

Four Foundations of Mindfulness - Week 1: Mindfulness of Breathing

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I'm very fond that this is at America. We celebrate Martin Luther King Day. I think it's my favorite American holiday, and usually I like to give a talk somehow related to it. But I started a series last week, and I thought I would just continue with a series. And so hopeful that's okay. So the series I'm talking about next, probably a couple of months, is of the four foundations of mindfulness.

It's the core teachings of our tradition of mindfulness practice, mindful meditation. And it lays out four different areas in which we primarily practise mindfulness for the purpose of awakening, for freedom, spiritual liberation. And so the meditation that we teach here, a Spirit Rock, a image of the Western *vipassanā* scene is all based on this one text called the Discourse, the Buddha's Discourse on the Four Foundations of Mindfulness. So I want to go through the different instructions this text gives over the next few months. There are thirteen exercises in mindfulness that the text gives, and so some of them are well known and some of them are not so well known.

So to begin, I say a few more things about mindfulness. I started with that last week. Mindfulness is a form of awareness, an attentive awareness where the attention is clear enough to what's happening that we know what's happening. We reckon we're not present enough. We can be aware much of the day in a kind of rudimentary way, because we're busy with things and not thanks. We're not paying attention.

But we're aware enough not to run into people on the street and things like that. But it doesn't really register, you know? So we're walking down the sidewalk, and we don't bump into anyone because we're aware enough. But ask a block, a block later, something by the people you pass, what people you know. We don't remember what they look like, what they

wear, hardly anything, because we weren't really present for the experience in a clear, a real registering in a clear way.

And so this mindfulness as a form of awareness is a multi-faceted mental capacity that I think of it like water where water can take the shape of any container it goes into. So in the same way, our awareness can go and can be put into any container of mind, of attention, and can morph and change depending on what's needed. And you get a sense of that from the similes that the Buddha used for mindfulness. One of the similes he used is that of a person standing on a high hill or a mountaintop or on a very high tower above the crowds and the masses and all the drama of our social lives. And somehow, from that vantage point, there's a kind of non-attachment. We're not swept away or caught up in the dramas of what's happening.

I remember once many years ago, stepping outside on the deck of an apartment I was living with four other college roommates and closed the sliding glass door. And my friends inside were having a very animated conversation. But because the sliding door was closed, I could not hear what they said, but I could see their animation, their hands and their facial gestures. And it was a kind of eye-opening experience for me of watching, and being really watching and seeing, without being pulled in to what was going on. And take a step back, and can have this kind of absurd, a kind of observation of a naturalist just curious and interested in watching, but not pulled in. So this is a link. What's being conveyed by the Buddhist idea that you would kind of be like a mountaintop, unattached, uninvolved, but watching it.

If that's all we taught, that lends itself to the idea of excessive detachment, kind of aloofness from our experience. So then there's another simile that the Buddha gave for mindfulness, and that is that of a surgeon who, before wanting to make an incision to go and take care of what's going on inside, would take his or her hands and very carefully probe the skin in the field. Can't really get a sense of what's going on there, and after a lot of careful investigation might, you know, do the surgery. So the same way, mindfulness sometimes is not a distant or like a mountaintop, but it's right in the details of our life, right in the middle of our physical experience, really, you know, getting close in and exploring and investigating it, feeling away what's really there. And this means really connected to our experience in a deep way.

And then there's a third simile, and that is of a gatekeeper of an old walled city. In the ancient times, they had walled cities, and everyone who went into the city would have to go through the gate. And the job of the gatekeeper was to be attentive enough to see who came in and who went out of the city, and what was going on in the city. The gatekeeper didn't have to be so concerned about what's going on outside the city. Not so interesting, for right there where the gate is, where the gatekeeper sits, and the gatekeeper can decide who gets to leave and

who gets to come in the sun. Mindfulness is a little bit like that. And that mindfulness sits right at the gate, the door of the present moment.

The present moment doesn't have to concern itself with what's in the past, doesn't have concern in the future. It doesn't have to be concerned too much with what is not present and visible. And really can hear right here. But if you are right here in the present moment, then you can see what the inputs are, what the stimuli are from the world around you. And you can see for the impulses that come out of you. And you can see where they meet is in the present moment. And you can decide what you allow in, what you allow to receive and take in, and register and be involved in, and what you allow to come out, engage in the world.

