha, I think that maybe the word English word awareness works look better for what how he uses the word Sati. Then mindfulness does partly because mindfulness sometimes has the stronger associations with intentionality or willfulness, something you do or someone who's engaged in doing some activity. Whereas awareness doesn't have to be so conscious Exactly. Doesn't have to be something that we will or create, we can be aware and they're just we're aware, but we're not attempting to be aware. As you know, maybe this is one of the exercises I gave two weeks ago. Some, some teachers are fine and giving the extra sighs of telling you to stop being aware, you're just stuck cut it out. And most people find when they can't because there's so much that's what the mind does, it's it is aware. And some Buddhist traditions and certainly other religious traditions put a tremendous emphasis on awareness. Sometimes with its sibling, word consciousness, and awareness or consciousness is kind of sometimes pointed to is the, some aspect of it as the heart of their religious message, that there's some cosmic consciousness or some ultimate consciousness or some essential consciousness, awareness, that somehow awareness, there's something about awareness which represents the true essence of a person. Some Buddhists will say it's the Buddha nature inside and if you start to realize this Buddha nature this this essential awareness everything will be you know, your understand your true nature, and if you're attending to true nature, then everything will I guess, be Good, something, you'll be awake, enlightened or something. And, and I've been around the Buddhist scene for a long time to know that there are Buddhist teachers who use the word awareness in kind of mystical ways, as if it's ultimate, and I can't quite follow what they're saying. It sounds good, it kind of intuitively sounds like they're pointing to something really fantastic and wonderful and absolute. But you know, I kind of like, is it? Am I supposed to Intuit it? Is it or what is it? What are they really talking about? Especially some Zen teachers. I've heard who you just like, you know, I'm not even sure they know what they're talking about. The so what it was though, awareness. So one of the reasons I like using the word as a substitute for mindfulness is that is because it can be seen as not so willful, that doesn't mean you have to do In fact, that's the way the Buddha talked about Sati was something we rest in or we abide in, as opposed to something we do. We're not told by the Buddha to do mindfulness,

we're told, or Sati we're told by the Buddha to abide in or arrest in this thing, mindfulness or awareness and so the word awareness, I think works a little better for some in your rest in something you abide when you're dwelling. And, and so what is awareness? One of the things I think that helps kind of narrow the field and makes it a little more interesting is that it seems that human being can be can the brain can register perceptions while we're not conscious of it.

And the classic experiment for this is people who have brain damage. And they can't quite see somehow, in some way. And if you put a pencil in front of them, sometimes horizontally and sometimes vertically, and tell them to grab it, their hand knows exactly whether it's vertical, horizontal. But if you ask them, is it horizontal or vertical? They can't tell you they don't know. So there's no conscious knowing. It doesn't make sense to say unconscious knowing maybe or unconscious registering, processing of that data is coming in. And somehow that behind the scenes is operating. When people talk about awareness, as in a religious context of religious practice, they're usually referring to what you can be conscious of conscious awareness, conscious knowing of something, usually. And, and so that points out to the points out to the idea that this the awareness that's being pointed to has an I'm have self reflective awareness, we kind of know that we're aware. And so this idea that we can know that we're aware, aware, it becomes a very important kind of, kind of aspect of whatever awareness might be. And because we can know where it could we are aware or aware that we are aware. Some teachers love to do an exercise, which is, it's something like this. So I think most of you are listening to me. Some of you are perplexed already and, and you're maybe you're kind of thinking, you know, what is he talking about? And but you and you know, that you're, you know, what you're thinking about something, you know, something? Are you sitting here? And then do you know that, you know, do you know that you're aware of me talking? Do you know that you're aware of yourself kind of thinking about something else are you If you if you know that, you know, if you're aware that you're aware that secondary awareness, what does that feel like? Or what are the qualities or the characteristics of that secondary awareness? And I think when some teachers pointed to that exercise, what sometimes happens if you take that backward step to the secondary level of awareness? Many people find that that place, they're less likely to be involved in the usual complicated way in which we know things. There's less judgement, less aversion, less straining, there's more space, there's more ease, there's more peace, there's more something and that's secondary. If it isn't, then the teacher will ask you to take a step back and know that you know that you know, and then some people will complain or say, well wait a minute, this can be infinite regress. And what good is that? Well, the point is not infinite regress Whereas the point is, at some point to be able to step away from the usual contraction or usual tightness of the usual self preoccupation that seems to be entangled in how we know things. Because knowing is seldom innocent and awareness, you know, in a sense of sale to sell them innocence. So, you still with me enough, this is I don't know what I'm talking about, I should check yours at least at least interested. I'm talking about something which is essential to, to, you know, our human being right. So it should be somewhat interesting, even if I don't know what I'm talking about. So one of the things that's interesting about awareness is, is to use the analogy of seeing. So when you see with your eyes, What shape is you're seeing? Have you ever thought about that? Which shape is it Most of us probably say, well, it's ridiculous. I mean, it doesn't it doesn't compute, right? It's like saying what color is seeing when you're, you know what shape is seeing. But you could perhaps if language and people talk this way a lot, say well, seeing takes the shape of what of the of the container in which we see in. So seeing in this room takes the shape of this room, you don't see beyond the walls of this room. So that's the edges of seeing right now. So seeing has a shape like a box like shape, right? And if you go to a, you know, teeny little telephone booths, that's all you can see a closet, then the shape of seeing is the size of the closet.

