

2018-06-25 Mental Activity And The Five Aggregates

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SPEAKERS

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So, this evening, I would like to talk about an important topic and early Buddhism that but to do so, by giving a very simple example. And maybe in the course of the talk, we'll go from the simple to the sublime. And the general topic is that of what's called the aggregates. Word that maybe some of you don't use unless you're in construction. But there's been adopted in a kind of as a translation of important, very important word in the Buddhist teachings. I'll explain more about that. But the example I want to give is from Saturday And Saturday was pretty hot here in Redwood City and maybe getting up to 100 degrees or so near my house. And in the middle of that heat, I walked out the house to go to the car. And I recognized that it was oppressively hot. And I could feel uncomfortable in my body at all heavy. comfortable. I could feel that I had stories, my mind of you know, when I sweat too much, will I? How will the car be it's going to be baking in there and this is going to be a drag. And so I was having these kinds of feelings of oppressive heat and the kind of heaviness of the heat kind of in the thoughts and the uncomfortable feelings in my body and And then I had this thought which was, so recognize what was going on. And then I had this thought that, you know, this is not much different than being an Asana. And, and when I'm in a sauna, I enjoy it. I don't tense up against it, I relax and open and let the heat come in and absorb it and ah, and it feels nourishing and supportive and, you know, wonderful and it's very rare that I go into sauna but when I go, I should do this more often get Mississauga, just lay back and, and, and so as soon as I switched my, my perspective on the situation, I could feel my body open and relaxed and I could feel myself more welcoming of the heat. And my concern with the temperature of the car and sweating, you know, kind of vanished, and I felt my Mind got lighter and more open with this new perspective. And, and so there was, to some degree, the experience of how I had of the hot day, my personal experience was being shaped by the reactions in my own mind about it. The stories I was telling the ideas I had about it, the associations I made. And it was it would have been easy to have gone through the day. without recognizing that I had a role to play. I was not an innocent, innocent bystander to the heat. I was in a sense a participant in that experience, and I was shaping it. I had one kind of reactive contracting kind of association to it that made the whole experience more unpleasant than need to be at different times. I brought, opened it up and made it kind of pleasant and enjoyable. The first time in my life where I had this kind of aha moment around this kind of role of kind of the memories associations, the ideas we have about things was when I was a college student in a town of Davis near here, and I used to ride my bike to school every day. And in the wintertime, that's something called a Tule fog of low level fog, and it was really cold. You're going to school and was so cold that'd be holding my my handle handles on the bike and, and, and I get to class, and I couldn't hold my pencil for a while. I couldn't kind of get my fingers. It's not quite work yet. took me a little while. So there was that cool. So it was pretty biting. And so you know, I was not so smart.

So I could have gotten gloves but that was the end I kind of repertoire of things so I would bike to school, and I feel it's biting coal going into my fingers into, you know, kind of being miserable and bad. Until one day. I said, Wait a minute, Gil, the sensations of cold and biting that you have in your fingers were the same that you used to have when you went skiing as a kid. And I love to ski and the whole associations of that, you know, the biting cold. It was I wasn't troubled by that when I was skiing. It was not it was part of the joy it was part of the kind of adventure of it all and I kind of had what's going on here. You know, is this a terrible experience? Or is that a high? What is it and so it didn't make the cold get any, you know, cold in and of itself getting the better. But I realized that I have associated with something I was reacting to it. I had a negative association with the pain And with that came contractions my body contraction in my mind, and that contraction in my mind and my body was uncomfortable, unpleasant. And that unpleasantness I perceived as being something is wrong, something is wrong with me something's wrong with a situation you shouldn't be unpleasant and with that came a story that it should be different than Poor me and why did I go to school and Davis and I, you know, I should have gone to school in Palm Springs. And, and I always choose the wrong schools, you know, something, and so it's kind of like, you know, going getting worse and worse. And so that was a that thing back in college was very impactful for me during realizing how much the mind shapes the experience we have. What happened up there on Saturday my house was I could see that if I shift the perspective with associates The whole experience could be experienced much more pleasantly. But almost immediately I started doing that. And it was more pleasant kind of enjoy to open up for him. I kind of felt to myself, you know, this is more work than I want to do. I don't want to make this, you know, go around making this part, this is a sign of story. You know, hold it up. I mean, so I dropped it. And, and immediately kind of, and then just let the whole situation be as it was in a very, very simple way. And my mind was no longer reacting to the situation. And because it wasn't reacting situation, it was not shaping the situation. So we have a situation. We react to it. And then in the reaction, we shape the way we experience situation. It's no longer the original situation, but it's our shape. taping of it. It's our shaping of it through our psychophysical way of experiencing of sensing of receiving what's going on. And that's what the Buddhist teachings are of what's called the aggregates. The aggregates, the literal meaning of the word in the ancient language is nothing more technical than a bundle or a heap of things. And it just is a file and it's five different heaps of stuff, that there are processes that we have as human beings. And it's the human processes by which we experience the world and ourselves. These ancient kind of way they saw this is a kind of a five channels kind of that you experience the world. you explore, experience it through your body, body sensations. you experience it through the, the, the way we register or fee or experience it as pledge. Enter unpleasant or neither. So very simple we can sometimes called hedonic tone things are either pleasant or unpleasant or neither. We experience it through the perceptions that we have of things and perceptions here are not innocent ways of seeing things, but are the labels the identifications we have for what how how things are and they can make a big impact those perceptions those labels we have and I think I told a story here recently about you forgive me if I say it again, that when I was 18, I went traveling in Morocco. And it was the first time I traveled in a non western country is alone kind of on my own with a couple of friends. And as I was kind of like, you know, had to pay more attention than it was my parents or something was going on.