And here it's. The simile is used for mind, and mindfulness has a wisdom factor. That mindfulness isn't just a passive observation of phenomena, but also involves some choice about what we get involved in, what we pick up, what we put down right there at the gate, at the door of our experience. I can't end or underscore how important this idea is that the present moment is the gate. The present moment is a door for a really profound connection to our life as it is, and it's where we can make the most useful choices: what we do once we've made it, once we've made a choice, done something in the past. You can't really undo it if you make a decision about the future. The future might change in all kinds of ways, but the present moment is where we have the most possibility to really address and refine our lives.

An analogy: This kind of idea is used sometimes for another purpose, but is that of a naturalist going into the savannas of Africa to take photographs of all the animals there. And if you, if the person kind of wanders around the savannah looking for all the animals, a person all be there for a long time. Putting a lot of effort in a much easier way is to sit at the watering hole, and apparently all the animals in savannah have to sooner or later come to the watering hole. So you have to go searching. Just sit and wait. So the same way, the present moment is our watering hole. It's a place we can get nourished and supported.

And everyone has to come to the present moment sooner or later, and we just sit there at the present moment. Everything you need to know, everything you need to react to and respond to or just about everything will become clear, at least spiritually, for we know spiritual life, the path we have. So the mindfulness is the gatekeeper right there, seeing what goes on, what comes in and what goes out. And then the fourth simile, if that seems like too much work to be the surgeon probing and looking and doing, or a little bit too, you know, involved in everything, choosing who gets to come in and who gets to go out, what's likely to happen. The fourth simile is that of a cow herder, someone who is herding cows at a time, in a place where the cows can cause no damage. Apparently, actually, the text says all the rice crops

have already been harvested, and so the cow herder doesn't have to kind of keep the cows from eating the local farmers' rice plants. And so at that point, the cow herder can sit down and lean against a tree, be very relaxed, and then have a wide angle view of the fields or the land to the forefront, and just enough awareness just to know where the cows are, what they're doing, but doesn't have to be too concerned about what they're going to eat, where they go, because they're not going to do any damage.

So this is here a relaxed, broad, panoramic feeling of mindfulness at ease, restful. The work's been done, the cows, whatever that is for us, the work has been done, and we can allow our thoughts, we can allow our feelings, we can allow the situation around us just to unfold as they will, and it's safe. Not going to be any damage done. We don't have to monitor ourselves so carefully because we're afraid of what we're going to say, we're going to do on. We're at ease and we're comfortable with ourselves, comfortable with how our cows graze our inner life, how it is. So these three, four different similes. One is kind of being a kind of distant observer or experience.

The second is being right in the middle of our experience, really close investigating. The third being the wide wise discerner who can be present enough for experience to make choices about what to get involved in, what to say and what to do. And the fourth is one of, is meant to be one of more spiritual maturity. Someone who is at peace, has become wise, who just has no inner conflicts or drives that can get them in trouble with the world. And so you need to be mindful. But it can be much more easeful at rest, leaning against a nice tree, allowing them in, allowing your thoughts and your feelings to come and go, roam around as they do, confident they're not going to cause any damage or problems.

So four different ways in which mindfulness works, in which an attention can work. And so, at different times, mindfulness or attention can be used in these different ways. There are times when it's useful for it to be more panoramic, and of sitting up on a mountaintop and looking down just a distant observer, not involved. Other times you want to be involved. Other times you want to be involved right there to make decisions, and that sometimes you have to do anything. Just sit back and panoramic, and just kind of a general sense of how things are. Which of those four are useful not only depends on what's going on inside of you, where you are at, but it also might also depend on what's going on in the world around you.

And the nature of mindfulness, of awareness, morphs and changes all the time depending on causes and conditions around us. And so we have to. Part of mindfulness practice is to know how to switch and change the kind of attention we are using, depending on what's needed in the moment. So how do we develop this kind of functional mindfulness, useful attention,

awareness? And this is the task of these four foundations of mindfulness, and it begins with the first exercise, which is mindfulness of breathing.

Mindfulness of breathing is perhaps the most common meditation practice that the Buddha practised at least. The records show that he often, sometimes we said, if anybody asks, What am I doing when I meditate?, you can tell that I practiced mindfulness of breathing so and gave a lot of instructions on it. And in this particular text, he gives a set of four instructions about mindfulness of breathing that can be summarized in three steps. They are: recognize that you're breathing, experience it fully, and then relax. I think that's great. Recognize, feel, and relax. And that's a nice way of looking at mindfulness practice in general.