If you go into a great Cathedral, the shape of seeing is much bigger, maybe it's a big dome that you'd say is kind of more spherical if it's and if you stand at the edge of the ocean, and look out towards the horizon or you look out up into space, then you can say seeing becomes infinite become spacious, big, really big. We don't i don't think most of us talk that way. It's maybe silly to talk that way shape of seeing. But you can maybe imagine that you could maybe kind of kind of imagined that they can kind of work and you can get used to saying that perhaps it's thinking that way. So then you can say same thing about awareness. What shape does awareness have? And maybe again, you say it's silly awareness doesn't have a shape. But it's very common for people who do something like meditation practice, to describe their awareness is getting expensive, getting quite getting some nice like, have a big awareness, a big mind. And if they get used, if you have a sense of a big mind or awareness is quite expensive. It's also possible to be aware of when it's not that way. And sometimes it's possible to feel that my awareness is very constrained, very narrow. bounded almost tight. So if we get deeply concerned with something and we're kind of preoccupied by something, some people describe their attention gets kind of dark and focused and small. But if we're not preoccupied if we're relaxed and open, and awareness has a feeling be more open. And in deep meditation, there's a feeling sometimes that awareness is boundless, it's infinite, it has no boundaries. And the boundaries, perhaps sometimes have to do with the shape of our body. But in deep meditation, the shape of the body disappears. The sense of being in a body disappears because there's no sense of body and sometimes in deep meditation, and so there's no body to bound the mind or awareness then seems like it's goes on. Can you touch the edges of awareness? And you know, you know, there's just there's awareness stop at your skin. Is it only in your brain Where's the edges of awareness? And some people start to feel when they ask those kinds of questions. Awareness doesn't seem to have a particular boundary or limit. It's kind of a morphus. Maybe because it's like, you know, it doesn't. It's not a thing where the analogy of shape makes really good sense. But we can say, and I like to say that in some ways, awareness takes the shape of whatever container it has, it's very fluid, like it was like water that takes the shape of whatever container it has. And so some and so you can do all these different things with it with awareness. It's fascinating what you can do with awareness. Maybe because it's not a thing. And what we our sense of what awareness is, is maybe partly the use of our concepts, imaginations or metaphors that we have. So for example, it's possible to have a bird's eye view of something to step back and have a big, big view and you know, I could I could suggest to you that you kind of open up and become aware of this whole room kind of bird's eye view of the room. And your awareness kind of opens up widely. I can ask you to, to say tell you it's really important, essential spiritual practice, to really focus on your thumbnail. And you can get, you know, what's he talking about, and you get really studying that thumbnail really tightly, new awareness gets very focused, and very, very, very focused and very narrow, so much so that you're so fast in your thumbnail, that you don't even know when you're in your room anymore. The room room disappears, people disappear. You're so narrowly focused. And sometimes awareness can be like a laser just zooming in and being very, like a like a microscope. Sometimes it's like a macro lens. Sometimes you can, we can imagine awareness is like you're standing far, far away in the back like looking at the hills. Died looking at something. And sometimes you can get really close to something and be intimate and close and we use this spirit meditators who use this with things like difficult emotions, people can have a lot of fear. And getting too close to the fear is very, very difficult. And so we'll say, imagine how big you have to be how big is awareness have to be? So it's okay for you to be present for your awareness, does it? It doesn't have to be, you know, as big as this room. Some people say, Oh, no, the room is too small for my fear, or anger was too small for my anger. But how big do you have to be, and some people can imagine their wareness getting bigger. So as big as Redwood City is as big as the Bay Area is as big as California. And somehow when you say that people's minds kind of get their awareness, the boundaries get there, their imagination gets bigger and bigger.

