

2018-09-24 Progressive States of Mindfulness

Mon, 8/31 2:33PM • 44:24

SUMMARY KEYWORDS

mindfulness, mind, people, carousel, concentration, thoughts, quiet, deep, nice, feel, stay, happening, settled, feeling, present, state, deepening, shift, point, person

SPEAKERS

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Good evening, nice to be here with you. I'd like to talk about mindfulness. But I'd like to talk about how mindfulness changes in the course of practice, and in particular, how the nature of the mindfulness that we're cultivating and developing here, changes as we get more concentrated. Classically, mindfulness and concentration are partners in the development of meditation practice. And I like to think of them as you know, two horses pulling a chariot or something. And if one of them pulls more than the other, the chariot goes in a particular direction. But if they both pull equally, then you know, they go straight down the road. And so to develop mindfulness concentration together means that as the practice develops, there are changing levels of concentration, which inform or influence the quality or the nature of mindfulness practice itself. So, I think that since mindfulness is so popular now, in many places in our society, some of the simple definitions, definitions of what mindfulness is, suggests something that's kind of maybe why so useful, but kind of a unitary thing. This is what it is as if it's just One thing. So for example, this idea that it's non judgmental awareness or nonreactive awareness. And some people find it phenomenally helpful to engage in simple, non reactive awareness. And it helps them see their life better, helps them to be calmer and settled and brings a lot of benefits. But for the deeper benefits of the practice, then the idea is to cultivate this practice so that the mindfulness is is comes together with a deep focus of mind deep subtleness and stability of mind. That involves a variety of changes of consciousness is not just something you know, that be applied in everyday life, that you know, the ordinary mind that we can be mindful with. That's phenomenally good and useful. But the classic unfolding of meditation was deepens. involves a variety of state shift states, you know, altered states of consciousness, if you will, within which the mindfulness operates. And some people maybe find a little bit strange to talk about altered states of consciousness. But from a from a practitioners point of view, all states of consciousness are altered. And, and the one we live in normally is from some perspectives are the most altered. You know, and the most kind of unusual and, and some people feel that as we go into these altered just the shifts and states of consciousness that involves meditation practice, the feeling people have is that we move more and more towards a natural state of mind. And I'm reluctant to kind of use that kind of language but that's kind of the feeling or this is this is feels natural. This feels like I'm coming home. This feels right. And then coming out of that the Oh, this is crazy. You know, to be in this mind the one of the classic images in Buddhism for ordinary life is the idea of samsara, which is sometimes depicted the of endless wandering is a kind of wandering in a circle, on and on and on. And I liken it a little bit to merry go round, you know, a carousel going round and around. And, you know, it's our minds are a little bit that way.

So it's kind of the analogy is that there's a big industrial cinderblock dirty stank building, inside of which there is a beautifully painted psychedelic of a kid of you wonderful, carousel all these animals you can ride and these are fascinating animals, You know, all kinds of wonderful kinds and you know, and if you get bored with one there's others you can just move over and you go round and round and you go from

one to another round and around sometimes you get on an animal with someone else and you go around and around and then you kind of get tired of that person so you go to another animal round and round and round. And it's endlessly entertaining. I mean, there's there's so many different you know, things to do and see and, and, and it just doesn't occur to you that there's anything more to life than going around and around and around. And, and so the mind goes around and round from one horse to another from one thing to another, and some of them are beautiful and wonderful and some of the horses are workhorses and they're fighting the great battles, but that's exciting too. And, but then electricity goes out or the you know, or diminish or something and the carousel slows down. slows down. And you see, well look at this place I'm at, I didn't realize how thick it is in here and this and that. So you know, interesting here and, and, and these you know, then it slows down more and you see the walls are not solid. There are doors periodically. Oh boy, no idea where that goes. And then it slows down more and eventually stops and you can look out one of those doors. Wow, it's beautiful out there. There's parks and trees and waters and oceans and mountains and fresh air. And it's like a big big world out there. And, and you say, well, that's okay, but it's probably not real. But let's get this carousel going again, round and round. So, you know, from a meditation point of view, we'll learn that we spend endless amount of time preoccupied with our thoughts and it's quite humbling to sit down and meditate and to realize how much we're spinning and spinning in our thoughts concerns. Some of our thinking is wondering And appropriate and nice to engage in, I like to think myself. But it's nice to get off the carousel, sometimes it's nice to be able to see the rest of what's going on here and maybe more the natural world of the mind, left to itself. And so some certainly mindfulness is a kind of non reactive awareness, knowing recognition, but the nature of that recognition that knowing that's the ability to observe our experience changes as we go along. So, most classically, in Buddhism, they won't talk about cultivating mindfulness and concentration, without first cultivating ethical integrity. So that's kind of like for Buddhists, that's kind of like the foundation for it. So that tells you something about that. They have some idea that certain a state of mind certain state of being are useful for cultivating a high quality attention. to really develop the mind to become a fine instrument of attention. And then also they say classically to practice concentration practice. And anybody who does any kind of concentration practice, including just straight mindfulness practice, will relatively quickly learn that it's not easy. And that the mind spins out a lot. And, and that in order to get focused and steady, the spinning mind has to quiet the carousel has to quiet and they say there are five primary things that are the most enticing the best animals in the carousel. And one is, desires for sensual pleasure. And now there is a version towards all kinds of things whatever doesn't matter. sloth and torpor, restlessness and regrets and doubt, just for the Buddhist classic texts. So these are supposed to be represent the most attractive. But you know, you probably have your own top five of your intercept be those five. But the idea is that what pulls the mind when we get caught in the world of thought. And from a point of view of a meditative mind, those are all static.

