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SPEAKERS

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So one of the notions of Buddhism is the idea of a path. There's a path of practice, a path that leads to liberation. And one of the interesting issues is how that path unfolds for people. How do we make progress along the path. And the way that it's talked about in the earliest Buddhist tradition, is different than how most people I think, think about making progress, where we're the cause, and we're doing something so that there can be progress that we make that happen, taking responsibility for it. And in the early tradition, the way that the path is described, or the way that unfolds along the path, is it unfolds when our job is to create the conditions for the unfolding of a path, we don't make the path, we don't make progress, we create the conditions so progress can happen. So that's what I want to talk about today. And I'd like to, one of the things you're going to hear, I think, frequently, is a sequence of five different mental factors. And I want to just highlight that, so you'll listen to them, maybe you'll learn them within the day, you don't have to deal with them. So those five are gladness, joy, tranquility, happiness, and concentration. So gladness, joy, tranquility, happiness, and concentration. So the Buddha used an analogy of farmers, farmer, a farmer doesn't, is not the cause for the plants to grow. But the farmer creates the conditions so the plant can grow, you go out and see a plant that's growing in the field, the farmer doesn't start tugging on the corn plant, make it longer, you know, pull it out and pull from the roots in the top, just like stretch it, then put it back in or something. The growing is not the farmers because to cause it, but the farmer has a very important role of creating the conditions, the right conditions, supportive conditions, so the plant can grow. And so the Buddha used that analogy to talk about people's development, unfolding, cultivation of the path, the practice, that we're cultivating it the past, cultivating the qualities of practice, by putting together conditions that support the growth of something. And this analogy of a growing plant, is using image from nature of a natural unfolding, as opposed to a human made unfolding, that we make something, you know, we make something, do something like that. And so we see this repeatedly that the Buddha seems to have related to the idea of the growth of the Spirit spiritual growth, as a natural unfolding natural growth, that maybe is inherent in who we are, it's going to build into our whole system, that given the right conditions, we will grow on a path of liberation. And I like to think of this as being a very positive view of our life and humankind, that almost as if there's kind of in this system, we have this possibility for growth towards liberation. In later in Buddhism, they came up with idea that there was inherent in us a Buddha nature, somehow there was some potential within us that we see that cause sometimes called recede, that could sprout and it was just sitting there waiting for us to let it sprout. And then it would grow into this great planet that eventually flower. The he used a different analogy, also kind of from nature, for the how the path unfolds. And that is rainwater coming down, raining on a mountain and it says a lot of rain. Then the rainwater comes in the mouth and it starts flowing downhill. And then it forms little stream let's then metal streams comes together and form forms creeks comes together and makes rivers and eventually

comes in flows into the great ocean. And if there's no obstruction to the water going down hill the water will flow downhill. It's the nature of water on the hill, it'll flow downhill because of gravity.

