

## Foundations of Mindfulness Part 12 - The Six Sense Spheres

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So continuing on the theme of the four foundations of mindfulness, one of the approaches I have for teaching about this very famous text about the Buddha lays out the practice of mindfulness is to I see it as a journey that in a variety of ways, in different ways. Through the text it describes a progression, deepening, and development of mindfulness so as not just a matter of being mindful of what is, but being mindful of what is done carefully and fully involves a change. Vols. A series of changes, subjective changes in the person who is doing the practice, and now its part of that. Those changes are changes in how we perceive, how we actually see what goes on. So how we perceive our present moment experience is not a static thing, like once you see it, you know that's it.

But actually, as the practice deepens, we see our experience in different ways. And some Buddhists would probably say, in deeper and deeper ways, or more penetrating ones. So to describe this journey, a kind of metaphor for it, I want to tell you about a journey I took some years ago. I spent a couple of weeks travelling in Spain, walking in Spain on a famous walkway called the El Camino, the pilgrimage route, and hiked over the Pyrenees and down into the plains of Spain, and a good part of it is in the countryside. And it was beautiful countryside. Coming down through the Pyrenees is very peaceful, a lot of trees, and not much buildings and things, and kind of nature.

And then you come down to the plains, and there's a lot of farm communities, but there's a lot of space, and forests, and hills, and there can be, you know, I wouldn't go a while not seeing any one. And then every maybe couple years you come across a teeny village, if you are lucky. It had a karakoffshop, and then, you know, you walk back into the fields and further over the hills or wherever you went. But then at some point we came to a small city called Pomolona,

and this pilgrimage route goes right through the city. And so as we started, at some point we were in the countryside, and at some point became clear, there's a little bit more buildings, a little bit more, you know, a little more buildings, and a little more signs, and little more or something. And if we went further, there was more buildings, and more signs, and more traffic, and more roads.

And after a while, we weren't walking on dirt paths any more. We were walking on the sidewalk. And the clear it clear that the pilgrimage out went on this sidewalk. There's signs that show where he was supposed to go. And then you getting deeper and deeper into the city, and first where you know lots of apartment buildings and residential areas and stores, and you had to kind of look carefully for the signs, because you're zigzagging around corners and a city. You know it's a city escape.

And you get closer and deeper and deeper into the city. It gets more citified, more busy, lots of people, you know, the countryside. You see some. When you say hello in the city, you see all these people, and you know you go. You try to say a lot to all of them. They think you were strange, and you see, you know, you know, just a lot of people, and a lot of cars, and a lot of traffic, and a lot of activity, and a lot to track and be careful for.

It's like where were going, where were such. Whereas the trail is there, little signs have round medallions on the sidewalk and or in the walls. You have to look for the medallions and see where the trail isn't. Where are they? And people are buzzing around and on, and then you have to deal with the traffic lights and honking cars. And you know, just, you know, you know, you probably know the whole you can imagine a whole sick city kind of environment and busy things. And then, no, we stayed bright, smack in the middle of town, and one these same hostels, or they have for pilgrims, and that was nice.

There were probably was mostly religious hostel, and it was probably there was one very big room that may be with bunk beds, and maybe it may be different floors, kind of like a terrace or something. But here was a very big room. I guess there was at least two hundred people sleeping in this room. How would you like that sleep. Have two other people in your room with you. And I used to live by the ocean, and you know, you'd have this night. You'd have waves. You know, you feel the waves coming crashing on the beach, and then another one comes. Well, there we had snoring, and it seemed like there was sinker night. Sinker nights snoring, because these waves would come and quiet, you know, and waves would come quiet.

It was great because it just felt I felt like a natural force, something of nature. And so now I feel very comfortable round snoring. Just it, just another manifestation of our natural world

showing itself. And so if you have trouble with snore, with some people snoring. You should go to El Camino and stay at the hostels. And so anyway. So the next morning we got up, and we you know, we were going straight through town. So we continued from the middle down town out, and that didn't take too long, and we could walk, and then got thinner and thinner, and less cars, more space, more little more greenery than some fields and buildings, and then fields and more, and then we got out, and it got more and more quiet and peaceful again in less cars, and then we were no longer on the road. We were on paths, finally, and in the woods, and and after a while I could see my relation to myself changed. I could hear myself. I could hear myself think and be aware of what was going on.

