

2014-01-06 The Four Noble Truths

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SPEAKERS

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Good evening. And can you hear okay? Yes. Okay.

So it's the custom here, maybe a little bit louder, maybe. Let's see set a little bit better, because I like to hear myself a little bit, but not too much. So, okay. So it's the custom here for me at IMC to give the first talk of the year on the Four Noble Truths. It's considered to be one of the teachings that lays at the heart of Buddhist Buddhism Buddhist teachings. And what's interesting About this set of teachings is not really meant to be a teaching by itself, but rather meant to be a practice, something that we engage in and in the engaging of it, it comes alive and becomes meaningful. In fact, one of the nice ideas, I believe, is that Buddhism itself does not exist, apart from people practicing it. That that's what Buddhism is, is the practice of individuals who are moving to freedom moving to this kind of inner spiritual psychological liberation. And then down through the ages. The transmission of this practice is human practice is practiced this Buddhism as a live tradition of people who practice it has been handed down from warm hand to warm hand. It's been handed down from one living person to another and in such a way That's generally understood that Buddhism is not meant to be transmitted down through the generations through books. That's something about the books, it's easy not to lose the spirit, the heart of it, the humanity of the practice. And so in hearing a teaching a Dharma talk, one of the approaches you can take for it is not to treat it as something abstract, not to treat it as another, you know, you come to IMC to because you're interested in exotic religious teachings from distant places. And you know, you're here as kind of tourists, you know, to kind of, but rather, you're here to understand yourself, you're here to discover yourself to engage yourself. And so one way to listen to talks is to listen to them. Not as something that's, that you can disagree with, or agree with, or that you like or you don't like, but rather listen to them first and foremost, as something that maybe you already know is true. Or you know is true in certain areas of your life. You already know this. And how do you already know it? And then is a doorway into understanding? Yes, I know. It's a little strange his teachings, but in that one circumstance in my life, this seems to be true. And then how might it be true in other ways, or once this door is open, and I find out how this is true for me? What more can I learn for this? What does it show me about myself? What further potential does it exhibit? So the teachings on the Four Noble Truths are teachings that I believe we all already practice in our lives. To some degree, they're not esoteric, or strange or foreign ideas. It's just a formulation of Might not be customary for you and might seem strange, but actual thing you do that with the Four Noble Truths you I believe most of you probably all of you can find circumstances you already do them. So we start with something that's very ordinary. So what's an ordinary example of the Four Noble Truths? Those of you who are new, I haven't even told you what they are yet. So how you gonna answer but I can imagine that something as ordinary as driving your car or walking down the street and the street that you want to cross. You can't because there's a red light and so you feel impatient. Maybe it's important where you're trying to get to, and so

you get tense in the impatience and irritated at the light. And you can feel the irritation. You can feel your impatience. You feel you're eager is staring that traffic light down to see that it turns green.

And if you pay attention to that, you notice that a stressful to sit there and doesn't help anybody or help you to be clutching the steering wheel tight and angry at the lights and beginning to compose letters in your mind to the city council about how the, you know, the light should be timed better. And you could feel the stress of it, maybe it's my relatively mild and maybe you're paying enough attention you notice the stress that that produces you notice this duration you're in. You notice this is pretty silly. The lights not going to change any faster for all my tension. So I'm not going to get any fast there any faster by remaining tense. Let me at least in these next 20 30 seconds I have maybe I can just like go for the moment. Breathe and just be here in a simple way. So in that movement, there's a recognition of stress or tension. There's the recognition of something about the cause of it, the conditions that come together of what you're doing, your participation, your impatience or clinging or type tightening up. And there's a recognition that it's possible to relax that it's not worthwhile keeping it going that tension, and then letting go. I don't know if this example works for all of you. But I tried to give a very ordinary example and it could be standing in this in the supermarket line, in lines going slow, you chose the wrong line.