But you can obstruct it, you can put up a dam or put something in the way and the water might get stopped. So the Buddha talks about the same and use that analogy to describe the unfolding of practice, that practice also has a beginning, maybe the rain, and then with that, once you kind of the rain has begun, things will start rolling downhill. And that our job is maybe is to just get out of the way, make sure there's no obstructions for it, to let this unfold and go. And this is a very different image than the idea that spiritual practice is climbing the mountain to the mountaintop, sometimes you have that image, you know, all roads lead to the top, all spiritual roads lead to the same mountain peak or something is always appealing. And I don't know of anywhere where the Buddha used the idea of a mountain, that the path goes up a mountain to the top, he used much more the idea of water flowing, the water always flows downhill, and naturally follows the flow of gravity. And, in fact, someone who's really well established in the path of practice is called a stream, enter, someone has entered the stream. And once you're in the stream, the current carries you along. And so rather than an image of hard work, huffing and puffing up a mountain, this the image is one of ease of just flowing and kind of just going along downhill. A lot for a lot of people, the path is not that easy. But what is, but that's because there's big rocks in the way. And so you have to deal with the obstructions. But if we can keep this Get out of the way, then something's gonna unfold. And one of the things that sometimes gets in the way is we try too much. try too hard, we take too much responsibility, and we're measuring ourselves, and how am I doing and I have to work harder. Sometimes the very effort to work harder just doesn't, it's not trusting this unfolding that can happen. So one of the ways he talked about this unfolding, flowing down river is through these five sets of things I discussed, that you put together certain conditions, certain condition has to be there. And then from that arises gladness. And I don't think we use the word glad that often in English anymore. What's the last time any of you used the word glad that you were glad? You said recently Good. Good, you're old fashioned. And I don't hear it that much. I don't use it, but that except in the Buddhist context of gladness. And then joy, tranquility, happiness and concentration. So what are some of the conditions that that sequence begins by and begins one of that one in one place, the Buddha talks about, having confirmed confidence in the Dharma, confirm proper confidence in the Buddha, the Dharma and the Sangha. And confirmed confidence arises in this particular teaching. from having known that you have obstructions in your mind, you have kind of funny ways in which your mind works with greed or hate or fear or things like that kind of things you're caught up and attached with, to know that they're, and then to let go of it, and to know that it's disappeared, least temporarily. And to know the absence of those fear, the attachments that clinging to, you know the selfishness that might be there, to see the absence in your own mind. That, to see that to know that gives a person confirmed confidence in the Buddha Dharma and the Sangha. If you really want to know what the Buddha is about, you have to look in your own mind. And you know, in your own mind, when your mind is not attached, caught by something. And the idea here is when you can see that for yourself that you have a mind at least temporarily is free from what you are caught in. That that's confirms what the Buddha was pointing at. And knowing that is a possibility, knowing that you can realize this for yourself. The Buddha is expecting that that's going to bring us gladness or you know, or some certain kind of delight, so within their appreciation, some kind of inspiration. And that if we relax into that gladness, allow for it to be there. Then the Buddha says that gladness, gives born to joy. And with joy, comes tranquility. And with tranquility, there arises happiness, and with happiness, the mind gets concentrated.

And all these ways of talking about it are all passive verbs in the original language, meaning it's not A person who's doing this that's like, good now that you let go of all these attachments. Now, get busy and be glad. You know, okay, now you glad, check off that now. Now you got to go, work hard and get

joyful. And if you're joyful, then get tranquil is something you do, but it's more something we allow the waters flowing down the river. And so you have to, but you have to allow yourself to allow these states to come up and to be appreciate that quietness, to be there. And so there are a number of places in the sutras, the Buddha talks about this sequence and different conditions, that give birth to, to this gladness and then, so these things can follow. One of the common ones is no longer having hindrances, the very famous list of five hindrances and these are considered in the ancient texts. Often the beginning of meditation practice is settling the five hindrances. Five hindrances are greed, aversion, sloth and torpor, restlessness, anxiety or regret, and out. And these are powerful forces of the mind, they keep us preoccupied, keep us spinning out thinking, worrying, planning all these things into the mind can't settle. And one of the great pleasures of meditation is to heal the hindrances, these preoccupations of the mind abate, and then you a little bit more in control of your own mind, then, because when the hindrances are there, you're not in control, because you're getting pulled into desire pulled into aversive thoughts pulled into fantasy and pulled into doubt. And you can let go of and just get pulled back in. And sometimes they take a big control over us. And we act because of it, they kind of become filters in which we see the world and filters through which we try to accomplish things in the world. And so it actually feel the freedom this lightens up. And as long as we're no longer under control of the hindrances, it's just a relief. And the Buddha talked repeatedly about how there is gladness that comes when we're no longer caught in the grip of the hindrances. And so to avail ourselves of that gladness to allow for it, if you don't know that, that's a good thing to do, then you might not take the time to appreciate it. Some people are task oriented. And so you know, they realize that they have to maybe let go of their strong aversion so they can settle down. And so they managed to do that. But then once you do that, when they have to get to the next task, the next task must be, you know, do this and that. And so they'll take the time to do nothing and just enjoy and appreciate what's there. So the gladness that's there. So the Buddha listed a number of different things like create the sequence. And sometimes he talked about the consequences. And sometimes he talked about a set of a bigger set a longer list of conditions that unfold and these are all conditions, they're not actions, so much. So one of them is virtue. and beautiful. I think teaching may be a little challenging, but the Buddha said, if a person is virtuous, then it's natural, that they would be free of remorse. Even if they even if they have no intention to be free of remorse. So you don't have the intention to be free of remorse if you are virtuous. And then he said, if a person is virtuous, if the person is free of remorse, then naturally they'll be more attentive. Maybe because they're not preoccupied with remorse or they're more present. If there are more attentive than naturally, they practice mindfulness. They just be mindful or practice mindfulness. If they're mindful, then naturally, they would restrain themselves from acting on their greed and hate and things like that. Just it's natural that you do that.