That's all kinda like lots of sediment in the water. So you can't look through the water and no clarity there. And so to settle the sediment, or to quiet the static in the mind, so we can start seeing more carefully, is really the function of the beginning function of concentration practice. As the mind gets focused in the static quiets down, then it becomes easier and easier to stay present. And at some point, it's so the forces of distraction are weaker than her ability to stay present. But it still requires work to stay pressed. And but we can settle into the work and start feeling a gathering in or unification or opening of a settled quiet mind a focused mind and it's quite lovely to feel that the mind is not being hijacked. The by these hindrances are these distractions or it's not being, you know, the pirates are not on board and taking everybody you know away when you're finally able to stay stable and here, it's remarkable to really feel that strong is a remarkable shift. And some people find it very satisfying. And at that point, but you still have to make a work to keep working, it can come back. For example, if you're focusing on the breathing, you've come back to the breathing whenever you wander off, and you stay

there. The classic texts talk about that as being a little bit like he was a little different analogy but come to the same thing. As a wedding flower, with water, moistening it and then kneading the dough, getting the all the water completely mixed with the flower until you have this solid lump of dough that you're working, massaging, needing. And so it's that idea you're doing work. But you're you're kind of working and take getting the water and water is used symbolically in Buddhism to represent a really nice feelings inside that flow and open and kind of a whole body kind of gets kind of flowing feeling and you're kind of like massaging by coming back to the breath, being with the breath coming back. At a recent retreat I was doing one person likened this to being that this person somewhere in New England in the winter when it was in the snow, cross country skiing in the in the woods. Everything is really still and quiet and peaceful. And the person is just kind of sliding, you know We have to do work, you have to foot one foot, the other no moving, you're still doing work going and going. But there's feeling of peace settles and that's kind of wide. At this point, what happens to mindfulness is that mindfulness starts seeing our experience with greater clarity. And it's not just seeing just whatever happens to have showed up, it's been able to distinguish very clearly between what goes on in in our minds and what goes on outside our minds. And I kind of imagined that back when the Buddha was coming up with these ideas or discovering it 2600 years ago, during the Iron Age in India, so it's a long time ago. That it was kind of, you know, it was before Freud and Jung and psychotherapy in California in psycho, psychologize culture where the internal life was fun. No, kind of like, that's what all there is. But it back then I think was probably a big surprise. People learned that they had an inner life. And to be able to start seeing it with great clarity was some people revolutionary. And so what happens is the mind gets quiet and still the ways in which our thoughts and our perceptions of the world are mixed up with each other, begin to separate out, and we see what 40 perception is. We and we see what the mind side of that is. So you hear a sound, and you hear the sound and then you see the mind, make a response. That was a loud sound. I wonder if anybody is in trouble. Maybe I should call the police. But my phone doesn't work. So I wonder who I could ask but I don't like to ask people. And so as you start watching the mind, you see how the mind tends to look at, respond, react and do and that gives us Person A lot of power, the power to not agree to whatever the mind comes up with. And maybe every thought that you have and every judgment you have and decision you make is brilliant.