You know, and so you're the other line that you could have chosen was longer now is shorter and should you change and you change and then your line goes faster or you go to your cupboards to make your supper expecting to find the rice that you will really want to have rice or something. And there's no rice, but you wanted the rice and you feel yourself getting upset. And then you think, you know, is this really something to get upset about? And you've had a busy day and just not computer's kind of tiring to be upset one more time. And so you can like, you know, okay, I'll deal with a pasta or something, you know, it's okay. So I hope that you can kind of consider in your life, really simple examples where you did something where you reacted in a way that was detrimental to you was painful or uncomfortable. You could see what your activity was. And you decided that this is not worth it. And because it was a mild thing, you could let go. And then there's probably circumstances where all those test steps happen where you saw your Stress you're under, you saw that had to do with something you were doing. And you saw that it was it is possible and unnecessary to continue this way. And if theoretically, it's possible to let go and relax, but it's not so easy, so easy because it's more than just traffic lights or rice in your cupboard. But you know, it's possible. So you know, I need to do something to help me kind of let go, to relax, to unwind to settle or to settle this issue that I have. And so there's a variety of things you might do. You might go sit and relax someplace, go for a walk and de stress and unwind. You might go meditate. You might look over your behavior and wonder maybe something I did today that bothering me. Maybe I you know, it did it didn't feel good that I was misunderstood, understood my friend because I was irritated. And I snapped at my friend, and then my friend feels hurt. And as long as my friend feels hurt, I think I'm gonna hurt. I think I'm gonna call my friend up and apologize and explain that, you know, I was stressed out and I spoke kind of too quickly. And so if so by doing that calling your friend, then you settle something and you might not you feel a lot better. Or, you know, the variety of things that we do to settle ourselves to unwind and some some of those things are relatively easy, sometimes, but sometimes it might take a long time to overcome something. So you might be, you know, all kinds of things. But we have a sense that there's something we can do. And so we set in motion, the process of doing that. So there's something that bugs us. We see that we're doing something to participate in that we're we can do something ourselves, in ourselves within ourselves to relax, to let go to get settled, and then we can engage in the process to get ourselves settled. So now we're beginning to get close to what the Four Noble Truths are there in before giving you the classic wording of them. There's a problem. There's a cause there's a solution. Or there's a there's a solution that can end the problem. And then there's the actual solution itself. So it's a pretty ordinary process. In fact, it's so ordinary that scholars say that this is the way that medicine was or illness was diagnosed in

ancient India. There was an illness. There was diagnosing the cause. There was a prognosis, and then there was the cure, but you had to do it. So some scholars think that the Buddha borrowed that model for medical model for his presentation of the Four Noble Truths. And so one of the ideas is at the heart of Buddhism is an effort to practice to deal with.

I don't know what we want to call it in English, psychological suffering, spiritual suffering, inner suffering, some suffering that's within us. And that's the illness. And so we have to understand what that illness is. We have to understand that there's a cause. And we have to we know that there's a possibility of your cure of a cure. And then there is the actual cure we take. And I like it to tie it to a medical model. Because it makes it really human. Like just this is pretty ordinary. We're not talking about metaphysics. We're not talking about believing in something supernatural. We're not talking about believing in something in an hour. Life that you're going to attain is not a quick doesn't require god or gods or hills or heavens. It's something that's accessible and something can be experienced and seen by any individual who engages in it. So you could say, well, that, you know, that's we're talking about medicine and doctors now and you know, maybe maybe it's, since it's a psycho psychology, maybe it's just good psychology. Or maybe it's bad psychology. It's a psychology and, but I want to religion. I want something that's lofty that talks to the height and power and glory of the human soul and the ultimate nature of reality that I tune into and get to. And in the Four Noble Truths, just, you know, just overcomes our illness. If you any of you have some serious illness, it's very to build dating, or know somebody. They're probably more interested in overcoming the illness than almost anything else. If you understand yourself, some people understand their own inner psychological suffering to such a great extent. It's so acute and so strong, that metaphysics, Gods philosophy, spiritual teaching, including Buddhism, just are not that important, compelling and importance because of the acuteness of their own inner suffering. They want the medicine they want to cure. So you can see it in someone who's had. So if Buddhism is Buddhist practice going to offer a medicine that's useful for some of the strongest and most powerful forms of human suffering. Then, people have that suffering can be quite interested in it. For people who don't have acute suffering, they don't need In medicine, perhaps we don't think they need it unless they develop a heightened sensitivity. And with time, people develop a different kind of sensitivity to their existential condition. They say that as people get older, once they've had reached kind of middle age and either have or have not established their life, there tends to be a more acute heightened sensitivity to existential issues and existential suffering of their own lives. And so they start looking sometimes in middle age and people who are in 40 50 60 years old, looking for something different for satisfaction, something different for meaning, because the things they were getting engaged in with earlier in their life, no longer has the same pole or attraction hit earlier. And they don't necessarily have, you know, some acute illness, their psychological illness, but they have something else that just kind of gnawing at them see, something else is important, wanting some meaning or something. And so here again, this for another To the Buddha has importance, we begin looking more carefully at that gnawing feeling the sense of lack or a sense of unsatisfactoriness. Looking at really looking at the cause the origin of that sense of dissatisfaction and maybe believe or taught that there is a possibility of ending the dissatisfaction, solution to this problem, and there's a path to it. For people who walk this path that Buddhism teaches, it promises something quite dramatic, quite acute, are powerful, and offers a radical and total and complete personal transformation.