If you see clearly it's kind of like, if you finally you know, I don't know what but if you finally pull the Thor and that's out of your foot, you don't go back and walk on the rose bushes again. You know, just you know, you've kind of you restrain yourself from that if you have enough mindfulness to know what you're doing. You don't step there again to put more thorns and then if you restrain yourselves carefully this way, then naturally, you would abandon the hindrances. If you do that, then naturally you'd get concentrated. If you do that, naturally, you would develop the what's called the seven factors of awakening certain seven mental states that arise. If this these states arise seven factors of awakening, then naturally, you would see things as they are as they are, and become liberated. So here we have the sequence, again, this idea of conditions, we put together certain conditions. And that allows something to begin unfolding. That's, and so here, the sequence begins with virtue. And over and over again, Buddhism, the idea of creating virtue by being virtuous, is not a moralistic thing, that you're supposed to be more realistically have virtue. But rather, you want to create the very best conditions in place. So a natural process in your heart can begin to unfold. And virtue is one of them. So you're kind of freedom or ease or something. And then the water begins to flow down river. I think for many of us, maybe this can seem like a very foreign idea that we can trust something so deeply inside of ourselves,

that it's not our doing, we're not responsible for it. But we are responsible for putting together the conditions. And if you study carefully what the Buddha taught, you see that he didn't actually tell us to do very much. One of the primary things he said is, pay attention, know what's going on. And there's something about knowing that maybe it gives a breathing room for things to unfold, something about knowing that removes obstruction, so things can flow downhill. And then use the words like restraint of the senses, or let go of certain things. And these are mostly ways of taking the obstacles away from the water flowing. So restraint to the senses. safeguarding service senses means Be careful, so you don't put up barriers to flowing water. Because there's this beautiful thing that goes on. So rather than some kind of puritanical idea restrained to the senses, get all tight and uptight. And just kind of don't avoid, avoid anything that's, you know, nice. It's more like, there's this great thing going on here, relax, open up. And but then be careful that you don't do something that obstructs this beautiful heart that you have this beautiful unfolding that can happen. Be careful that if you see something, you know, be scary, you know, you go driving down the freeway here and one on one. And, you know, you're you're really tempted by advertisements and billboards. And that last time, last three times, you went down the freeway, you saw a billboard for some electronic device, like you like, stepped on the gas, 90 miles an hour, zipped in and out, rushed into the parking lot of electronic store, ran in, bought the device and didn't notice anybody else in the road or anybody else that you ran over or anything else. And you bought the device without even remembering that you have no money in your bank account anymore and credit cards and debt and, and, and not when you got home, you finally look at it and say well, why do I need this for? So for that, during our time, that obsessive thinking that was the obstacle to allowing some kind of deeper unfolding to happen. And so if that's your pattern, how you drive down one on one, maybe don't go one on one. Don't go on the freeway and or don't look at the billboards Be careful with yourself until you can such a day that you're strong enough mind that you can go down there, look at billboards and just wave at them and lectures, lectures can have a good color pattern this time in the design and not get pulled into the you know, so.