But there are some people who find that some of the things that come up in their mind, it's better not acted on. And so to be able to really see what goes on in the mind, so you can say, Oh, no, thank you. I don't need to do that is phenomenal. It's a huge step up stay out of trouble, and to learn to see the mind clearly. And so, this separation between what we perceive and how we respond to it is said to be a sea change for metta meditation. And involves a very nice state of mind. Mighty shifted, its concentration settled in. There's Not very many strong pull to be distracted. And so we're settling in. As this concentration builds up, then the mind gets kind of starts having insights, understandings that kind of made people find very compelling and very exciting. They start seeing connections between things. They start seeing that, you know that if they hear a certain kind of sound, that they keep thinking about what happened to them in high school when they heard a similar sound or loud, large sound and obviously see a connection between things. So this is why one thing x there for why there's a certain perception that produces certain thoughts, certain thoughts happen, and things shift in my body. People start seeing that things are much more fluid than they used to think they were. And people get very, very excited about how everything seems to be changing so much or People should really start seeing that a lot of what goes on because of this, making this separation between perceptions and the mind and seeing the mind more clearly. start seeing not not the whole, everything's not occurring and the whole soup, the mix, lump of our personhood, but all these individual events are happening in the mind. And in perception, everything. And it becomes very clear that some of that at least, there's no self involved. It's kind of impersonal. And for some people who take everything personal live, it's taken, you know, in a very personalized world, everything is taken personally, everything's about me somehow.

And that begins to break up it becomes very exciting for some people. Wow. All this stuff is happening and there's no self here. This is so freeing. People if you tell someone on the street here in Redwood City, walk up to them and say, you know, most of what you variance is no self involved. You know, they kind of think you're crazy. But again, when this state shift happens, and this huge, tremendous clarity arises about the details of what's happening, this is one of the things people start seeing, wow, wow, these things are happening, but I don't have to take it. So personally, it's not i'm not such a bad person. After all, it's just a thought of badness that arises. And, you know, thoughts are cheap. You know, they come and go and, and, and they're just a thought that I'm bad. I'm bad. It's just a thought, Wow, that's a sea change again, because I you know, every thought was believed before and every thought kind of told the truth. Now, there's just, you know, thoughts that go by. So a person he genuinely gets kind of excited and feels very good. Some people because it feels so good. In so intimate and so enjoyable, this process of deepening and getting concentrated, they're ready to kind of get excited and tell their friends you should try this. Some people get very creative in this state. And, and so they can have wonderful thoughts and just sometimes they get distracted by the wonderfulness of their thoughts, their creativity. And then some people the reason they meditate like this is so they can be creative, they can have much greater, you know, all kinds of things. Whatever creative endeavors people are involved in, sometimes they find this really supports it.

But if a person continues on they're on the path of developing the mindfulness in the concentration, then the work part of this is no longer needed. Meaning you have to do the work part is kneading the dough and you have to keep coming back and saying keep coming back and staying. It's relatively easy, but you have to make the effort to do it. There is stay focused and present on the breath. Whatever you're doing, but at some point, you're so focused, and so settled, and unfortunately, district distractions have really abated, that it's easier to stay present than it is to get distracted. And then at that point, the person no longer has to make any effort to apply their attention to be focused. They just are and, and when that happens, then we can heal easy to stay with the object of attention. And, like for example, if you're using the breathing, what I'm about to say, fits a little bit better as an analogy. You're able to get really kind of centered on experience really present so that it feels like you're really writing a point kind of, you're really like you're petting the cat. And, and you really feel like every like is no effort at all, but you're making Contact with a cat the whole length of the time. And you feel that contact No. And then the cat begins to purr. And so you're really able to stay focused on and there's something about very focused continuous attention, where there's no work to stay present, we just are present. Maybe it releases serotonin in the system. I don't know exactly why it does this, but it tends to produce a lot of joy. I mean, sometimes it's a lot sometimes it's just you know, some, but there has to be a sense the whole sense of our body changes it gets lighter, a more open more fluid, a sense of well being and joy wells up. And, and then the focal point of attention is very kind of precise. And in that precision of the focal point, it's a lot easier to see that whatever we pay attention to whatever is going on. is actually happening very quickly, repeatedly. So before that, something like let's say we're what would be an example. You say you're focusing on the breathing, the whole in breath just feels like one thing, feeling the breath. But with this very sharp focus, the experience of breathing in is seen as, as a kaleidoscope of a few different sensations that are coming and going. that are, you know, that isn't just one continuous sensation. It's made up of a whole series of sensations. And whatever you wherever you look, you see a series of sensations. thoughts come and they're not continuous thoughts come and then they go away. And, and after a while, everything starts seeing that what's happening is things are coming, and they're going it becomes effortless to stay present. And then we just see that the process have changed. Now this is interesting how this works. as best I understand it, the mind that we have, is capable of different levels of activity, different energetic levels of activity. And as we meditate, you know, we get calmer and the coarser activities quiet down first. So, if you're, you know, wildly thinking about what happened at work today, and you might be spinning in meditation for the first 20 minutes of