If you want to develop this capacity of attention to be effective and helpful in your life. One way to develop that capacity is to do those three steps: recognize what's happening in the present moment, experience it, feel it fully. Take time to really rock it, to really kind of sense it and be with it. Don't rush to judgments. Don't rush to get rid of something. Don't rush to hold on to it. Really allow it to be there in a simple way, and really get to know it well, and then relax.

So how this works with breathing. In this text, the Buddha first says, When you're breathing in a long in breath, know that you're breathing in a long in breath. When you're breathing out a long in breath, know you're breathing out a long out breath. Breathing in long, breathing out long, no, it's not you're doing. It's a very simple recognition of the basic experience of breathing. When you're breathing in a short in breath, no, it's a short in breath. When you're breathing out a short out breath, no, you're breathing out a short out breath.

How I understand this is that you just get to just recognize the breath that is as it is just a simple experience of breathing. This does a number of things. Probably the most pronounced thing it does is because breathing is always in the present moment. If you're present for your breathing, you'll be in the present moment. And a lot of this training and breath meditation is to train your mind, help your mind to be at rest or be settled in the present moment, to stabilize the attention in the present moment. It's one of the great pleasures of life is to have an attention awareness which is stable or at rest or at ease or settled in the present moment.

As probably anybody who meditates knows, it can be quite difficult to have a mind stable or at rest in the present moment because of the power of thinking about things. We're thinking about the future, the past, our fantasies, our desires, our aversions, our resentments, our regrets, all kinds of things going on, telling stories, our conversations. And we're not quite, you know, that the awareness is not stable. Maybe we bring our attention to the present moment for a moment, and then we kind of ricochet off. We come back to the present moment,

and then soon enough we find ourselves surprised that we are off on some kind of tangent, a thought train far from where we were. We come back, and then we start thinking about it again. We come back to the present moment, and then we start thinking of something else, come back, and then we're not thinking so much. But now we're just feeling a lot, just storms of emotions, and we're lost in the storms of emotions. The attention is not stable here.

So the idea is to cultivate a capacity so that my attention is just happy to be contented, just to be fully here in this moment and be content to do that. So the forces of this is boring, forces this is not effective, this is not helpful. I have important things to do, people to meet, things to run away from. I, you know, I can't just sit here and do nothing. This very powerful forces some of us have that prevent us from just sitting here in nominally what looks like. Do nothing. Just sit here. Be happy in the present moment so that a tarding can notice the in breaths and the out breaths. Notice the ality, the character, the quality or the character of your breathing. It's a way of being in the present moment and slowly helping the mind to rest or let go, or let go of the forces of destruction. Let go of this strong tendency to be somewhere else.

We have to let go over and over again. Come back. Be here. We go off. Come back. Be here with the breath. Slowly the strength of thinking about other things decreases. Slowly we relax. Slowly we settle in. Slowly the capacity for focused attention becomes stronger, and so a number of things start happening: settling, strengthening, developing.

So over time, the mind settles and becomes stable here, and we become stable here. Then we have greater capacity to shift and change the awareness as it's needed. Sometimes it's this overview, sometimes it's the probing, sometimes it's the gatekeeper, sometimes it's the cow herder just kind of panoramic, relaxed. But the ticket to be able to do that is to have the attention stable. It's kind of like, you know, they use the ancient world. They use the analogy of training a horse and for training the mind. And a wild horse that you capture can, for most of us, we couldn't ride it without hurting ourselves, probably being thrown off. But if you slowly tame the horse, after a while the horse can be used, and you can do wonderful things with horses. That can be very useful. So the same thing with our mind.

We ancient Buddhist discussion is, you want to tame your mind, which I think for the modern audience it's kind of unwelcoming idea that you're supposed to be tamed, but maybe you have to be tamed, but maybe your mind can be tamed, you know? But the horse is supposed to be majestic, wonderful animals, and so to tame your mind so your mind can be useful, so you can do these amazing things with your mind. An untamed mind and untamed mind is dangerous, just like an untamed horse is dangerous to ride, and untamed mind is dangerous

to use. And the way we tame the mind is to help it become settled or stable here in the present moment. It takes a while to that to happen. As it begins to happen, it happens gradually over time. It's more of a matter of degree than it is, you know, all at all. At once, at some point, we come to the next stage of mindfulness of breathing.