So it seems to me that a lot of the practice that Buddha has taught is about getting out of the way. And allowing something to allow this process to unfold, flow, and even practices like concentration, entering into the jhanas with deep concentrated states. It's kind of it's not clear exactly how the way it's worded. It says one enters and abides in a deep, concentrated state. But it's not exactly killer. If entering is something that you choose to do. Or entering is something that just naturally arises And it'll be maybe a cup or a combination of both. It's more like maybe we direct the mind. But then there's the momentum of our conditioning, the good conditions we put in place, it tips us into a concentrated state. And now this is, for the most part, my experience is that when I get concentrated, which sometimes is a great delight, to get really concentrated on one of the pleasures of life. But for the most part, I never feel responsible for getting concentrated. All I know what to do is when I put the conditions in place, and then at some point, I don't know when it's going to be, I get concentrated. And I just sit there and do my job and put the conditions in place and be present be present. And then at some point, I'm just letting things I trust the whole process. At some point I can concentrate in the and then it also the whole experience of liberation in a Buddha is to really be completely free of our cleanings and our holdings and our grasping to really set this heart unshackled The heart is often presented in this early tradition as something you can do. But something you put the conditions in place for. And when the Buddha discussed his own liberation, when he talked about it described it, he said, he doesn't say anything about how he got liberated, the cause of liberation is not described. He talks about the conditions he had to put in place. And one of those was to have a concentrated, clear mind. And then all it says is that he directed his mind to know, he received the example we're knowing is important. He directed his mind to know, to paraphrase, to know, the end of his attachments, that his attachments have come to an end. So there's a gap like, well, how did that happen? You know, how did he end? The How did he end those attachments? What did he do? Did he push the button, you know, there's a little red button in the heart is push that button, you know, and you know, and it ejects Ajax it, you know, how does that happen. And

so, and I think that, because he doesn't say, because liberation is you have to put the conditions in. And then something happens something, let's go. And so the kind of an analogy I like to use for this. Some of you who've done this with me before, is if you make a really tight fist with your hand, and you're welcome to do it. And the idea is to make it really tight. I mean, so you're doing it, then just keep your hand really tight while I'm talking, okay, I'll tell you how to do it. But you have to make it really tight. So you really get white on your knuckles really tight, you know, just keep it that way, okay. So then keep it away, okay. So in, in India, the way that you people catch monkeys, is they take a coconut, keep it tight. And, and, and they would do a horizontal slit in the coconut and kind of and then they put a candy inside, then they tie the coconut to a tree. And the monkeys who were supposed to be kind of in like sweets, they come along, and they put their hands in flat into the through that little horizontal slot keeping your fist tight.