And I noticed that as I spent my a couple of weeks in Morocco that my My mind got lighter. And that's kind of curious. It felt just lighter, more open What's going on here? And so I paid more attention to what's going on in my mind. And after a while, I decided that what was happening was that back then and when I was young, I don't know why I haven't been there since. But in Morocco, a lot of the men wore traditional Moroccan yellow buzz, these kind of robes. And they didn't wear Western pants or shirts, and they wear these robes. And, and I had no way of identifying them as being the way that identified men in America and America, there were jocks and there were hippies and there were, you

know, business people and there was this person and that person and kind of by the clothes and how they wore you kind of kind of put them into a category kind of and they used to kind of sit think, you know, we think we know who they are. And I had react i'd react subtle reactions to people. But in Morocco, I had no categories to put these people in these men who were ropes. And so I couldn't put them into my regular category. So I stopped doing it. They were just people who were ropes. And my mind became lighter. It wasn't dramatic, but it's because the incessant way and sometimes unconscious way in which the mind is putting people into little categories. So that's that kind of person, that that kind of person, this kind of person, this is what I feel about this person wasn't kinda like short circuit, it was not writing. I thought it was great. It was really freeing to do that. And I saw the role so that that's the kind of work in Buddhism we call perceptions, perceptions, not innocent, just kind of taking in things. But we have a labels, associations, identification marks, that markings that we kind of associate with different things. Those are sometimes impactful. And then there's, there's all the stories that we tell in our mind. So it's not just simply the experience of the moment, we have an experience and the mind tell stories about it. Or sometimes we're not even have any experience. We're just telling stories that have nothing to do with what's going on. Stories, beliefs, intentions, things, we want things we don't want. We have all this mental, mental kind of activity. And that kind of technical word in Buddhism for this activity is Sankara, which I think nice translation of it is constructions. It's the things of the mind constructs are trying to construct or trying to do and react to mental activities. And, and it's really clear with storytelling, what can go on to the last one, so there's there's five, these aggregates form the body body sensations, that pleasant, unpleasant feelings we have with experience, the perceptions we have these mental activities that tell stories and other things. And then the last one is consciousness. And consciousness is something that's much more probably, inevitably, inevitably people translate this word as consciousness. But it has to do with kind of the way in which we cognize what we orienting towards what we pick up out of the environment, before we actually perceive it as a label for it. We register it as and so what's interesting in the Buddhist teaching, is that the fourth one, the mental constructions, the formations, the activity of the mind, as an important role in shaping the other four. So that if I'm telling you can see it with a friend telling a story to myself, that has nothing to do with what's happening around here. So I've tell myself a story about how my car needs an oil change. That's a simple story. But I then I put, you know, these oil changes are expensive. And then I my schedule is pretty full. And if I don't do it soon, then some warning lights gonna go off and on the car did last time I don't know what happens in this warning light goes off. It might be maybe it'll turn the car off and won't drive anymore for a while. Or I go to the oil changing place and they'll scold me for how could you go so long without and I'll just feel really rotten. And as I'm telling me this story, my body's contracting. And as contracts, there's unpleasant feelings in my body. There's unpleasant feelings in my mind because my mind is getting kind of wrapped up and hot over these thoughts about oil change.