Where what Buddhism calls dukkha, sometimes translated to English as suffering is brought to an end completely and maybe it's a fairy tale, that it's possible to end our suffering hundred percent completely, that there's no more inner angst, the inner suffering and despair, inner dissatisfaction whatsoever. It's maybe some people say, Well, just an archetype is just an ideal that Buddhists have and it's not really possible. And who is it is anybody really accomplished it and done it all that way. The Buddha is supposed to be the model of that. And I can't sit here and tell you what can be done 100% permanently

and never suffer again because I haven't attained that. But down through the ages and into this age, and today, there are people who've walked the Buddhist path, and they've gone a long way to understand the validity and the power of the Four Noble Truths in such a way That they have become much freer of their suffering much freer of their, their angst and dissatisfaction. How far we go on this path maybe depends on how much we practice it and how much time we do. But this path Buddhism tends to offer a path of practice. It doesn't offer a cliff you step off. cliffs are kind of sudden ways, quick ways to get down right, but offers a path of gradual development and how far you go. Depends on how far how much you practice how full wholeheartedly you engaged in the practice and maybe how long you have. But it also depends on how well you really understand yourself. And so over and over again, Buddhism is helping us try to understand ourselves, get to know yourself better. And that's one of the reasons why in Buddhist practice, we put a lot of emphasis on Mindfulness. Mindfulness is a practice of developing our capacity to pay attention. And in paying tense tension, to paying attention began to understand ourselves better, but not only in an intellectual way in conceptual way, but understanding ourselves by heightened sensitivity, heightened kind of ability to be sensitive to all the nuances and all the different movements of heart and mind that operate with inside of us. So that the subtlety of our beliefs or attachments, subtlety of our inner psychological operating system gets understood and subtle does not mean unimportant. The idea in Buddhism is at the most the most deepest roots, they're kind of the foundation upon which our dissatisfaction exists, is quite subtle and quite difficult to see, difficult to encounter. And so it takes a very heightened sensitivity To enter into see it. So the first noble truth is a truth of dukkha. And the word dukkha is, as I said, is commonly translated to English as suffering. But more and more I think people are beginning to want to translate not by the English word suffering because of the complexities of that word, but rather by the word dissatisfaction. That there is the first truth is truth of dissatisfaction. There from time to time, people have dissatisfaction dissatisfied. And what's really nice, I think about the word dissatisfaction, as a translation of dukkha is a dissatisfaction more clearly points to our responsibility in being dissatisfied. Because this satisfaction is something that we're doing. It's an activity of our Mind whereas suffering you have to kind of explain to people while you know and explain, explain well your own doing can be your suffering and the person who is yelling at you is not causing your suffering and person just stole all your money isn't the cause of your suffering. It's really because you know, it's unformed there the condition for your suffering but you're suffering is because you reacted to it in some way. And it's, you know, kind of stretch you kind of kind of by the time you finish explaining all that you're lost them. But this satisfaction, I think, is a little bit more makes more sense. Because it's a movement, it's an activity of our mind that we get dissatisfied.

And so it's easier to take responsibility for it. Because that's what Buddhism is trying to support us in doing is to learn how we can take greater responsibility for what we are doing in our own hearts in mind. So that we can clean house so that we can find out what is good doing there that is causing unnecessary dissatisfaction, or perhaps any dissatisfaction whatsoever, perhaps as possible go through life with the ease and the peace of the heart that's at home, a heart that feels satisfied or content are happy, even though the conditions in the world might not be ideal. I had a friend who the abbot of San Francisco Zen Center, who just died, he was diagnosed in September, pancreatic cancer, he had to just he thought he had a flu lasted longer than he thought he went to the doctor and he left with a diagnosis of pancreatic cancer. And he lived for about 92 days after the diagnosis. So he died on December 31 in the morning and he was very committed as a longtime Buddhist practitioner perhaps is a very upright and dignified man who had tremendous passion and love of life but also being true and following a path. So he limited the amount of pain medication he would take so you can be as conscious as he could. And people are with him said he would last three months. He had tremendous amount of pain during much of that time. But he was going to he was going to face the pain. He was going to practice with it. He was committed to be with us. And I got better near the end, apparently. But then last Wednesday morning, no Tuesday morning he died. And the people who there said he died