And then you put your hand all the way in and you grab the candy and but then you kind of fish straight and then you it doesn't the fish doesn't go out. And because they're greedy, apparently this these monkeys, they're not gonna go the candy and so, the farmer the hunter just comes along and picks them up. So, now you can let go of your cyclist. So, the chances are unless you really locked in and froze because for so long the natural tendency was to wander the fist by itself to want to release itself to relax. But you had to keep bringing your mind and keep putting you got to do it do it. And this very, you know, fascinating story about the monkey you know is distracting you see, they kind of remind yourself why they keep keep keep it tight. So right. Yeah. Unless so. So the natural tendency of the fist of that kind of grasping is to be released to relax is to open up. And so what we're being liberated from Buddhism is the ways in which the heart or the mind clings or grasped or is tight. And there's a natural tendency For that, to want to relax to let go. And you can sometimes, and I think part of the longing or desire for freedom that people have, comes from an intuitive sense that it is possible to not do this thing called grasping or clinging, it is possible to get the other side of that have have their fist open. And there's number of fists, right, there's the hand open hand. So the same thing with the heart, the heart can open, the mind can open, can release. And so because it's not, it's barely, that releasing of the fist is it's kind of like the nature of the fist to want to relax and open. And even if you even if you don't want the fist to open, by the by the fist by itself will relax, you have to keep inserting your effort. So I call this the biological imperative to relax. The biological imperative, for liberation. I think it's built built into our whole system, to want to be free, in this kind of simple kind of most biological way that we want to be free. And that's why this idea of getting out of the way of is so important, because there is something within us that it's operating at wants to go in that direction. And it's not, it's not doesn't have to be that mysterious. so mysterious kind of inner working, it's very complicated. It's maybe almost as simple as, as you know, that when we're holding tight, there's a natural tendency to want to relax and let go. As we begin to relax and let go and small and small degrees, it begins to release, not just the fist open up, but other qualities come as well. So when I released open up the fist, and the blood flows nicely, I feel the coolness of my palm, I feel you know, you know, softer and my fingers and the body and nice things come. So the same thing as the conditions of as we release the heart in this kind of process, then it comes with the opening of other things awakened up, get awoken.

And so there's gladness, joy, tranquility, happiness, and concentration. And then the Buddha said, when one is concentrated, for someone who's concentrated, exactly how the wording is, one who is concentrated, will see things as they are. It doesn't say get concentrated, now get busy and do the seeing says if you're concentrated, you will see begin seeing things as they are, there's something about the settled, quiet, clear, steady state of mind, that allows us to begin seeing much more clearly what's here. And as we see what's here more clearly, then this is a condition to help support the release the freedom. It's kind of like knowing awareness, seeing things clearly creates lots of room in which lots of space, lots of clear space in which the waters can flow, or the plant can grow. So I don't know if you

prefer being water, or prefer being a plant. But either analogy is, I think is a is used to describe the natural unfolding of this practice, based on the existence of certain conditions depended on conditions. So that's the point I want to make today. So now we have some minutes here. If anyone have any of you have any questions or comments about this, you'd like to make your testimonials about the natural unfolding.

Could you please briefly

put into context the difference between gladness, joy and happiness? Because clearly delineated?

Yeah, I think there's sort of synonyms completely. Yeah. Yes. So this is how I understand it, that gladness is evaluative. There's an evaluation. Conceptually, oh, this is really great. I'm no longer caught than the hindrances. So it's a little more evaluative. It's comparative. It's recognizing something. If we relax further into that gladness, then there can come a joy that is not evaluative. It's not based or dependent on what's happening in the world. So there's kind of a deep, so it's kind of a process of getting concentrators settled or unified. So as we settle more and more deeply, then there's a wells up. And the example the Buddha use for this is, again, and from that nature, is it a lake where there's no river, no rain that fills it with water, but there's an underground spring that fills it. And that underground spraying water wells up and flows up into the water. So at some point, there's the release of some kind of energy inside of us. That, that is joy, that does not doesn't depend on winning the lottery. Doesn't it doesn't depend on anything in the world, it just that it's kind of like the nature of this release this freedom like, so when I hold it my fist tight, and relaxed my fist, I feel this kind of, I wouldn't call it joy exactly, but it's nice energy and flow. And it's not really dependent on the fact that something great happened in the world that happened, because there's a nature of the blood flowing freely, that is feels really nice. So the joy is not the joy within the quietness is evaluative. The joy is not, it's more of an upwelling of something. And the, the, but it's in the tradition, they sometimes they translate this word as the real, because it's a kind of has a mental quality to it, this kind of joy is a mental excitement or inspiration or, or enthusiasm that this particular level of practice. As the mind gets more settled, as things relax more, as though as the as the, you know, on a steep mountainside, the river goes fast. When it once it gets really big river and gets down to the plains, it goes much more quieter and smoother, doesn't make so much noise. So it's going down over the rocks in the rapids. So as the as the joy as as things get more practical to tranquility, there's joy, tranquility and happiness. As we get more tranquil, then the mental thrill or the enthusiasm of the joy quiets down. And it's replaced with the word of sukha. And it's some people, some translators translated as pleasure. But that gives you the wrong idea. But it's more physical, it's deeper, more sublime, it's quieter. It's kind of like a quiet, fusing sense of well being that doesn't have any thrill or excitement to it in the way that joy does. And it's more satisfying. So it makes sense, does that make a distinction for you?