meditation. But after a while, the work concerns quiet and all the energy and attention the body dissipate. And in that kind, of course, kind of loud voice to think about work begins to quiet down. But then there might be more subtle levels of thinking. But as we get more calm, the subtler thoughts die away, and then other things quieter and quieter. So as we do these deeper state shifts, and, and one of the shifts is what happens when we no longer have to work or make an effort to be present, we just are. At some point, the it's so easy to be there was just there. But the mind is so quiet, that we're no longer perceiving the details of experience. So I'll give you an example.

So I'm holding this bell here. We have a nice bell. And so I could look at this bell and study this bell. And think of, yeah, there was a wonderful man named Ken, who bought this bell at a Zen monastery. And he bought it from a Japanese Zen monastery in California where I went live for three years. And so this belly of like the spirit associated with my time there which was so nice and so wonderful was in the wilderness It was so nice to be in the wilderness and, and you know, and my mind is beginning to go on and on. And you know your guys are getting bored is I start to have this whole story about the bell and who gave it to me and associations I have with it. And as I get more into that world, I'm not really connected to the bell. I'm getting kind of distant from the bell in the stories and my thoughts I don't nobody seeing the bell. I'm seeing my story and everything. That's where the world is. But as that mind quiets down, then I start seeing the belmore I see Wow, it's a nice Bell Look, it's pretty looks pretty really perfectly around and your nice color and it feels nice in the hand and I kind of start seeing the bell and all the specialties in there. Wow. That's nice. Yes, little bumps on it. Here. Those are very nice and inside is completely smooth and, and I can really feel the smoothness, the texture, the warmth, the coolness. And so I'm really taking in the sensual details of it. That's a different activity level of the mind. The mind is very busy, energetic, thinking about all the excited sociation I have with Zen monastery. But I'm just dropped that kind of thinking mind. I'm much more intimate and connected to the bell. And I feel it. And some people find it so satisfying, to be intimately connected to the present moment. And seeing this feeling and experiencing the particularity of the experience. As the mind gets quieter and more focused and quieter also means there's no longer distracted by things just right here. It no longer picks up the details, because that's a particular functioning of the mind to feel smoothness and hardness and rain. loudness and all these things. And the mind now is very still in very quiet, very open, very clear. But still enough, it doesn't pick up the details. What it takes up is that all the sensations that I pass my hand over the bell and rub the bell, those sensations are sensations that are coming and going and feeling them. But I just feel that that that them on the process level of the appearing and disappearing. And the fact that I hope I just hold my hand still, there's a lot of sensations in the contact, but I just didn't feel the dance or the sensations coming and going. And that's what stands out in the highlight. Because this is a much more quieter level for the mind to just see that. And why, you know, and so some people hearing this might think, Oh my god, you know, we're now going into some ups Deuce kind of strange world of just things rising and power. And it's boring and why are we talking about this? One of the reasons we're talking about this why this is, you know, part of the path of meditation, that this is classically this this is a path to becoming liberated the deep form of liberation. The Buddha was a liberated person, to become liberated, to really set the mind free, in a very profound, deep way. We have to be able to be present or to see with the eyes of a Buddha, with the same way the Buddha sees the world, if we so same See, see, in the same way that someone who's awakened and liberated sees the world. And that requires a mind. That's very clear, very, very economists. very compassionate, very still. And can see anything at all be present for anything gets completely unruffled by it has no tendency to make stories on top of things.