with a smile on his face. So he's a man I've known for 35 years or more. And he's a man who what are the qualities of this man? His name is Steve sticky. He spoke here with maybe some of you might remember many years ago when it was Fire at Tassajara. He was the abbot, one of the five people who stayed behind and saved the monastery from the fire. Then he came here and spoke about his experience. But five years ago, I think he, one of the one of the he was a, I don't know, he was a he grew up on a farm in someplace like Kansas Mennonite parents. And so he had this kind of very upright self reliance streak in him. And so you could see you know, he was a man who was going to take complete responsibility for his own practice his own heart, his qualities online and be around him you felt the sense of, he was really here, present conscientious intent, and he was going to take responsibility is going to, you know, keep clean his house, be self reliant and he came to Buddhism for that support and he did a was exemplary practitioner right up until the time he died.

So to take responsibility for ourselves to not someone once said that when you become enlightened, or we know what they say when you take refuge in Buddhism, you no longer have cause to complain. So some people are gonna flee when they hear that. No more complaining. I'm not allowed to complain. That's serious. That's a serious religion, no more complaining. You can still see that things are wrong. You can still speak up against injustice, you can still you know, try to, you know, change the conditions in the world for the better. But complaining is unnecessary. Complaining means that you're not taking responsibility for your own well being Quality, the status of your own heart. And so dissatisfaction, we have dissatisfaction, and if we want to take responsibility for the activities of our mind what we're doing, that gives birth to dissatisfaction with it helps to understand the cause for it. And so then the tradition says the second noble truth defines the second noble truth as the cause of suffering, this or this dissatisfaction. And they put your finger on something that I think in a time of the Buddha was probably not meant to be a technical word, a colloquial ordinary word of the time. And I think keep coming back to the ordinary, so ordinary what we're doing here, and the ordinary word of his time, which translates into English as thirst. And we use that ordinary word in English, for things like thirst for power, the thirst for money. Sometimes it's that kind of that kind of thirst. Sometimes it's closely connected to Less than two craving. And so, thirst is the cause for dissatisfaction. And how I understand that is that thirst is a particular kind of desire that comes with compulsion can have been driven this, where we can't just drop it easily, if we could drop it easily if we just a light, you know, light, easy desire that thought that wrote went through our mind. You know, I think it would be nice if I could have a Tesla. You know, just kind of, you know, just with white wax through, you know, that's okay, that's interesting, but their request comes and goes, you know, is that doesn't, that's not a craving, that's not a thirst. But, you know, a thirst means you can't put it down. It's, it's kind of putting stress and tension in your heart and your mind and your body and your muscles like this. I have to have this this has to happen. I need this I'm not going to be happy without it. And we can we use the things we desire strongly like a thirsting, sometimes we have a lot at stake in them. It isn't just simply like, you know, I want to have an ice cream cone. But I want things in order to, to build up an identity. I want things to people see me certain ways. I want things so I can feel secure, seemingly reasonable enough. I want things so that I can feel safe. I want things so I can be powerful. I can Lord over people. I want pleasure. I want you know, I want all kinds of things in that the pool is so strong, that just having that unfulfilled desire sometimes it's very stressful. Some of you who have been teenagers with hormones, might have remembered sexual desires that might have been so strong that it drove you crazy that you couldn't fulfill it. And unless you could fulfill Then you don't have to do all kinds of strange things. Because you know me, you know, I mean, I don't know if this is that's not one of the Stranger Things I did. But one of the more things I'm willing to say in public.

But was when I was 14, I met a girl, and I knew her first name. And I walked her back to the street that she lived on kind of, I think it was a block away from anywhere I knew. I knew the street she lived on, I