And, and then as I'm having all these experiences then I'm perceiving it as it maybe kind of subconsciously almost perceiving it as Doom is about to happen. This this is a symptom of doom, you know. And so then I tell new stories what's a good story around Doom? I'm going to be hit by the train. And, and so then it gets you more tight and more you know and, and then my consciousness my awareness is starts being so oriented towards all the things which are dangerous. And I'm picking up the danger and I see it's dangerous and um, word scary to trains and, and it goes on and on getting closer and, and, and so it's possible for people to wrap themselves up in a tight circle where the mind tells us story. The story has an impact and shapes our experience of being in a body and a mind. We get the mind and next new perceptions and perceptions not innocent. Those perceptions then create are the catalyst for new stories. And then it goes on and on. telling yourself a story is not an innocent thing to do. They say that one of the leading for leading sources, or leading causes for depression is rumination. telling ourselves stories, people tell themselves stories were weighed down by the stories we tell. And some of the stories we tell are not only do they weigh us down or cause problems. For us,

they're also self fulfilling. I've known people who have been worried that because they have in the past, going to be rejected by people like storekeepers or something and so they go into the store and And on the alert for the slightest, slight. And, and, and so they're ready to kind of feel their tension. And then people encounter them and people feel uncomfortable and take a step back. And that reaffirms the person that these people, you know, are not going to treat them nice. And so they get angry. And then the storekeeper steps back further or focuses on the other client, and, and the person feel and then it becomes fulfill a self fulfilling event. That Yes, people walk away from that person. But who started it? where it all began? How did it all happen? So sometimes certain things are self fulfilling by that stories we tell that perception to make. So the Buddhist idea was that we are not innocent participants in the world that we experience because we shape the chance by which we experience the world, the world is what it is, but how we experience it through the body through the weather how we feel pleasant or unpleasant, how we the perceptions we have of it the reactions the stories we make and even some degree our consciousness affect it so if you remember in the story I told I went to the sauna scenario relax and that was nice. And then it decided it was too much work to tell myself sauna story so I can feel good. I didn't want actually they'd very do to want to feel good was too much work I better things to do than want to try to feel good. And, and so it was actually I find it much more freeing and nice. Not to tell myself a story about what's going on. But in that heat, the hotter the heat of the day, just be hot. And let my mind not before or against the heat. Have my mind Not telling myself stories about the heat to have my mind not contracting or reacting in such a way that my body contracts and reacts. So in that simple scenario, I very quickly got to a place in my mind, where the mind was peaceful. But more importantly, the mind was independent of the heat. And that feeling of the mind being independent of the heat and not shaped by the heat, not reacting to the heat, not contracting around the heat, not even enjoying the heat. was the best was really nice. It was clear it was peaceful, the mind was kind of cool. But without any temperature.

And you know, yours was mine felt free. And so then I continue. I thanked I think, I thanked what just happened, as Great. And now let's just continue being free. So I got in my car and in fact it was baking but my mind didn't mind You know, my body was a little bit you know, sweaty and stuff, but, but my mind state kind of this relaxed open way. So, the Buddhist analysis of the of this is that the mind especially the fourth of this aggregates, the mental activities, the constructs of the mind, play a very, very important role in all this. And our mind is constantly involved in reacting telling stories, wanting things not wanting things, and it operates very, very subtly. And part of the benefits of meditation is to get quiet and still enough to watch the subtle movement, that for and against, and even even even, just before lean towards something Because we're for it to remain slightly away from it, or the mind ever so slightly can contract, or ever so slightly open up ever so slightly kind of get agitated is enough to kind of agitate the mind enough to kind of where we don't feel quite free. So the direction that the Buddha's idea of meditation goes, that attention for the Buddha goes in the direction of having that those mental activities gets still learned still, they're quieter and quieter. So when I was went to my car in the heat, I had mental activities. It made me uncomfortable in the heat. I switched to mental activities made me comfortable and neat. And then I just dropped the mental activities completely. And I felt pretty good and free, it was very nice. And so the Buddha does the same thing in his instructions in a meditation practice. You go from you know, what being living in the world in ways which are full of stories and perceptions, which are reinforce feeling bad. He suggested we switch how we do all that and move towards what's more comfortable. And at some point when we're comfortable enough, we drop the whole game and allow the mind to get more and more still, or more and more independent of the situations we're in, independent of, you know, so there's no reactivity we're not, we're not independent on the situation being in a particular way. And then this is where we get to the sublime because as the mind gets stellar and quieter, less reactive, less and less, reactivity comes to a stop. The movements for or against things comes to a stop the idea of Any reaction at all to what's happening comes to a stop