It doesn't lean towards anything doesn't lean away from anything is receptive and open, but is not influenced by what comes. And that's a phenomenal state of mind to be in. And it's a state of mind that allows for very deep letting go to happen. So, an awakened person sees that way. We have to kind of

support the mind to get that way in order to become awakened. And so this stilling of the mind, and seeing at this level, allows the mind to open up to the deeper and deeper places of stability and equanimity. So at some point, then And then it's hard to believe if you're not having done this, but this experience of everything arising and passing. Some people describe it like, it's like just looking at snow. Or you know that you know, you have sunbeams coming through the, you know, in the house and you see all the dust in your house, you can't believe how much dust there is you're breathing all the time. It's you said like, it's kind of like what you're all you're seeing in this deep state shift that comes up is like everything is like, like stardust. There's sparkling and flowing, right in ways that people see this. One person described it as a sand, everything in their bodies felt like sand just coming through. So we're talking about a state shift state, an altered state of consciousness, a whole different way of perceiving. And, and one of the ways it shifts here is earlier I talked about you know, doing the work to stay present. For the breathing, then at some point the work is no longer needed. It's very easy to stay present and very focused. At some point, the idea of being focused on something, they did this scent that kind of like vision, it takes more work for an active mind, to have central vision to look at something, it's less work to have peripheral vision. And so as the concentration deepens, the peripheral vision of observation of mindfulness kind of quiets down. And we're aware of all the peripheral, you know, it's all everything feels like peripheral. Now, that doesn't sound nice. The image the Buddha has for this is being underwater, and they're very, very still refreshing pool of water. Maybe you're swimming underwater or floating underwater. And there are these multicolored different colored lotus flowers underwater with you just floating. And this lake that you're in, there's no focal point for attention. There's no center of the lake. But it's beautiful what happens around the earlier stage when you still have a focal point you're able to stay but your stay very, you know, it's easy to stay. The Buddha liken this to a lake that has an under water spring where water is flowing up from particular spot in the bottom of the lake. So it's this focal point center. And from out of the space of all this flowing water like maybe like underwater found a fresh, cool refreshing water that flows up like a big v i guess. And so there's all these wonderful feelings of joy and rapture the might arise at flow up and out of this. You This happiness focal point. But in deeper state of concentration, the activity of the mind having a focal point quiets down. And it's just this sublime feeling of contentment, of tranquility and peace, of joy, happiness that is there. And that allows the mind to see without this activity of the details of events, but just the arising and passing, everything is passing, everything is arising and passing is quite an experience.

As people get used to it, it takes a while to get used to it and the concentration deepens, then at some point, what happens is that that kind of stops, kind of, and what can replaces it is with a profound state of equanimity that feels sublime, a state of deep peace well being Where no matter what happens you feel you're not going to be upset and ruffled you're kind of feel like you're completely arrived home. You feel like this is the most natural place to be the healthiest place to be in this state of deep deep equanimity but all things and sometimes there's very little perception happening here. So it's like the very cozy the Buddha's analogy for this one is coming out of this, you know, the pools of water and you are completely clean and feel your body feels refreshed. And you cover yourself with a very clean, maybe new clean, white cloth, soft cloth and you're completely covered and cozy and nice. And when I was a kind of liken it to when I was a kid, I would put sometimes the bed sheets or That kitchen table, and there would be wonderful light that would come in through the kitchen window. And I'd be in this very soft, muted, clear light under the table was so safe and cozy. It's white sheets. And it just felt so nice. So nice in the States. And what this does, is that having a sense of profound sense of well being, the mind finally gets the message. At some point gets the message. It can just relax. It doesn't have to be defended. It doesn't have to be ambitious. It doesn't have to want anything. It doesn't have to fight the great fights. It doesn't have to prove itself to anyone does that say they're sorry, it'd be apologetic, the mic and just kind of have a deep, deep abiding sense of trust that it's okay.