knew her first name. And I wanted to meet her again. So with my friend we had, we went through the telephone book, and we could look up the people who lived on that street, and called everyone on that street asking for her name. Until we found her, and he went from the back of the telephone book, and I went from the front. And you're making these calls because you know, and there was no Google back then to make it easier. So that involves a certain amount of strong desire and persistence to go through the phonebook that way, no, call everyone on that street. So, you know, so that you know, the strong desire strong, wanting it to be some ways and some of them are seem reasonable enough that a strong thirst and desire craving or demand are driven for safety and security, for comfort, all kinds of things. But when there's that strong droopiness compulsion, itself can be painful to have. It can be painful to have it frustrated. It can be painful to have a streaming we really want even if we have it, when we are afraid we might lose it, and we can be painful when we lose it. So the second noble truth is a truth about looking at this compulsive desire the drivenness and questioning it. I think one of the great things to do is to put a question mark behind every strong desire you have is it necessary, does it really have to be this way, even if it's a completely healthy and reasonable desire, is it necessary to have it with compulsion. And this is, is necessary to be caught in its grip. And so what Buddhism says is, if you want to be free of dissatisfaction, you have to be free of this compulsive activity of the mind. For people who like to be free, in general, to be in charge or be, you know, some have some control or some freedom from their inner forces. You have to be free of compulsion of distributors or something else is in charge. And you can feel that tension and friction of it in the form of this dissatisfaction. And so then, but then, and this is the good news of Buddhism, which is stated in a very uninteresting way. I think it just says the truth of the cessation of that suffering, that it's possible To bring that dissatisfaction that's due to an end. But because it sometimes is not easy to do that, then it offers a path. And so the Eightfold Path is probably more ancient in the form of formulation in Buddhism the Four Noble Truths. The eightfold path is one of the primary repeated teachings of the Buddha gave over and over again, he taught the Four Noble Truths a lot, lot more than he taught the Four Noble Truths, the Eightfold Path a lot, lot more than he taught the Four Noble Truths. So that you know, so the idea of a path is the idea of engaging oneself in a mature, steady, intentional way to slowly and steadily do those things that develop, to use angles expression, develop our character to develop our inner life. So we create the kind of inner life that's able to both understand understand The causes of the causes of our dissatisfaction the inner causes of it, and do something about it and learn to let go. And so we want to look at our beliefs, our understandings, the viewpoints upon which we end intentions that we live our life on. So to really look at that carefully, question them, and perhaps adopt viewpoints, perspectives, intentions that are more useful. We have to look at our behavior, what we say, what we do, the kind of livelihood we have, what the impact we have on the world around us what intentions we have in our behavior. And then we have to develop a heightened capacity of sensitivity, to be sensitive to really be able to see and understand what's going on here.

And I find it remarkable that I've been doing this kind of practice for 40 years. I know for a long time, the 40 years I've been doing is and I can, I can see that my own sensitivity to my own operating system, how I operate my desires and aversions and things varies and oscillates. Depending on how much practice I do that if I meditate a lot, that I'm more sensitive, and I can see much more subtle movements. If I'm busy and harried and running around doing things, then I don't see quite as much of what goes on. And so we are, how sensitive we are varies depending on what the practices we do and how we cultivate sensitivity, mindfulness and awareness. And so we don't just if we just let ourselves be sensitive in the way we are running around our busy life, we'll miss a lot of the information. So we do the activities to cultivate the heightened sensitivity within us. And that which is two things that are key to that are cultivating, developing mindfulness and cultivating into cultivating and developing, inner calm, inner stability, sometimes called Samadhi, or concentration. And these two together, ability to be aware. And the ability to be still and calm are in Buddhism is they are the preeminent qualities that support our

ability to see both see what's there. And to let go. One of the functions of Samadhi of getting concentrated is not to be concentrated itself, but rather to help the mind gets soft and relaxed enough that it's not frozen. It's not rigid, because when clinging is rigid, and we're kind of locked in, it's hard to let go. As we develop more concentration, the mind gets softer and softer. And so the tendency for the mind to lock in around desires and aversions begins to lessen and it becomes easier to let go so the Eightfold Path is a, you know, a comprehensive path of understanding, viewpoints, intentions, behavior, and cultivating the heart and the mind. So you can read about it and engage in it and all these things I want to go through all the list. But what I want to do what to say is that in putting the emphasis on the Four Noble Truths as, especially if you use the word, the old word suffering, but maybe even with dissatisfaction, if that's kind of said to be the heart of Buddhism. Some people complain because they haven't understood the Four Noble Truths well enough, so they complain about the Four Noble Truths. If you really understand about the Four Noble Truths, you would never complain. You might disagree, but you wouldn't complain. Because because it's kind of negative, you know, these Buddhists kind of party poopers you know, talking about suffering, all the But you see over and over again, in this in the ancient records, that's what survived with the Buddha, the Buddha also talked about had very positive or inspiring things to say I think inspiring things to say about the human heart, the mind in our capacity or potential.