any thinking or even perception of what this is this identification process stops any kind of idea that this is pleasant or unpleasant stops. Because those are all activities of the mind. And the mind gets so quiet and still and it's a very comfortable feeling. Sometimes it's associated with equanimity, very beautiful sublime feeling. The mind is clear, the mind is open, the mind is able to perceive. But it's very, very, very fill in the stillness that I associated with. I don't know if it's a good analogy, but I kind of like it is that of a candle flame that's burning when there's no wind. The candle flame is coming. pletely dynamic, but there's no movement in it. So it's completely done. The mind is completely dynamic, but there's no movement. Now, one of the movements that the Buddha was most concerned about was the movement of he referred to a number of ways, but one way the movements, the three movements of the mind, all having to do with self mean, and they are Me, Myself and mine.

We're very, you know, most people are, have a little bit teeny bit, you know, none maybe, you know, very little for all of you here, but a little bit of conflict, a little, little, little bit of conceit going on. You know, it's probably happens, you know, every once in a while, and, and, and that can see it can take different forms. takes the form of saying this is mine, my possessions and you know, it can be taken of me, me might, you know, there's all about me. And then philosophically, it can take a form of, I'm discovered my true self. This is the true self, this is who I really am. And this process of identification is one of the constructs, constructing activities of the mind the reactive activities of the mind. It's part of what keeps the mind active and engaged. And you can see the activity of this eye and sometimes it's called selfing. If you pay careful attention to the content of your thinking, what you're thinking about, and chances are for most people, one of the primary characters in their thinking is themselves. They're like, you know, sometimes there's center figures sometimes, you know, they're the supporting cast, but the eye and what's in it for me and how to be safe, and how To fix the problems I have and how to take care of the past and all kinds of things, it has a lot to do with me as a subject. Now, it's kind of appropriate enough that we think about ourselves, I mean, who also is going to help us go to the bathroom. We have to take care of ourselves, but but it's an activity of the mind that gets overrated. That's exhausting. For some people. It's another leading source of stress is the amount of selfing and self preoccupation that people have. So for the Buddha, he said that when people are constructing or preoccupied or doing this mental work of selfing they're identifying one of five things, as the self or as mine, or who I am or the body Since dealings are pleasant and unpleasant, comfortable or uncomfortable, the perceptions we have the perceiving that we do the stories and intentions and desires that we have or consciousness itself. And that's one of the reasons why these five aggregates are so important and teachings of the Buddha did because he said those when we cling to those things, those are things that he says those are the things we cling to, when we cling to self. fact he settled more broadly, he said, when we cling to anything, we're actually clinging to one of these five which is a rather disturbing. I thought I was clinging to my money. But no, we don't cling to money. we cling to the perceptions and stories we tell about the money. I'm clinging to my beauty, thank you. But, you know, I'm not clinging to my beauty I, I almost never looked myself in the mirror. So I don't even know. But, but I cling to my idea and stories and associations to beauty and people's ideas of it and how the guy treats me. And so I'm clinging to my house, I'm not clinging to my house, I'm clinging maybe to the comfort I have when I go home and sit in the couch and the pleasantness there. So, one way or the other, what we actually cling to is the five aggregates these five channels through which we relate to the world, relate to ourselves. There is no world for you, unless the body context it unless you perceive it, unless you have the feelings are pleasant and unpleasant. Unless you have stories, ideas, reactions, intentions in relationship to it, or caught being conscious in relationship to it. So though think of them as like the channels by which we connect, contact the world. And that's what we cling to.