I wasn't like constantly trying to figure out where I was being and kind of be outwardly focused about what's happening and what's going on. And then I would go by store windows and, you know, that looks interesting, and or I would see, you know, Ice cream stores, and then spent half an hour debating if I should, I shouldn't have ice cream, and you know, all these wonderful external things to be concerned about that the city just provided lots of things. But then, and Oh, we were there also setting up for the bull run when we were there, so that added to it. You know, mind thinking about bull runs and, you know, they anyway, just a lot of why once. But once we got out into the countryside again, my mind got quieter and was less thinking about all these things. I could hear myself think. I could track what was going on for me. I was more acutely aware of my surroundings in a very different way. It was kind of very comfortable and nice and beautiful to be there, rather than mind being fragmented and jumping around and tracking so much and trying to figure out so much and think about things and whatever I was doing in the city. And so it was a journey from a quiet country escape with a quiet, settled walk and then getting busier and busier, and busier, and then the next day coming in, quiet and quieter.

So that's a little bit how meditation can go. It's a little bit how some of these aspects of this text describe the process of meditation. What we're talking about now is the very end of the text, which has five exercises called mindfulness of the Dharma. I like to think of it mindfulness of the truth. But it has to do with mindfulness of a lot has to do with mindfulness of mental processes that we have, mental activities, and those mental processes that we all have that, when overdone, can lead to bondage, being caught. And those mental processes that lead to liberation, to freedom, and the and so those three of them that lead to bondage. And if you notice those, look at what the subject is of those first three exercises. It's a journey from being in the active course city, you know, when the mind has lots of activity, and then to a quieter state, to a quieter state, simpler and more into the natural world and natural place

kind of.

So the first of those three, which we covered a few weeks ago, are the hindrances. And the hindrances are many of our major preoccupations that we have that require a fair amount of imagination generally, or thinking about things, and, you know, kind of thinking about things, concerned about things. So things like a sense of being preoccupied with sensual desire, or with sex, or with sensuality, or, you know, all kinds of sensual pleasure. Sometimes that can be pretty innocent and simple. I mentioned ice cream stories before, so some of you are now thinking about that, maybe. But you know, it's not uncommon for on retreat meditation retreats, for people who come to talk to teachers, about their experience, will talk about how they're spending an ordinary amount of time in sexual fantasies.

How do you break free of that? How do you stop doing that? And that's an example of sexual fantasy that people don't want to be involved in. is an example of something that's relatively coarse takes a lot of imagination. It takes a lot of you know, you know, ideas. And you know, it's a rather complicated thing to be doing, say. Second one is ill will. And ill will usually just doesn't happen for no reason at all. It usually comes with stories and ideas, and he did, she did, we all did, you know, how could they? And it involves a little complicated mind to be caught up in that. And people who get caught up in these hindrances, there's five of them, tend to spend a lot of time in their thoughts. And that's one of the reasons why it's we're trying to quiet that part of the mind in order to get into a deeper or quiet, deep insight.

And so the first exercise is to work through those, and to let go of them, so that we can get quieter. As the coarser preoccupations of the mind quiet down, then deeper and quieter, or more maybe deeper or simpler things in the Buddhist analysis, deeper and more powerful. But usually a lot simpler has to do with the self identity issues, very simple identifications with my body, my pain. The pain is me, you know, I'm this or that, my feelings, my views and opinions. That's who I am. And so there's a way of identifying or seeing these things as representing who I am that doesn't involve a complicated story. But it's a very simple kind of almost like a one to one identification with something, you know, the I had to surgery some years ago, and so I have a scar on my big toe, and I could imagine that if, you know, I always want to have socks on now, because, you know, it I don't want anybody to see I have this scar on my big toe, and they ask questions and probe into my life, and, you know, and so this the scar is, you know, I identify. It somehow says something about me. I identify as part of me, Ānanda, and how people see me, and so I can is not very complicated, just like I just keep socks on, you know? So identified with something, or make an equation, or use it represent me.