So a couple of examples. One thing he said, the mind or the heart, it's arbitrary, it's it's you can translate it both ways the word the heart is luminous. But that luminosity is covered over by the defilements. That visited. So the nature of the mind heart is to be luminous is to be transparent, translucent, to be beautiful. But we have these things that visit. So the when we don't feel our own beauty and your beauty to be defilements there. or hate or anger or greed or despair, all kinds of things are called visitors. Isn't that encouraging, as opposed to them being inherent and we're stuck with him and that's the way it is. So, you know, so enrich original luminosity is a lot more they're teaching we originally were luminous. And some of the myths of Buddhism also that can ancient myths that has to do with kind of the, you know, creation. talks about the very first beings were luminous beings, self luminous. And I think it points to this kind of luminous quality that you can feel that in people who become free feel an inner luminosity. So that's one kind of positive way of seeing it. So the practice is a full, a full path to practice the Four Noble Truths is to discover that Tremendous capacity for beauty, for freedom for lightness, for openness, that's residing, it's available that's waiting for you, in your heart in the mind. The other that teaching I kind of think is nice that I came across today. And it's a poem that goes something like this.

What is hollow is loud. What is full is the translation. I said, What is full is calm. So that's just the first part. So what is hollow is loud, what is full is calm. And maybe like you imagine, maybe like a water container, like a water jug. If it's empty, you can bang on it, it's kind of you can drum on it, but if it's full of water, it doesn't quite make the same sound. And then it says So, before I say the last second line is still verse from Buddhism doesn't have the dichotomy or the duality of the sinner and the saint. That kind of idea doesn't really exist in Buddhism. But Buddhism does have kind of a dichotomy or duality. That's much more maybe human. And that is between the fool and the sage. And so then, so then his firm uses that dichotomy to fool and the sage. The fool is a half empty jug. implying the fool can be really loud. But it's sage. is a full is is like a full lake. So it suddenly switches images to foam. So a sage is full, but not just a like a full jug, which is kind of small But it's like a full the fullness of the lake. The sage here is a person who's walked a full path that we become, we don't become less in walking the path. We become Fuller. clinging, craving, thirsting, lust, hate. All those things are things that make us hollow. All those things are things that make us small, contracted. The path is to let go of those things, a slow process often but it's to let go them so we fill out so the heart and the mind gets full. Some people hear these Buddhist teachings of no self, not self and letting go and think they're supposed to become

less and less and more diminished, can become less and less in you know, supposedly really perfect Buddhist. You don't count You're supposed to be there somehow. But in fact, it's the opposite, that there's a growth in a fullness of being in such a fullness of being that you become calm. So your fullness of being that you don't have to proclaim yourself. You don't have to like a fool. You don't have to have to like a fool to hear I am and make a lot of noise to get attention and prove yourself and define yourself and get attention and to you know, try and get all the things you want. Because you're already at home, you're settled in full and complete.

So I'll end with a little analogy that you can think about. And it's good maybe for this call time of the year.

A furnace a furnace which is hot, a big furnace just radiates heat. It doesn't need a small electric heater next to it. When your heart is full and glowing you don't need all the little things that you're lining up, putting around you to, to prop you up. So the idea of becoming full filling out by letting go letting go the things that limit us so we become unlimited. We become full The whole task of the Four Noble Truths, the Eightfold Path. So I find that I like teaching this, because I think it's, to me it's very meaningful that such a simple formulation and medical model formulation, when applied and all the different aspects of our life leads to what Buddhism claims to be one of the greatest forms of spiritual liberation a person can attain. But it's all ordinary. It's not, it's not strange, it doesn't require believing strange things. It means just taking the principles what you learn from when you're standing at the traffic light and applying it thoroughly to all aspects of your life. Don't just don't just leave it at traffic light. So that application to all years of your life is the path so With that we start the new year and hope that these four noble truths and the Eightfold Path which I didn't really enumerate, but that those can really support you and of course this year and it's well worth taking it on as a reference point as a support as a teaching for a whole life the whole lifetime let alone for a year I suppose you could see it as kind of building on this theme for the next few Monday's that I'm gonna be here then might not necessarily be here every Monday but next few days Mondays I'm going to be here. I think they will be here next few Monday's I'm going to anyway I'm the plan is next Monday. So I'm here is to give a series of talks on right concentration. So the concentration is the last step of the Eightfold Path. And it's a very important part of Buddhist practice this filling out and becoming full so for those of you who are interested in this topic, that's what the next series will be. So thank you all.