And the one that's most central to it, that shapes all of the all the other four is these mental constructions, these mental activities and reactions. So the purpose of meditation and for the Buddha

was to help get these mental activities, quiet and still enough so that we understand how the mind can be free. How the mind can go through the world, without being for or against all the time. Go through the world without always associating what's happening to me myself in mind, to go through the world and not need to be heavy To be attached to pleasant or reactive and to unpleasant. But to let the world Let the experience be what it is, and let the mind becomes still. So it does a to two different things, to have some sense of this or tune in tune into this is to be able to go through the world and have a kind of level of inner peace or stability or freedom. That's kind of like the analogy that's used. It's like a lotus that's flowered out of the mud Muddy Waters. Apparently these lotus blossoms when they flower, they, the water in the mud just falls right off, glides right off. So they look really pure. So the mind becomes like a lotus flower that opens that's unstained by the much of the world by what's going on in the world. It's a beautiful feeling to be this way. Beautiful way of being, and certainly a lot less stressful for the mind to be present and open. Like this beautiful metaphor that mind opens like a blossom. But it's not reacting. It's not caught up in not wanting and not wanting incessantly. The mind back then gets lots of space, lots of energy, lots of creativity, lots more is available. And so it's beautiful to go through the world this way. The other thing that happens is that especially meditation, as the mind gets Still and still there and still there, because it's not reacting to anything anymore. At some point, it comes to a kind of a complete stop. And when it comes to a complete stop, something profound drops away, just like it's gives away. It's like something just drops It's kind of, I don't know if this is a good analogy, but I've been in the museum for kids, they had these big bowls, you put a coin or a marble in and there's a hole in the bottom of the bowl, but the marble kind of rolls right over the hole until it gets less and less momentum and the marble and it slows down slows down. And eventually it's so slow, that when it goes over the whole, it pulls in. So some the mind gets so quiet, that there's a beautiful hole or a beautiful opening that's be dropped through or open through because we're so still that can only happen when we're so still. How does this relate to daily life? One of the interesting areas where it relates that I find interesting is still to this day is All kinds of things happen in daily life. Where I think, I don't know if I think or i guess i think i think i believe that I'm that I'm supposed to react I'm supposed to get alarmed or excited or, or want something to happen or, or be be, you know, worked up about it have to show people and properly afraid or worried or all kinds of things and then I look at my minds who really go You have to do that you have to really gets that get reactive here. Isn't it okay to stay with a mind free and independent just here. And then one of the arguments is Oh, then you're unfeeling. You know, but I don't feel unfeeling. I feel actually more feeling this way I feel more and then well, then you're not taking Being responsible?

Well, I'm quite capable of being responsible when the mind is calm and steady and peaceful. It's just that it doesn't look like I'm, you know, some people want you to be alarmed. And then they feel like you're on board with them. But if you're just like, you know, I'm here and that will take care of it. But, you know, some people that's not good enough for some people, and sometimes not good enough for ourselves. So one of the interesting areas of this practice is to have some degree of combine or still mind to discover some degree of this nonreactive mind and then see, from that perspective, when we start losing it when we start getting more reactive or less calm, and then have the debate with yourself. habitable discussion, just really worth it. Is this really the time to get reactive? Is this a time to get all worked up? Is this the You're better off by kind of getting all excited and agitated, or you're better off staying calm. And what I've learned over the years that supports me in all this is that I'm actually have more intelligence, more creativity, more compassion. When I don't get excited by what's happening. It's actually my involvement with things from the inside feels so much richer and so much nicer. I don't have I don't have to be angry. I don't have to be afraid. I don't have to be agitated or how to be stressed. I don't have to tighten up. I can just try. What I learned more and more is to trust that almost like it's almost like, I trust That the response to the world will come from my heart when the mind is quiet and then that you know when the heart and a heart responds, and that's pretty good place to act from. So

it'll learn the place where the mind can be still or the mind can be independent, not excited, not agitated not to kind of spinning around a quiet mind. And then learn to tune into the heart and the hearts wisdom, the heart connection, and then it becomes a whole different world to live in a world where it's a lot more peaceful, a lot more loving, and a lot richer and you know, more there's just much more there and much more possibilities of human connectivity human caring and love And it's my sense that this world of ours needs a lot more human love. People who care for each other and have love and can offer something really deep and wonderful to each other. That's different than offering anger or hate or greed or lust.

So you are not an innocent participant in this world. How you perceive, you think how you react as a big as a big impact and how you shape the experience you're in. And when we do mindfulness practice, begin Paying attention to our role that we have and shaping what our experiences shape it well. So we have five minutes. And if you have any questions, comments, reservations debates about this you'd like to do. clarification you're welcome to ask. Right in the back row.