And so some of these things that we identify with are more complicated, of course, than other times. But some are relatively simple, and the simplest one, but often the most powerful one, and some people take it as being almost a deep spiritual state, is to identify the self with consciousness, and that's who I really am, and a consciousness that's relatively simple doesn't involve a lot of story. It's more like a felt sense of a presence of awareness as opposed to something that's been constructed or made up, or, you know, that is more complicated than that. And so this movement of identification is a quiet or simpler activity, but maybe more powerful than sometimes than these hindrances. When those quiet down, meditation gets calmer. Then it's like getting further out on the country side. And now we're into the place that's more natural, worthy, known in the natural setting, where it's simpler. And were in touch with natural elements of experience in a very simple way. And it can be much more pleasant and joyable to be present now, because it's not complicated. It's not, he said, he said, she said, it's not these stories and ideas, and not resentment. It's just a very simple moment experience of a sense data, sense experience.

And the reason I tell, I made the story. But Walking in Spain and this journey from more complicated hindrances to identification, or to just sense experience, is that, if we just talked about being mindful of sense experience in and of itself, when there's a sound, just no hearing, when there's sight, just no seeing, you know? Not what am I hearing? And what contrast was that was at fifty four shabby, you know? Or you know? You know? Or what's that sight? You know? It's what is seeing, and then we're analyzing it and thinking about it and wondering where I can buy that myself. Just seeing, just tasting, just smelling, just tactile sensations, just very simple, a simple experience, without analysis, without interpretation, without it before and after the immediacy of the sense data that goes on. If we talked, I talk directly about that. Some of you probably would get bored. You might already be bored. Somebody might get bored and think that it's, you know, it's just so dry or so foreign from our lived life that it's like is not relevant to what you know. Why should I do this? Be simple. But when you follow the path of deepening and quieting the mind and in the mindfulness gets stronger. Oh, it actually feels quite exquisite. It's so good. It's wonderful to have the mind under your own control. In a sense, when you have any hindrances or control, you're not in control. You know you're in bondage or caught up. You can't use your mind as an instrument of attention. And to be in the vice script of identification, which some people are, can be very painful, Oh, in many ways. And to have these things kind of quiet and soften and not bothering us any more is really nice. It's a relief. It's peaceful. It's calm. And so in that peacefulness and calm now, to just have the simplicity of hearing the wind, or seeing a sight, or feeling a sensation in the body, or seeing a thought arise and pass without doing anything complicated about it. It just

feels so exquisite. It feels so nice. It's like a bath. This is a relief. And it feels maybe as nice as going in. For those people who like to do it, going for a walk in a very natural setting, and it's very uncomplicated. With a human civilization, it things get simple, and are sometimes people find their minds get simple when all the human, civilized things are not going to stimulate them into the world of thoughts.

So then another angle to talk about this third exercise, having to do with a sense data sense experience, is a story that goes back to the time of the Buddha of a religious teacher in the time of the Buddha, who was called Bāhiya of the Bark cloth. It seems that he, as an ascetic, he pounded some kind of bark to make cloth out of it, and that's what he wore. But he was a renowned teacher in his area, and he had many students and he seemed to have been a fairly decent person, honest and self reflective. And, you know, he'd probably done a fair amount of practice, and he had come to the conclusion that he had experienced the full possibility of liberation. He had done his practice, he had his students, and but he wondered if this was true. And so he kind of asked a question the privacy of some spiritual night or something. He asked himself, Is it really true, you know, that I have attained full liberation? And back in ancient India, they had last devas. These gods floated around, and so the goddessdeva heard what the sky was thinking, and the deva came over and said, Nope, you are not fully liberated. You're not even on the path to liberation. And so the guy asks the teacher as well, Who is liberating? Who knows the path? And the deva said, The Buddha, and the Buddha is in Savati, in the Sarsarwats called Varnassi. And so the guy, he takes it seriously. He doesn't defend himself. He doesn't get angry. He doesn't feel like, You know, you know, what does this deva know? Im enlightened, you know. He doesn't have the conceit hes in some one else. So he goes. He goes takes. He's on the he's on. He lives on the coast now the coast of India to Varnas, is not it? You know, and the text says he travelled. It took him one day and night to travel there. So that's kind of a miracle. But I understand that. It's a kind of the folkloric way of saying he just was intent. He just went with not, you know. Nothing stopped him. He just went with not, and so he showed up. It's a savatifarinase where the Buddha was. And just as the Buddha was heating out for his morning alms round to get food for the day. And you did not, you know, good time to get teachings from the Buddha. But he was so determined. He was so serious. It was a serious, mature person, spiritually mature, wise person who thought, This is the most important thing. And I think some teachers really appreciate when people come with a real sense of seriousness and purpose. My engagement in this practice is the most important thing I have doing. And this I really have a question here. So he asked the Buddha, Can you teach me the practice that leads to my long term happiness and freedom? And the Buddha said, Bāhiya, this is not the right time for me. to teach you. And so Bāhiya says, Yes,