Just to be Just to be at this deep state, and because there's so little kind of distractions activity going on, then at some point the mind just steps through the door and that dank industrial building out into the natural world. Or for some people, it feels more like there is no doors, it's just this, you know, cinderblock building with with all these, you know, tank you know, walls and the carousel behind you which they shut it down so it's not so interesting anymore. And you're standing there and just walls and then you suddenly find yourself like Harry Potter. You stepped through the wall and it's just kind of like and then On the other side, it's pretty cool. You can walk through walls or something like that. So what I was trying to say is that how we know our experience, shifts and changes in the course of deepening, deepening concentration practice. So what's appropriate way of knowing, being mindful at one stage changes and other states of concentration. And so there's a wonderful shift and change of what it is we're mindful of how we're mindful what we're paying attention to. And I offer this to you for a number of reasons. One is that if you are meditating, and some of these shifts are happening to you, you'll recognize Oh, yeah, now it's a shift and it's different than this is you know, this seems like little bit like what maybe Gil said the other is Little bit to offer you an inspiration and incentive that there are things to experience art that can be experienced that are worthwhile to experience that's off the carousel. Because the carousel that most people are spinning on in their thoughts can be very compelling. can have a lot of authority can think this is the only game in town. There might be other games, but this is the most important one. And I've done enough mindfulness now. Mindfulness has been really helpful. It's really good. I'm so glad to got mindfulness, because now when I'm on the horse on the carousel, I'm really on it. I'm mindful, I really are such they're so beautiful. And I really kind of can be present for the colors and the ride and I've been you know Also distracted and cut up my inner world. But now I'm this is like a game changer to really be present fully on the carousel going around around your house. So there's more than just kind of for the Buddha at least there was much more to mindfulness than just kind of having a better carousel ride. So there is more so partly that was the idea was to point to that if you're a little bit too content with your carousel and then if you always can get back on later, but it'll be different than so I hope that made some sense. If it didn't make sense to you. You're welcome to leave everything that you heard here at IMC will keep it here safe and but if maybe was somewhat interesting and, and a little different perspective on this mindfulness practice than is usually given. We have about five minutes before the end if for maybe one or two questions, concerns, protests. Yes, that you can take the mic.

Hi, Gil. I'm just curious about your thoughts around Transcendental Meditation as a technique to deepen concentration.

I did that was my first meditation practice that I did. Try and set on that Transcendental Meditation is meditation that involves using a mantra. And I have I didn't do it for very long because I was initiated into it in college in the springtime, I did it for a few months. And I love the feeling of calm and subtleness and kind of sense of unity in my body that I felt from it was very nice. But then summer vacation happened. And I kind of stopped and never picked it up again. And you know, so I'm not really qualified to say much more than that. What I do know is that Buddhists and I'm supposed to be Buddhist. Some Buddhists will view mantra meditation to be only a concentration practice without the mindfulness piece. And so the experience you if it's, if it's only one horse, not both horses, then the experience goes in its own direction. It's valuable to go to go in its own path. And, but, but then I've talked to some people don't tm, transcendental meditation and And they seem to say that no, it's a lot of mindfulness as part of that as well. So I'm not really qualified to answer your question.

The only reason I asked is because you talked about the deepening of concentration. And indeed, when that starts happening, it's very pleasant. And there comes a moment you the effort stops and just start going deeper and deeper, which is great. But I'm not able to summon that experience led up to

what I'm not able to enter into that experience. Whenever I wish. I kind of had this insight maybe there are other techniques to create higher levels of reliability to access that particular experience.

There may be there's a lot many many techniques for getting concentrated and, and different techniques work for different people. different techniques work for different people at different times. All all seems like all concentration techniques. work to give people headaches. Because there's tends to be a lot of striving with concentration and pushing and trying a lot. And I think tm is often set up in such a way that people don't tend to strive for a lot to set my impression. But you know, it's can be, and also the pure concentration practice, at least in Buddhist circles, sometimes, there's a lot of conceit and arrogance that can go along with people, I'm going to get concentrated, I'm going to be a great concentrator and all that. The advantage of doing concentration together with mindfulness, it tends to flush out the conceit the unhealthy attitudes we have around meditation practice, and also attend to it tends to help see and learn about how we get distracted how we get reactive, so that there's wisdom and understanding about how to get settled into very subtle place. If it's only during concentration, pretends not to be any self understanding. And mindfulness comes with a lot of self understanding. And that wisdom is really what makes it balanced and healthy to go deep.

Thank you. Okay, great.

So thank you. And, and, and part of the reason why mindfulness is so important is so that when you hear a talk like this, that you don't judge yourself, compare yourself get overly ambitious. There's all these ways they get tight and around this kind of ideas that I presented. And sometimes we don't get give talks like this, because of how easy it is for people to somehow end up striving or feeling bad about themselves, or all kinds of things. And part of the function of mindfulness is to really to understand our mind well enough in the tricks of the mind. So we don't succumb to any of the kind of negative mind talk They can come around these kinds of Dharma, you know, the explanations that you heard today. So, if what I said today was not interesting, just rely on your mindfulness, and maybe you'll clear out what I've said. So thank you very much.