And this is as we're breathing and feeling the rhythms of breathing, the expansion and contraction of the body, the different sensations that come and go as we breathe, and the mind gets more and more settled here in this body, in this present moment. Then what becomes available to us is to feel our body more fully, to feel our embodied existence. It's our noticing what's happening in our shoulders and our belly and our chest and our hands and our face. The tremendous amount of our lived life happens through our body. And if we're distracted in thinking a lot or caught up in whatever we're doing, it's very easy to live a life and not be in touch with the body, not to feel it, sense it, be present for it.

One of the movements we're trying to do to have this strong, stable, present moment awareness is to begin to settle the attention not only in the present moment, but in our present moment embodied life, present moment physical experience of being right here again, there can be a lot of protests because the body is not your bank account. Your body is not, you know, getting more work done at work. Your body is not, you know, it's a lot of things that the body can. It's left behind because it doesn't seem to be very helpful. But in Buddhism and Buddhist practice, to a degree, the gates to the kingdom, if you may, open up when we're settled in our physical body.

So as we start breathing and get into the breath more and more, it tends to open up to a heightened awareness of what is, what's going on in our body, both that which is uncomfortable and that which can be very comfortable to feel. And so the instructions are at that point to keep breathing in and breathing out, but as you do so, to experience the whole body, to feel the whole body, what's going on. And that's partly just happens by itself, naturally, as we settle in. But also the instructions, you can also kind of direct your attention to start being more aware of the body and tagain all the sensations and feelings and things going on in the body. And then as we become quite familiar with our physical experience of breathing, physical experience of being in a body, only when we are quite familiar with it, then the last instruction is Relax.

The more technical language in the discourse is Tranquillize the bodily formations. Tranquillize bodily formations are those physical formations, physical constructs that are in our body, that are there because of what we do with our minds and our thoughts. So if I am, if I'm a, you know, filled with desire, and I want something, and my eyes get really focused, and my jaw

get set and mist, I lean forward. All those muscles that operate to have those eyes and jaws and body can have set that way. Those are called mental formations. The body is formed or shaped or constructed or kind of active in a certain way based on the mind. And so most of our tensions that we carry in our body are have their root, have their source in our minds. And so that's what we're instructed to relax. Relax the mental formations. I mean, the physical formations. Relax those tensions in our body that come from what we do with our minds.

So we become more aware of them, because in the earlier part of this exercise we become more sensitive to what's going on in our body. We start taking in. We see the information of where we tense, we're held or we're twisted, and then relax. Often, for many people, the fact that the breathing in and breathing out is one of the great ways to support and help the relaxing of the body. So just keep breathing. Breathe with tensions. Relax. Soften the belly. So it begins by becoming familiar with the breathing, recognizing how you're breathing in the process of doing that, training the mind to be more and more in the present moment.

As we do this, we learn a lot about ourselves. We learn a lot about the forces that take us away from the present moment: our judgments about the present moment, our values and what we think is really important, all the things that are kind of structural force away from the present moment, how we're not content just to be here. As we kind of learn to let go of these and just settle into just breathing, just breathing, things get quieter and calmer. And as they get quieter and calmer, we tend to become much more aware of our physical life. As we become aware of our physical life. The instructions are, first and foremost, just to get to know it, recognize it. And this is very important, because some people rush to try to change things. They're in a hurry. I'm going to get this concentration down quickly.

There was a converse little but funny video made at Spirit Rock Meditation Center many years ago. Some kind of a kind of a joke of a person who went on a meditation retreat, and after the first meditation on the retreat, or during it, really, he left the meeting to call his girlfriend, and he said, Always great, you know? And you know, we had this forty five minute period of meditation, but I nailed it in ten minutes. Wouldn't that be nice? Nail it in ten minutes, and then you know there's more things you can do. Meditation is very inefficient, because you have a lot of important things to do in life, right? That's the very problem, the fact that we all, many of us, have so many things to do or want to do, or so many distractions, so many things. It keeps us from taking the time to settle. Meditation so can, like a sabbath, for the whole system to settle and just be here. And so this part about feeling the whole body, experience it all, and not trying to change yourself too quickly is a very important part of this whole process. Take your time.

But at some point, the Buddha said you can do something, and that is, you can relax, soften the belly, relax your shoulders, relax your jaws, soften the holding, soften round the eyes. Some of the tensions that we carry can be chronic because we have chronic habits of how to be in the world that gets manifest in our body. So relax and soften. And if it's easy to relax, to release the tension. It's great to do so. If it's not easy to relax, don't try too hard because you're not ready to relax. Let take you. Take your time. There's no hurry. Be content to breathe in and out, and be content just to feel what's going on in your body. Feel the tension. If you can't relax, but if it's easy to relax.