The Buddhist tradition has a lots of names and distinctions about all kinds of different joys and happiness isn't. Because it's such a big part of the tradition, they kind of, you know, differentiate lots more than what I talked about now.

Yes, and I have an example. So a bit of a testimonial. And also a point about this. It was Paul's birthday yesterday. So he took a very long high to 15 mile hike. And during it, there were some really difficult uphill parts. I mean, most of the time, it's like a very, very, very long meditation. So most of the time, I was feeling pretty good and happy and virtuous. And it was enjoyable. But there was some very, very steep parts. And at one point, I got in touch with a lot of anger, like, how could he do this, this is terrible, I'm not suitable. And then I kind of let go of the anger, because it was really getting in my way. And I just said, I'm just going to do it, I'm just going to climb and put one foot in front of the other, and eventually,

it'll level out again. So it did and then I, you know, about half hour later, I was achieved more equanimous state and it was much calmer. But I think the important point is that when those other difficult emotions come up, you know, if, if I could just let it go, you know, let go of the anger, then. Then it just made space again.

Right? Yeah, make space for it, right? Often these so called negative emotions. Don't make much space for something deeper and more important wisdom, even wisdom talk, right? And so rather than letting go then because we're trying to get rid of something bad. I didn't just, it's more like we're letting them go so we can make room for something great. It's more useful to operate.

Yeah. And I did it the way just kind of being mindful that that I was feeling that and what's my body and then it kind of like, great and I bet the people you were with also benefited from that.

Up here, if you could

Get green green light. There we go.

I don't know if this is a question or comment or whatnot. But uh, it's just interesting, I really like the topic of conditioning, you know, that's, it's really, I'm really filling that nets been my experiences, allowing things to flow, you know, and I just couldn't help but kind of getting this ping on, growing up in this world and having for myself been through different stages of life. Now noticing how the world is been conditioning me, you know. And so, going through these different stages and making changes for myself with you know, diet and the people I'm around, and this and that. And now, you know, everything that's happened in these past 39 years for me to be sitting right here, in this space around these people, the song before the optimal conditions for myself to grow and unfold. So just that recognition of this world of experiential stuff that we go through, and all the different things vying for our attention, stuff that conditioned us. And somehow I've made the choices to be here today. And it's so beautiful that I'm sitting here, I started listening to your podcast years ago. And then all of a sudden, just this past week, I was like, I'm in the Bay Area now. And I just this place is here.

So I'm very glad. Thank you. Thank you, very nice to hear, welcome is your first time here, welcome. Nice to have you. And so kind of to kind of build on what you said a little bit. So there are all these conditions, right. And some are, you know, unhealthy conditions that happen. Some are healthy condition, just you we stumble upon a stumble upon them. And they're good conditions that support us. And then there's those, and then there's the ability to choose the conditions. And then and so you found that as you kind of going along here that you becoming, choosing better chip, making better choices for better conditions that support you. And from that there's faster growth of your plant. Great, thank you. Someone else?