And then, at some point, the magic point comes where they're able to stay present for their fear and their anger that they couldn't when they felt really kind of entangled with incontinent. So it's a way of playing with awareness to make it make it you know, or sometimes people are kind of removed from their experience. And a very important part of mindfulness practice is intimacy getting really close. And the instructions might be the opposite might be get really close really feel it can be really have yourself and awareness right up against what's there. So awareness is fluid, it's gonna be shifting, changeable. And then we have metaphors of things we do with our awareness. Or sometimes we call it the mind, but awareness. We jerk it around. Like some meditators are great at this. Sometimes when the mind wanders off, you bring the mind back, you're bringing awareness back. Where'd it go? You know, it's a metaphor of going someplace is kind of just, you know, mine didn't go anywhere. Awareness didn't go anywhere. But we say bring it back, or open the awareness up. There's all these metaphors, all these ideas that we can use. There's some there's also the idea of depth and height. Connected to consciousness, you know, there's higher consciousness, a higher awareness. And then people, some meditators prefer the word deep, because it's for some of them, it's more intimate or something more cozy. You know, I'm awareness going really deep. When is it deep? When is it high? When is it big when it's it's small? How much does that depend on language? metaphors that we use, how much is it dependent for being bounded by a body? much is it dependent by the tension that we're holding? And the contraction we're holding? How awareness feels. So what is awareness? I don't know what it is, but it's certainly something we can play with. And perhaps different people will have a different idea of what awareness might be what I've seen is in among Buddhist teachers sometimes is making awareness. Really important, making awareness so important, it becomes kind of the central, or most sacred or most important kind of religious or spiritual entity for them. So I've mentioned this earlier. So the idea that awareness has is kind of like the essence of who we are the true self is awareness. our true nature is found in awareness. It's a common statement. And if we just realize our true nature, then everything will be enlightened, and we'll be fine. And that's a fine, it's making awareness into a thing, supposedly, and seemingly, and people get attached to it. And what I've seen sometimes when people think that awareness is the point, they strain to be aware, they're trying to hold onto something to be something and sometimes I've done that in my meditation where I got an interest in awareness or I know that there's kind of an open spacious knowing and awareness as possible. And so I tried to focus on I try to be that and it just kind of strains me to do that. And so what I have to do myself is I just stopped trying to look for awareness. I just stopped trying to focus on the nature of awareness itself. But just do my practice, gets settled, relaxed, and then settled, relaxed, present moment, awareness at some point. That's the feeling the sense of being aware, becomes stronger and stronger or salient differently. This is an interesting aspect of awareness is the more preoccupied you are by something, the less you're aware that you're aware. The more preoccupied you are, the less preoccupied you are, the more likely you can in a relaxed way know that you know, the self reflective aspect of awareness. And so, as we relax our attachment and our grip we have on our thoughts or stories or emotions and feelings and the tremendous grip are caught up in things as we relaxed that, what becomes more evident is the nature of knowing itself, awareness itself and a very special moment happens in practice when the knowing of something is more interesting in what you know.

Makes sense to you? So, I can know that this is a bell. I can know that this is a glass I can no this is a floor I can know this is Rebecca, know all kinds of things right? And what's constant through it all is the knowing. At some point when I'm not so preoccupied, the sense of knowing spacious, relaxed, effortless knowing becomes Clear by itself. And it becomes clear, more interesting than what I actually know. So I still know the bell. If I'm looking at the bell, I know the bell is here. But the fact that I know it is so special, the fact that I know it stands out in highlight monism it's kind of a miracle, right? It's kind of amazing. After 5 billion years of evolution, we've arrived to this place where we know something. This you know, what is it? We don't even know I don't even know what it is. But we know this. And so at