but could you please tell me? But its not the right time. And then a third time, Bāhiya said, Can you please tell me the path to practice? And now, when you ask a Buddha three times as the custom of India, is the Buddha supposed to answer? So the Buddha gives him a very brief, very pointed and powerful teaching, because he has to get breakfast. You know, sir, it's so you get this pretty thing that's almost like, you know, enigmatic almost, perhaps. But it's and this particular passage I can read you is one of the most common passages from the suttas read by practitioners. And because it seems For many present teachers, what's being pointed to here really represents a poor essential aspect of insight practice.

You should train yourself thus: In reference to what is seen, let there only be the seen. In reference to the heard, let there only be the heard. In reference to the sensed, let there only be the sensed in reference to the cognized, only the cognized.

That's the first part. This sometimes people only read this part, and so to explain that a little bit is in the seen. Let there only be the seen. So I see this glass here, and if I'm just seeing the glass, I just see a glass. The simplicity of the glass and I'm not thinking about what store it came from and how I can get that kind of glass for home. And this is a very nice glass. And I wonder who I talk to. It I see to buy it. And you know, I'm sure that they're willing to sell it to me, if and I'm going off on this tangent, right? And the stories, and then I realize I didn't ring my wallet and money. And what am I going to do? Can I maybe I do? I owe you, and I'm far away from the glass, you know. But to just see the glass, and not make any story, not have any desires for it or aversions to war, and just see the glass, for its glass.

When coming out of strong meditation, the mind is very quiet and very still, and it's not thinking a lot. And you look at a glass like this. It can look like crystal. It can look so beautiful and amazed and like shining, and then you know the clouds over the eyes. You know all the thinking that kind of clouds are. Perception has been reduced, and it's just like, That's beautiful, and just the glass. See in the glass or the glass. No complications, no interpretations, no for and against it. The same thing in the heard, in the heard. Let there just be the heard. Don't make it more complicated. If there is a sound of a car outside. It's just a room. Just let it be the room, the room. And then you ought to analyze the sound, or, you know, get upset because that clearly was not an electric car. And don't they know about the climate change? And, you know, the mind goes off, right? And then it's gotten complicated. Just a sound, nothing more, nothing less. The simplicity of just a sound. The sense means the other senses, and then the cognized is it's just a thought. An idea arises in the mind, and I just know the idea. So if I think about, you know, I don't know, I think about, I have thoughts about water because

I used held the glass with the water, and I just recognize water thoughts, and I just don't do anything with it. Just see it for what it is.

If some of you've heard me teach the difference between thinking and thinking, the mind thoughts, that's what it does. It pumps out thoughts. But the thinking is when we get involved in the thoughts, we do association, we react to it. We get involved with a thought, and then we get involved in a chain of thoughts that are connected, that I call thinking. To just allow the cognized to be cognized. Just to have a thought arise and leave it alone. You know it. You know what it is. Just leave it alone. So that's the first half of it. Buddha's instructions to bathe. Why is this so important? We know when this seems pretty uninteresting. There must be more sophisticated things to do in the world than just in the seen. Just see the seen. There are more sophisticated things in the world to do for sure, but that doesn't mean we should do them always. There's this. Sometimes simplicity is the way to the heart. Simplicity is the way to the deeper places inside of us. In particular, if what we want is to shake free or uproot from the mind and the heart as its attachments, as we go deeper and deeper into the heart, we see how much we're constantly interfering and wanting and getting and constructing and, you know, being for and against. And when we're sophisticated and involved with complicated, wonderful things like political philosophy, it's hard to see, you know, how much the mind is actually operating on opinions and ideas and preferences. And so to really start seeing how this works so that the unhealthy activities of the mind can begin to be uprooted, things have to be pretty simple. pretty simple. And so this is not just an experienced seeing and the seen for its own sake, but how it supports a deeper liberation, deeper freedom, and deeper understanding.