I'm wondering if

at this calmness is something that I that anyone's capable of, but that I'm capable of doing when someone's yelling at me, I've had that experience recently with a grown relative. Just going off and I went into pure fight and flight mode. And I've been thinking about it ever since it happened. Like how can I be

Do I need to be present at all?

Or can I be present in this common disengaged way? Or is that just too extreme situation?

Well, I think it's possible. I've had people yell at me and they've been very calm and peaceful and, and just, it was kind of many times fascinating to sit there and you know wow you know, wow. I mean, more one of the longest time to have someone yelled at me for an hour, but there was I was, I was teaching a retreat in person was a participant. And, and, and I had missed our interview, we had a meeting and not much happens when retreats. So you know, we could reschedule or something but you know, probably this had to do with, you know, payment person had similar experiences too many times in life so touch this sore nerve. So I said we can meet so we met and, and I sat this way, that's what I'm thinking about. And then this person started to give me the only anger. It was pretty impressive. And, and I thought but you know, it was a monologue. So, after a while I got more I got more and more it was easier when I was a monologue. Right? And when you're when it goes on for a while, I thought wow, this is good time to think Wow. This is interesting. Wow. I wonder how long this person is going to go How long can I wonder what the record is for someone? So I got a lot of experience of just being present and just being you know, where and it was clear, I wasn't being asked to say anything. So I had to come up with an answer or response and it was like it was so great to be the recipient of it. And so then the dinner bell rang so they There's a saying in Buddhism Saved by the Bell. So I said excuse myself, went to dinner. And then the next day that person came to me and said, Gil, thank you. That was really helpful because everyone else just runs away from me. So that was actually supportive for the person face, she had a chance to see something about herself that she didn't usually do. So no, it can be hard in life. And so one thing to say about this is that you want to develop your practice your strength of your mindfulness, just strengthen your concentration, yourself, understanding all the different aspects of practice that we develop. You want to develop it day after day after day, before there's a crisis. So you're ready for it when it comes. But if you just learned the principles of mindfulness, and would never practice, and then like suddenly in the middle of, you know, a dramatic thing, you're not going to have you have anything

to call upon him call from so. So It is difficult the situation especially if you feel if we feel frightened, so to really develop the capacity to and then it also helps if we have experiences that are my minor first. As we start having, we kind of like we started building start building confidence in how Oh, I can do this, you know, and then it's medium difficulty. Oh, I can do this too. And then finally, when there's really difficult ones, then we have enough experience with a territory that we trust. Not getting pulled into it. Then we have some street smarts we have some here we know a little bit how to respond. That makes some sense.

Yes, thank you.

So

so may Yes, baby. Thank you. It's gonna be short because it's now it's now nine o'clock.

I don't know if this is a short one, but maybe I can come talk to you afterwards.

So you're talking about, you know, remaining calm and being present even amidst reactivity of someone else but what if you're dealing with someone who is calm but unengaged so you think

you tickle them

also speaking to the difference between being calm but engaged in President versus appearing calm but shut down

yeah, yeah it happens for sure. it you know, I don't know you have to care.

Well, if you're trying to talk to someone, and they won't reciprocate

well depends on what Appropriate mean that different people have different capacities for conversations for honesty for real, real dialogue. But in an ideal world, you would tell the person you know that, you know, I don't feel connected here, human being, I feel like you're being unresponsive. I feel unheard. You know, I met and can we talk about a little bit or you know what's happening with you? Or can I really like you to understand how this is difficult for me. So you kind of make I statements rather than you and if they're willing to engage and talk to you, then great. And if they're not, you know, maybe you're hitting your head against you know, a wall you know, it's maybe it's not, not much it's going to happen if it's someone that you have a committed relationship to or close and you know, there's kind of shared agreements, current social contract, how you supposed to be together. Sometimes we give people ultimatums. They know we have To discuss doesn't work anymore and something has to stop here thank you so the thing about being calm let me say one last thing you remember I said you know that saw nothing was work don't work at being calm it's a drag it's that's that's like work. You know, it's, you know, don't that's the thing people hold on to being commerce try to be calm. Just be present. Just be mindful of what's going on see clearly what's going on. And it's in that mindfulness, you discover the freedom independence. And if the byproduct is you're calm and still there, great, but don't get too excited about being calm.

Great. Thank you.