some point in meditate as meditation goes deeper, or mindfulness becomes stronger. The quality of knowing the aspect of knowing the activity of knowing, independent of what the knowing knows, stands out in highlight. And at some point that becomes more interesting than what we know. Until that point most people are interested in what they know what they're thinking about. What They're concerned about what they're feeling. But when the attention shifts from the object of what we know, to the act of knowing itself, then there's a kind of a can be a kind of radical shift in the mind. Because in because we realize that we find it we find a peace or joy or happiness, since a well being independent of the things that we know. And then we don't have to always pursuing the things of the world what we know. Because we know there's something else. It's like, we've we've been living in half the universe. And then we realize this another half. It's like holding the striker. I mean, I can hold many things in my hand. And if I'm always focusing on what I'm holding, I never noticed that how I'm holding or the fact that I'm even holding is an interesting thing. And as We know it's a pretty remarkable instrument to hand right? And we can, we should be in all these hands of ours, how did we end up with these kinds of amazing hands they can do so much. And to look at your hands and be in awe, as opposed to always looking at what your hands can hold, is to make this kind of shift with awareness as well. Some point awareness stands out. So if we're not going to put if we're not going to make that awareness, spacious, open, relaxed, present moment knowing awareness, ultimate, which some people like to do, what's the purpose of it in Buddhism? So my reference point is always often to go back to the Buddha, I like, like kind of go back and see what he has to say about it. And repeatedly, the Buddha did not want to take awareness or consciousness or knowing or some folly like that, and make it absolute. Absolute meaning that it has some kind of independent existence. Permanent abiding independent, which in some Indian religions, it was how they saw consciousness. He wanted to see that consciousness knowing awareness was dependently arisen, it came together from causes and conditions that came together, you know that probably in our brain that came together with with sense data. And it was born for a moment and then dissolved. It was born for a moment then dissolved. But still, he was aware there could be the sense of very big spacious, open mind clear awareness. And rather than making an ultimate read, what the Buddha was interested in, was how we can focus on anything to really realize is dependent arising it's conditioned nature, so that we can let go over clinging.

And it's the letting go of clinging, which has the ultimate value in the teachings of the Buddha, not something. So no thing, no experience, no state, no state of mind, no ultimate experience you can have is seen as the purpose. Rather all kinds of wonderful spiritual states and experiences you can have, are there they serve the purpose to help us do the work of letting go. They're there to help us to understand how we cling, the nature of clinging, what we cling to, and to help us then to let go of it. Because it's in the letting go of clinging, then we find our profound rest or profound peace or profound joy is tremendous. In the inner letting go deep letting go. It's remarkable how beautiful and wonderful our hearts and minds can operate. It's not letting go into some kind of empty, you know, void, but rather it's letting go so that we can trust this human life in a profound way. And we can be wise about this life. In that deep, letting go. It can be very, very deep, the letting go. so deep that letting go lets go of everything. And for a moment or for a period of time, awareness, consciousness, whatever you want to call it. Not only does it no longer have any object in it, awareness without an object. But awareness lets go of itself. And there's not even any awareness there. But, but if there's no object or no awareness, in we use our ability for intuition for metaphor for understanding for somehow grok that some people will say, well, that which nobody knows or that there was no consciousness. That's ultimate. That's it. And I don't know if we need to do that, we don't need to do anything. If you let go and are at peace, just enjoy it. And to try to then define what consciousness is or what the nature of enlightened consciousness is, is kind of like trying to touch your, your right elbow with your right hand. You know, it's there, you know, there's some kind of awareness there some kind of knowing there some kind of in that freedom, but you can't quite touch it can't quite define it can't quite get to it. That's how I think that's my experience. But

you can still kind of Intuit you kind of know what's there, but what is it? I don't know where it is. And luckily, I don't ever feel like I don't have to know what it is. I just have to use my awareness enough to help me arrive in the present moment be here. Again, understanding what's actually going on here and to clear away until the point where the awareness practice helps me to let go to let go of my resistance by clinging, my fear, my anger, all the things that keep me kind of contained, contracted or constrained or limited. And then let go. Easy enough to say. But so, in my understanding of the early teachings of Buddhism, the emphasis is never on attaining an experience, never an ultimate thing, or state. But rather, it's the absence of clinging which is considered to the ultimate and some people find it very unpleasant. To have our unsettling even to have the religious ultimate of a tradition be the absence of something, the absence of clinging, because we really want it to be something. And so one of the things that people pick up then is consciousness or awareness, this must be that. So that makes some sense. Yeah, no. If anything, I hope that it would spark your curiosity about what in the world that you've been doing all these years. You've been using this awareness thing for a long time. And perhaps you haven't really taken a good look at it, to understand what it is and what am I doing when I'm aware? What is this thing? And maybe if you take a deeper look at awareness, that when you're aware that maybe there's something important to Discover there that supports you helps you.

So we have about 10 minutes. And so now, anything anybody wants to ask about this topic?