So then the Buddha goes on doing this, keeping it this simple. That is how you should train yourself, for when for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Bāhiya, there is no you. In connection with that, there is no us. So if I see the glass as just the glass, there's no independent of any ideas that this is my glass, or I want this glass. Or, you know, this my status as a Dharma teacher has a lot to do with how wonderful this glass is, and I want to hold it up so you recognize how great I am. That's a lot on me involved, right? So if you just allow the glass to be the glass, the glass is a glass without any reference to myself. It's just a glass, simple. So he says there's no you there in those things. For some people who are caught up constantly in selfing, all their thoughts are self referential in nature, it's a relief. It's a profound relief not to be always selfing about everything, identifying and concerned, seeing everything through the window, the lens of



me, myself, and mine.

So it's a training in mindfulness to learn, to your very simple, and experience the moment sense data as it comes in at the sense doors. And we learn a lot about our identification, a lot of the ways we can't do that, because we get involved in wanting and not wanting and selfing in relationship to it. As we see that, then we can begin to be mindful of it not to see it as a fault, but see it is something to be mindful of. And mindfulness helps quiet down more. We get less caught by it unless involved. We don't feed it so much then. So there is no you in connection to that. Those things sense heard, seen, when there is no you in connection with that. There is no you there in those things. When there is no you there, you are neither here nor in between the two.

So there's the glass. I'm not in the glass, not there's no thoughts about the glass and me, just it's the glass. If I'm not just letting the glass be the glass, there's no glass. There's no me in relation to the glass, no me in the glass. But in that very simple experience of the glass, there is no I here either. We can be self reflective and say, Of course it's I here looking at it. But in the moment of moment experience, there's no construct, no thought, no idea, no sense of I'm here and the glass is there. Most of the times human beings are cut up in subject and object thinking. It we don't have, I do not require, to be always thinking subject and object. I'm here and you're there. It's just, you know, it's a way of organizing our reality. But it's to have a relief from that. Stop doing that. To see that it's optional, to see it's a construct, allows us to kind of manoeuvre and in the world of self in a freer, easier way, and to put it down when it's not needed. So there is no use here, there, or in between. Now here comes the punch line, another powerful statement. In the end, just This is the end of suffering. A lot of suffering has to do with finding self, being attached to self, having ideas that come out of the self, and wanting something for the self and being. And to be able to just be in the simplicity of the sense experience, and not posit a self, or caught up in a self, or wanting a self or doing anything. Me, myself, and mine can and can really let the mind relax in a very profound way, so there is no suffering. No, this translation that I read from here uses the word stress rather than suffering. And because one of the primary sources of stress, of suffering, has to do with a constellation of ideas connected to me, myself, and mine, if you look at it.

So we have here, in this Bāhiya story, an emphasis on just being with the sense data, sense experience, in the radical simplicity. Now, in this Sutta Four Foundations of Mindfulness text, what it says, there is a we should notice. There is the eye sight object. There's me looking. There's the glass that looking at. And then between the two, there's a term which, if you tell you, the Pali, the ancient Indian word, can sound like a technical word, but it just means a

knot, a noddled up, like a tangle. So there's the glass, there's seeing it, and then there's the tangle. The way I get entangled with it in between, you know, is nothing in between, right? But it's a kind of I don't know metaphor kind of seems a way. So I'm seeing the glass here. There's looking at the glass, and then there's me thinking about, This is the glass I need to have at home. I'll have enduring happiness at home with this glass. And how can I get it? There must be some ethical way for a Dharma teacher to get this glass out of the Dharma centre and get it to my home. And how can I do it, and also maintain my status as some one supposed to be relaxed about these things, you know? And I am entangled now. That's the knot, okay? My attachment. And so what we are asked to do here is to notice the simplicity of seeing the object in seeing it. And when we start kind of seeing much more the simplicity of it like that, then it's easier to tease apart the tangle, the not how over relating to it what I want, what I don't want. That's in between. And then the text says that, as you know, you should know thus how you should recognize when these tangles arise. When there is no tangle, no entanglement, you should know, understand when you get entangled to really see it. And when the entanglement disappears, you should know that it's gone. Be able to recognize what it's like to have the perception be very simple without being caught up in what you're seeing or hearing or thinking, and then it says that we should also know how. We should also know what is the letting go that lets the tangle go away. So there's a letting go process that goes on. Not just simply watching, but once we recognize the tangle, there can be a letting go. It can be done consciously and remarkably. When your mindfulness is strong and it really sees what's going on, the mind lets go of itself. And that's a beautiful thing to not feel like you're always the agent, the subject, who has to do things. But you can really watch that. There's a natural process of the mind where things let go themselves. When they are seen clearly enough, it's very important step in this process of mindfulness, because if it's always about me letting go, it reinforces me as a subject. And to have the experience of no subject, just awareness, and then watching a process of things dissolve, that detachment dissolve, is very instructive. And then one should know that tangles and entanglements that have been abandoned will no longer arise again. And that's kind of like the promise of Buddhism. You don't have to go through this process over and over and over again. You could actually uproot or cut off some of these tangles so that you know they never come up again. And you got to know, you reckon, It's all this will never come up again. I don't know why I am thinking about it now, but I remember one year I was teaching a retreat up here in Jikoji, and a number of years in a row, and there's a woman who came back a second year, said Gil, That retreat last year was really great. I was changed. And have I changed? Or how have you changed? I am no longer cynical. After that retreat, no more cynicism, the cynicism does not arise. Isn't that