And because of the reciprocal relationship between the body and the mind, as the body relaxes this, as the tension that's in the body, that came from the mind, as that tension relaxes, it sends messages or relays back to the mind helps the mind relax. And so the mind gets quieter and stiller. And as the mind gets quieter, it's easier to be in the present moment. As it's easier to be in the present moment, it's easier to stay with the breathing. As it's easier to stay with the breathing, the more sensitive we become to the body. The more sensitive we become to the body, the more we become aware of the subtle tensions that we carry. And those subtler tensions can relax and so more and more subtle tensions and holding patterns begin to release. And subtle does not mean insignificant. It turns out that some of the, if we can relax some of the coarser outer tensions we have, and slower they get into the more subtle inner tensions that we have, we are actually touching into the coarser operating system of our being, of our life, some of the deepest kind of places of attachment and holding that they are most useful to address.

So this kind of process is a circular process of being with the breath, being more in the present moment, experiencing the body, relaxing the body, and then doing that again. Doing again can settle, and you don't have to do this so consciously. But it's kind of like part of the path meditation is the conapolytis spiral of the cycles, deeper and deeper insight. So that's the core instructions for mindfulness of the body, mindfulness of breathing. It sets the stage for the other exercises, thirteen, at least other twelve exercises, because it helps establish this present moment attention. So we can now apply it to other areas of our life, and some of the areas we'll see, some of the areas that I'll talk about, or other aspects of our body. Some six of the exercises of the thirteen have to do with mindfulness of the body, and then our feelings with the mind states, and then the inner mental processes that cannot run the whole show.

So this is the beginning mindfulness of breathing. And I want to say that mindfulness of breathing is not necessarily the best meditation practice for everyone. And if it's not your thing, it's fine. Other ways of practising, but for most people, it's a fantastic meditation prac-

tice. They say in the ancient texts it's the one that's most applicable. For most people, it's a most useful. And my teacher in Japan, Metikinsfrin, Japan, he said that all Buddhism will open up for you if through mindfulness of breathing. Just everything you need, everything you need to know except everything you need to know about Buddhism will become evident through mindfulness of breathing. In that great plug for mindfulness.

So with that, we have about six minutes left before nine. If any of you would like, ask any questions or have any comments, you are welcome to do so. Though I can clarify any of this, yes, Phil, you used the word formation in a way that was unfamiliar to me. Is formation a technical term in Buddhism that has only to do with things that we create in our minds? The word is *saṅkhārā*. And the *cara* of *saṅkhārā* means to do or to make, to make. And the *saṃ* is a prefix meaning with, to make with. So and so some people, to translate, try translating as constructions, with structures, with structure, with something that's built up. Often is translated as conditioned things that are conditioned. They are because of pre-existing conditions. But any more people are translating as formations, because if something has been formed, something has been made. And so what with the primary formations are the mental formations, the mind? The formations also means that which does the forming, that which means it does the shaping. So in the mind, the activities we do there both shape our mind further, and also do the shaping, so that this very rich word, so *cara*, or formations, and there are mental formations and bodily formations. And how I understand bodily formations is, it's those constructs, the shaping of our body, that happens because of what goes on in our mind. So make sense, or anyone asks more.

So it's significant to me in terms of the Heart Sūtra, where it's emptiness is form, and form is emptiness. And it seems, on the face of it, seems sort of nonsensical, like solid objects are not space, and space are not solid objects. But if we understand these things in terms of the mind, of mental formations, and the lack, it just makes a lot more sense to me. So that kind of snapped into place as we were talking about formations earlier. By one way to understand the Heart Sūtra, what you're talking about in general is Buddhism is not so much discussing what's in the world, but it's only interested in that kind of what's happening at the gate, which is the moment of experience. So how we experience things, and then in when we know. So the experience of things are empty of inherent existence, they're empty of permanence. There's here's something insubstantial about what happens at the place of experience. So I got this glass here, you know, at least probably, I hope, least for a few more months or a few more years. It's, you know, going to be around. Its permanence is gone far in the future. I hope for the time being it's here. But my experience of the glass is

constantly shifting, as fickle as changing. I'm feeling it. I'm talking about it. But I'm talking to you. I'm wondering if you get what I'm talking about. My mind's going back and forth, kind of exploring all this, and I'm not completely settled on the glass. I lose touch with it periodically as if we're sitting here talking. The experience is ephemeral.