Was awareness is not innocent or knowing is never innocent or something

like that. I

don't know if you remember what you said, yeah. Aware awareness is seldom innocent. Often when it wareness is kind of like knowing something aware of something, then sometimes we bring along a lot of baggage with the awareness. And it's so closely so intimately tied, it's hard to separate them out. So if I want something, my seeing I'm looking around trying to see how I can get that thing, or from afraid I'm seeing through the filter my fear, or we have bias or prejudice, we see through We're aware of through, and it's very hard to tease apart our bias or prejudice from the act of seeing itself. So by innocent you mean free from bias, unfair and prejudice. So it can be innocent, it awareness can be innocent, if the mind is relaxed enough and open enough or clear enough, so it's so it either doesn't have bias or agendas as part of it. Or it's clear enough that we see the agendas and the bias are distinct from the awareness itself. But that takes a strong mindfulness to see mostly we walk around life. The awareness we have an ordinary life is you know, is you know, holding hands with desires and are taking direction. Makes it makes some sense. Thank you. So straight back behind you with the mic please.

If you if that Yep.

Sort of along the same line, as you were picking up here, it struck me when you spoke of secondary awareness before. It's like the mind is going along and saying that this is a secondary awareness. It's like, there can be a third level of Fourth level Fifth level, or infinite until the mind releases. And awareness is just flowing rather than measured on the secondary level or this level. Right.

So that's one of the reasons some teachers like to give this exercise that that very exercise, you know, no, no, that you know, and for some people, that's enough to kind of loosen things up and open up, and some people have to go further and some people when they go further sec,

at some point, no, but you know that you know, that, you know,

some people just end up with a headache Because they're trying so big, so it's kind of it gets too intellectual at some point and if you could tie it up and all the effort, but that's for some people that so that kind of exercise tends to work best when someone has been meditating a long time. And then it's easier to settle into it relax into that secondary knowing rather than straining to try to get it. If you take someone off the street has been running around being busy and, and upset about whatever. And you say, you know that you know, yes. What does that knowing like? They're gonna like, you know, they're gonna strain or Well, I'll get to it soon. Yummy try. When someone who's deeply relaxed as a much more easy access to it in a way that's not like you're talking about?

Yes, but as soon as you register that it's secondary

interference.

Yes, yes. So it's like tight, right? Touching, you're trying to you know, so that's why there's certain kind of conceptualization There's certain kind of focusing of the mind, which makes it difficult. It's kind of like a little bit like if you are really relaxed and then you want to highlight to your friends that you're relaxed. Over here, look at this. You know, it's like suddenly you're not so relaxed anymore. So it's a little bit like that if you, you can be aware of a spacious open, relaxed consciousness awareness. But as soon as your mind focuses on it, the mind has to narrow and then it vanishes. So it's kind of like, have you ever seen these wonderful puzzles with pictures with the dots? You have all these dots, I don't know what they're called. And you have to kind of cross your eyes and then it line up. Some people can't do it. But some people you know, you just can't do it, but it gives it Look, luckily, these dots, dots, dots dots and then suddenly the dots swim, and they line up and you see this beautiful three dimensional object on the paper. And, and you kind of hold it there. But you kind of have to not try too hard either. Right? As soon as you try, you can't do it, but you can't not try. And so this kind of strange kind of, you know, not trying trying goes on. It's great.

There's two mics, so it should be a green light on it.

Hello.

And I was wondering if you could try to make

some of what you're saying a little more concrete maybe through like an example, in everyday life in which it would be useful to, to parse out the distinction between awareness and then awareness of awareness and then how it would be useful when you're when you're caught in a city. are struggling. Yes.

Sometimes it's not accessible in the struggle, but it can be. So I don't know if this works as I tried using this as an example, sometimes, if you're in driving, you're, you're you're driving your car and you're preoccupied and caught up in something, it seems so important what you're thinking about. And then you have a near accident, it's really close, you realize how dire was gonna be, but in that few moments, you know, you know, you don't have an accident. But, you know, the adrenaline goes or your everything stops, you know, and you kind of forget what you're concerned about. And you continue driving down the freeway, and then you're really present. And you're really aware that you know, the house you know, I'm, I'm alive, I'm aware. And you know, that you're aware of, wow, this is really a whole different state that my mind is open and so you feel that way. Or if you go visit someone who's dying. Sometimes they're under deathbed and you go visit them, you go into the room, it's peaceful, it's quiet. And it's so poignant. It's so kind of powerful, that kind of situation, that some people say that and that in their, the