pretty cool? So anyway, that's the kind of direction we're going. Is that actually recognize these things don't come up again?

So the So from So one of the reasons to let go of the complicated world of preoccupation with sex and resentments and so forth is so that we can really deal with the deeper issues of identification. Sometimes things like sexual motivation and resentment have a lot to have their basis in identification, how we identify with ourselves in certain ways. When those quiet down and we begin appreciating, we can just stay with the simplicity of the moment hearing, tasting, touching, seeing, tactile experience. See the thoughts, see the movement of the mind, just and not make anything with it, and not make any stories, interpretations, experience moment by moment. Almost as if there was no past and no future, because past and future don't really exist. They are figments of the imagination. In a certain way, you can't, you know, you can kind of touch the present moment you know. But you can't touch the past only through your memory and the future. I suspect that a good percentage of you here have as poor or a poor capacity to predict the future as I have. I can't tell you how many times I knew what was going to happen, and I was all afraid or concerned or nervous about it based on some image, and then it just didn't happen that way.

So to have no thought of the future, for in meditation maybe no thoughts of the past, and just let each experience be there in its pristine simplicity: a sound, a taste, a smell, a sight, a thought. Not picking it up, not getting involved, not being foreign against it, not using anything that happens in meditation as fuel to criticize yourself or to feel bad about yourself in any way. It's just a phenomenon. It's in its nature. It's natural phenomena rising and passing, coming and going. And in getting close to that kind of simplicity, we start becoming more acutely aware of the tangle, the way we get do get caught up. And when you're caught up. When there's a tangle, let it just be the tangle. Don't have to. Don't get seduced by my attachments that this deserves thinking and analysing and selfing and, you know, and using it to beat yourself up. Just, Oh, just a tangle. Just there's attachment. It's not a crime. And you get the simplicity of attachment, the pristine simplicity of attachment, Oh, this is what it is, is not pretty got cool, not before nor after, just an attachment. And then we start seeing these entanglements, and that allows for a process of letting go, abandoning, and that abandoning can go deeper and deeper.

So this is actually quite a profound part of this mindfulness practice, and the journey can be seen The whole journey we've been doing since January of the sati paṭṭhāna, I can see, is a journey that allows us to develop a strength of mindfulness, a strength, a capacity to be present, to allow us to be that simple, to just be with the sense experience that arises, the

simplicity of each moment, and to help us recognize how we get attached and entangled and then learning something about letting go. And the more we let go and do this process, then that opens a further natural process up. And that is called the Seven Factors of Awakening. And its a wonderful kind of reciprocal thing where, as the attachments decrease, these The Crown Jewels of Buddhism in terms of the most beautiful, sublime states that Buddhism teaches a rise, become stronger. And so it's partly now part of the carrot that's dangling is, you know, if you can, you know, you can, if you just, if you just let go of some of those attachments, there're some pretty good states that come along just your weight. So next week, Oh, I'll talk about the seven factors of awakening. and these seven beautiful states of mind that are associated with awakening and the path to awakening. And now, they really help this process along of learning to let go of the entanglements.

So I'll end with this encouragement that as you go through this week, you might want to consider, look for opportunities to see, you know, find a safe time, a situation where you're content enough. We're experiment with seeing how simple you can be with the perception of what's happening in the moment. No past, no future, just this. And see if you can kind of begin teasing apart the entanglements. So just the simplicity of the experience in of itself. No story, no interpretation. Just the natural world appearing and disappearing. and now, instant, you know, study that and see what that teaches you about yourself, that reference point. So thank you very much.