You were speaking at the beginning about creating the conditions and then also mentioned that we have to let go of the obstructions of the mind. What do you do? I wondered if you could talk a little bit about the kind of obstructions that come up on a kind of what's the word that come up continually, that sort of have a pattern of coming up? And every time you kind of trip over the same thing? Yeah. Same kind of behavior, the same kind of way of thinking, the same kind of situation that that you that you get yourself into a new and you don't know how you found yourself there. So I was wondering if you could just talk about because I was very intrigued by this idea of creating conditions and then allowing what needs to emerge to emerge. But what do you do about those specific type of instruction?

obstructions? Thank you. So great question. And as you were talking, a whole bunch of ideas came to my mind, because it all depends on some of the details of what in particular you're talking about. Specifically, what kind of advice someone like you might receive. But I'll start with I'll start with one. That's the one that came to the top of my mind. So you spoke and that's through a story. Sufi wise person, they move on as our Dean, who was growing up garden, and there were weeds that kept growing in the garden. And so he tried to get rid of these weeds, but he's couldn't get rid of them. And so he went to some of the best gardeners in the city, and they all may get advice, gave lots of advice, and nothing worked to get these squared weeds. And so then he went to the best gardeners in the country. And nothing worked. Finally, he was told there's one master gardener high up in the mountain somewhere, I don't know. And you that person know what to do. So he made his trek up there. What do I do with these weeds? And the Master Gardener says her joy, you've done all these things. Are you done? always good. There's only one thing left for you to do. Love the weeds.

Thank you perfect answer.

So if you're satisfied with that, like, let it go.

Actually, the weeds become the teachers.

Yes, no. And one of the one of the, my mind, this idea of the weeds become the teacher is that we that means we actually stop to look at them and study them and let them be there. And sometimes it's kind of productive, to have a frontal assault on our obstructions, like they're bad have to get rid of these. As I said earlier, a big part of this Buddhist practice is to get to know what's there really well. And if it keeps reappearing, that it might be that it means you haven't gotten to know it well enough

yet. Haven't got the word

haven't gotten to know it well enough. So maybe there's more to look at.

Thank you very helpful.

Okay, Oh, one more thing. We'll stop. Right, right in front.

Hi, okay. I was wondering if you could elaborate a bit on the idea of virtuosity how it can exist without, without more or without morality, or how the two ideas are separate? Well, this is never getting into the philosophy of ethics in a way that I don't really know. So well, some probably people, some of you have studied this more than I have to know the distinctions. And I'm probably using his words more at a ordinary colloquial way, or simple ways, you know, and so, and it's probably not my use of the words is probably not so appropriate. But but in certain circles in English, to be more realistic is not a good thing. It's kind of being puritanical. It's also considered not a good thing. I mean, Puritans probably feel maligned, but they're not here to complain. And so the so to be excessively moralistic is to be rule based, and to be clinging to rules only, as if there's a rule that you thought thou shalt be this way you're supposed to be this way, this is what you how you have to be. And that can cause a tremendous amount of suffering in the world, when we apply these rules to other people. So rules about sexual behavior, for example, tremendous damage to people, people have died because of people's rules of what's right and wrong. So this idea of strict rules based I think of being moralistic. And so in that sense, Buddhism is not moralistic in terms of following strict rules so much, except don't kill anyone. That's a good rule. And, but it's more, it's a, it's a, there's another, another basis for ethics in Buddhism is this many, many, many, Buddhism has many rationales for being ethical. But, but what I was pointing

out today is one of the reasons to be one of the reasons to be ethical, is to create the conditions for our own spiritual well being. It's also creating conditions for the well being of our society. So also another motivating factor. So it's not rule based. It's not like, I'm gonna have to do this because Buddhism tells me, it's more like, I'm gonna do this because it's better for me and everyone else. So that distinction makes sense. Yeah. Okay. Okay, so I hope that you put together good conditions. And one of the conditions is to give yourself time for natural unfolding to happen. If you are busy all the time, then I think this deep path of liberation doesn't have much chance to surface CDD needs time for something too hard to kind of unfold. And I hope that this talk inspires you that at least from the perspective of Buddhism, you have a great heart. It's a real treasure. And, and, and now let's set it free. Thank you.