sense of being aware is so palpable in their mind and their, that they know. And they know that their wares like, wow, this is really something I've never had such a strong sense of presence of awareness, because I have sitting there with my loved one and their deathbed. The, you know, so your question was, how can I use that in everyday life? It's like that. If a person has a sense of relaxing into awareness, relaxing, you have to have set yet you has to be some secondary knowing that you're aware. There's knowing that doesn't have to be so conscious, but the awareness has to be strong enough that you know that, you know, someone asks you, you know, yeah, of course I knew I knew. And so it's so there has to be some sense of it. And if it's clear enough, some people have have the ability to relax into it or open up into that, or it gives them access to a different kind of relaxation in the mind. So that you're in the middle of something, and you have a place to go and open up into and not be so preoccupied with the details that are happening around you. Is that helping those that get close to it are getting there? Yeah. My, you know, I can say almost anything tonight because I said, I don't know what I'm talking about. Really, not sure what it is, but I think it's okay not to know what awareness is because maybe awareness is not a thing. One of the things it can have, you know, there's some people have a sense of awareness being a field, solid field or a big open field or something guys do something or a thing. Some people don't. But I kind of it might be Little bit like taking a flame, a torch in the dark and spinning it really fast. And what you see is a circle. But you know that it's not a circle, you know, the flame isn't different points, but you're just going so fast. And it could be that what we call awareness or consciousness when it's very strong and spacious and open is not really a thing. It's the harmonious it's the harmonious working of multiple mental processes working all together. And when they all work in harmony and fast, they have the appearance of being like a unitary field of knowing or awareness. But, but maybe that's just kind of an illusion. Who knows maybe when we have that, and that to say some people say that certain. Certain disorders are disorders of that harmonious working are all the mental processes that make up consciousness. Some people have said that maybe epilepsy represents that that something's not Quite working in harmony anymore in terms of firing differently so know how he got to that? Yes. Oh, the doctor. He you might No, no, no

no I don't really pretend to know much either about this but I'm, I read an article by Eckhart Tolle or he said, kind of like what you alluded to earlier, he said, awareness is the mind of God. And you said earlier in your talk, like a lot of people kind of propagate that. And I always thought, like, to me, I guess I kind of bought into that like moment to moment awareness is really important in Buddhist practice. And I always just thought that my mindfulness wasn't really that strong, because it's hard to stay with it for a long period of time. And I've kind of wondered, and again, I don't really know what I'm talking about, but I wondered about the concentration part. If, like, for example, the concentration would allow a person to stay in their mindfulness, like the right concentration of the Eightfold Path. And if that would allow for like, more continuous moment to moment awareness. Yeah, I just wonder what you thought about that.

Yeah, mindfulness and concentration go hand in hand. And so as mindfulness becomes stronger, as concentration becomes stronger, it's mindfulness becomes more continuous. And, but also, as there's a concentration as a beautiful quality of mind, as the mind gets very concentrated, then it's possible to be aware, without any effort. And normally, you know, if the mind is distracted and going off and thinking about tomorrow and yesterday and you have to keep coming back, and then at some point, you're able to stay present, but you have to keep making some effort to stay to stay to stay. At some point when the concentration is strong enough, no effort is needed whatsoever. And you're just there. effortlessly present and aware. And then it's continuous. for the duration, not forever. Last one, no stop.

So I'm, I'm struck by your statement that, you know that you know, but you also know that you don't know what awareness is. And you're very comfortable with that. So that just strikes curiosity.

Why should I not be comfortable? Like, why should I be uncomfortable?

Why am I so uncomfortable?

I'm glad that you are and I'd like to be,

oh, and why are you uncomfortable?

Because I feel like I might conditioning I think, talking about dependent origination that I should know the things that I don't know. I need to figure out and if I can't figure them out, then there's a big problem. That's a big part of what practice has offered me and why I'm so grateful to hear you say what you're saying tonight. I know that I know. And I know that I don't know. And it's all okay. Yes, I just wanted to share that because I'm trying to figure out if it's okay to not know, I haven't gotten there quite yet.

Yeah. No knowledge, okay. But there's also Buddhist teachers who were in their primary practices don't know don't know don't know. Or the beginning they get a bit a beginner's mind is very important. And in fact, you know, I in planning and thinking about what I might say, thinking about what think about what I was gonna say, a moment, I don't know. I was going to talk about the importance of for the purposes of mindfulness practice, not knowing is important, or putting aside our, our, our preconceived ideas is very important. So maybe I can save that for next week or some other time. So, thank you all and if this talk was meaningless, And confusing and you're kind of spaced out over. It's completely fine. It's okay to it's really fine. But if it was interesting, great and we'll get around to more concrete things. Thank you