So it turns out that once we can begin resting in the present moment more and more, we're no longer resting in concepts so much, and we start tuning in to the very fact that experience itself is a fascinating kaleidoscope, ephemeral, shifting, changing phenomena. And all the things that we thought were solid, it turned out not quite solid the way we thought. They don't. They don't not exist, but they don't quite exist either. There is a kind of Buddha call at the middle, the middle place between existence and non-existence, where the nature of our life as we experience it, to get at the gate where the only place we can expert really experience it is a zone is empty. Make sense? One more, especially if I can be quick with an answer.

I was reading a book of Awakening Up by Sam Harris and he mentioned about a way of kind of bringing attention inward and trying to find your yourself almost like bringing the both mental and visual field inward, and trying to find yourself as a way of, again, like being aware awareness to. And then he also mentioned that it helps, at some point, at some stage, to have, like, a great teacher, or someone who can help you, like point you to the lack of, like, non-existence of self. So curious and cannot still learning these things. Curious what you think about it, about the attention, about awareness of not having self, and the need of a teacher to show that in the practice. Yes, well, to follow up in a discussion about formations. Another way of talking, using the word, translating the word *saṅkhāra* is as activities. There's mental activities, and we have a whole series of mental activities operating all the time. And so if I'm wanting to have another sip of water, that's there's a mental activity of desiring water, thinking about water and all that. If I am sitting here thinking that I need to show off to all of you how good a drinker I am, you know, I'm like one of the best drinkers on this block, and I need to prove myself. Now, that's a mental activity as well. If I come to the conclusion that I'm the best drinker, I'm like, I'm sure I'm much better. All of you like, that's really who I am. I'm the perfect water drinker, am the embodiment of it. You know, that's just another mental activity. So I have to. My mind has to be active and engaged in those kinds of thoughts.

As we settle in and feel more at ease in the present moment and learn to relax and learn to settle in, we learn to recognize that there's a lot of thoughts. We don't have to have in the moment to be at peace and at ease here and now. There's more or more thoughts we don't need to have. So if I'm sitting here meditating, I know I have that glass in front of me. I'm probing on a drink in front of you. Some point during this talk I'm sitting here meditating,

minding my own business, and I start having no The Perfect Drinker thoughts. I set y ill. You don't need to have those thoughts now. They just get in the way. I'm not really doesn't really just makes me agitated. So I can let go of being a perfect drinker. Maybe I can let go of needing to show off to you how good a drinker I am. Maybe I not even think about myself as a drinker. Maybe I can just be here and breathe. So there's a self that I realize I didn't have to be involved in. I don't have to be actively involved in thinking and engaging in it. I'm better off without that.

So a lot of the teachings of not self in Buddhism have to do with recognizing how we're better off not getting caught up in activities around me, myself, and mine without being selfish. And so it's not a matter of being convinced that. So it's a matter of, as you're settled in and start getting the whole picture, what's going on inside of you, what's happening, and to realize, Oh, I'm having those kinds of self thoughts, those just getting away, then I'm really helpful. I think it's okay to put them down. And once we put them down in meditation, then we also come to a place we realize, you know, I don't need to pick them up in daily life as well. So that's more what it's about. However, the attachment to self, to identity, to being someone to defend ourselves, to apologize. To hide a self, to be someone, is so strong and so tricky and so convincing that sometimes it's hard to really see where we're caught up around self and self identity. So then sometimes it's helpful to have a good friend who can kind of pay you a nudge, you know, notice what you just did. And so sometimes it's helpful to. So teachers can do that.

So I end with this little cure curiosity thing. Not curiosity thing. But I didn't realize that I could get away with it as a teacher, and but it's really great. As a Buddhist teacher, I seem to be one of the few people I know in certain situations working with people who know formally in meditation, who can tell people that they're arrogant, and get it, and get away with it, and get away with it? And it's, Oh, yes, thank you. They say, you know, because it's I do it, you know, hopefully it care for people, compassion, and sense to support people. And it's like pointing out others this thing they're doing, you know, and it's a kind of strong word, right? Arrogant gets their attention. But I'm trying to help and help them to look at an area that they haven't looked at them yet themselves. Oh, yes, then they can look and see how that's a mental activity that's not needed. So now you're all warned, okay? So thank you all.