

Foundations of Mindfulness Part 14 - Constant Change

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So we're getting near the end of the series of talks I've given on Monday night since the beginning of the year, and now the talks are on a particular discourse, a particular call, a discourse, a particular text, teaching that the Buddha gave supposedly are called the *Four Foundations of Mindfulness*. There's one that's in this book called The Middle Length Discourses of the Buddha, and one that's called The Long Discourses of the Buddha. And with that kind of name, as is appropriate, the one in the Long Discourses is longer, and it's longer because what's been inserted in it is a later commentary. So there's no Buddhism in making commentary on these ancient texts from the time of the Buddha till today here in Redwood City. And so some of that became more important, and was preserved in books, or preserved, and then got inserted into the text to make it longer. I prefer the shorter one.

And now maybe I'll explain why in a few minutes. But in both of these, there are thirteen descriptions of mindfulness practice areas in which we can bring our mindfulness. And this evening we're at the last one, the thirteenth. And conventionally, it's called a mindfulness of the *Four Noble Truths*. So that's often considered one of the most important teachings of the Buddha. However, in this shorter version, in the middle length discourses, there's no reference to its being called the Noble Truths, which is a thing a little bit significant to notice.

So we're coming at the end, and one of the things I've tried to teach here during these months of doing this text is that it describes a journey that you undertake, and that meditation can often be seen as a journey. Buddhist practice is a journey of transformation and change of some form or other. I think most people wouldn't meditate unless there was some kind of change from their ordinary everyday life that was meaningful for them, some people. It's simply the change of being present for what is in a more heightened way. That seems very

important. To be present and clear and honest and see what's going on is, for some people, transformative, and just that's enough.

There's not to be any other change. There's a kind of freedom that can come from just seeing things, allowing them, to be just seeing, clear about them. And now, this is one of the great pleasures of mindfulness, if you can discover it, that an act of mindfulness, clear recognition of something, is in itself a form of freedom. And so you want to pay attention to notice not just what you notice, but how you notice what's going on in your mind. When you are paying attention, when you are bringing attention to something, are there ways in which we pay attention to our world that has a clinging or craving or wanting or aversion or judgments or preferences that come into play? Is the way that we notice have a lot of a self concern, self preoccupation as part of it?

At other times, we discover how to pay attention, be aware, where there is very little self preoccupation, self concern, self aggrandizement, self diminishment. There are times when we can learn to be present and attentive, and it doesn't seem like we're chasing and wanting something, trying to fix something, trying to improve something, trying to become safe, trying to run away, trying to make it a self improvement project or whatever. There are times when just the simplest act of being present or being attentive is itself satisfying and meaningful. Are there ways when it's free from all this extra stuff? And does it feel good? What some practitioners will point out is that if the ability to pay attention is clear enough, centered enough, non reactive enough, not mixed up with all this kind of extra stuff, it actually feels like there is liberation or freedom in that.

There is an ease or peace in that. And to taste, that doesn't require anything to change. So in terms of a journey, it's a very short journey. It's a journey to just wake up in the moment. This is how it is. But for most of us to really taste the full potential of freedom that's possible for human beings, it's a slow process.

It's a process of certainly self discovery and understanding what we're doing to understand the degree and the intensity to which we are not necessarily not always so free that we are caught up in our concerns and our emotions, our thoughts, our beliefs, our preferences are, you know? And we can see a little bit how this works, and to develop this self understanding. If you sit and meditate, and you discover that how much you're pulled into the world of your thinking, if you are able to sit down and focus on your breathing, and your thinking mind gets completely quiet, and you can stay with every breath for the forty five minutes and not go off in thought once, you're doing good. But if it should happen that your mind wanders off, you know, maybe today's evening. Maybe it wandered off once or twice. Maybe almost

right. And that or some of that represented that you weren't free.

You wanted to be present here and not drift off in thought, and your mind drifted off. That drifting off represents some kind of force inside that where something inside is not free to be present and clear and open. We're caught in something. And sometimes we can see, by meditating, some people learn how caught they are, how intense their preoccupation is, their fear, their desires, their wanting, their preferences come into play. And for some people, it's the first time they see that. And sometimes it's very discouraging. Sometimes it's, you know, dismaying to see it.

And sometimes, occasionally, people think they're going backwards spiritually. I used I was fine before, but now that I'm paying attention, it seems like enough. I mess. But that self understanding and self knowledge is necessary and for this journey, because that's the material which we're working with. So we're seeing ourselves clearly what's happening and that at the beginning. And so, rather than being dismayed or discouraged by it, what instructions that I'd like to give is that you should actually be encouraged by it: Oh, so this is what I'm up to. This is what goes on in my mind. This is what happens. And this is what I have to work with if I want to find some way to be at peace in this world.

And the advantage of doing this inner work of discovering what's needed inside to come at peace is that that's portable. And that's something that you can learn, the skill of that you can bring to all kinds of circumstances. If your strategy for being at peace in the world is to rearrange the world, you're done. You can be successful for brief periods of moments, but the world is going to need a lot of rearranging. If what you want is to abide in peace in this world, and the chances of doing it for any substantial amount of time are probably pretty close to zero. So I like this little saying that sometimes what people's strategy is for finding peace is really rearranging the deck chairs on the Titanic. You know, that's not going to make you safe.

So the idea is to be able to turn the attention inward and somehow change, transform, liberate what's on the inside. And then you can carry that inside, that mind heart that you have anywhere you go, and you hopefully bring this freedom with you, you bring this peace with you. And the world doesn't have to be fixed all the time in order for you to be at home in the world, or at peace in the world, or at peace with yourself. So these *four foundations of mindfulness* then has a lot to do with this turning attention inward strategically, for a purpose not to turn away from the world once and for all, but to kind of turn inward so we can turn ourselves inside out, become freer and then come back out into the world in a freer way. So strategically, we're going closing our meditation. We close our eyes. We're going to pay attention to

what's here much more than paying attention in the world around us what's really going on here.

And so the text then describes a series of areas in our life right here that we can pay attention to. And I like to see these four major areas it describes as being part of this journey to get deeper and deeper into the heart of what makes us tick, the heart of the operating system that runs us. Most people will say that you know their body sensations of their body, their breathing of their body as important as it is, is not really the core issue of freedom and liberation and peace and happiness. But the body is extremely important, kind of a piece and piece of the bigger puzzle. So it begins by paying attention to the body and really becoming familiar with your body, learning how to be centered in your body, to be calm in your body, and that's a very important part of Buddhist training with being grounded in your body. You are grounded in the present moment. Your body is always in the present moment. Your mind might not be, and so if you keep connecting to your body, you find a way to be in the present.

And slowly, meditators learn to learn how to be present continuously much more continuously here and now for this experience here. And then there's a category called feelings, which has to do with the feeling tone, the quality of what we feel here. And then there's the mind states. The kind of the moods of the mind that we start noticing is a third category. And the fourth category are these deep inner processes that come into play either which keep us in bondage, which is a Buddhist kind of word for being caught and not free, or what comes into play either as we become freer or which sets us free. So last week the discussion was about the seven factors of awakening: as the mindfulness deepens, as we start being more and more in the present moment, and we're not being. The mind is not hijacked by greed, hate, and delusion, hijacked by aversion, ill will, and doubt, but to are to really stay present for the experience.

There's a kind of releasing of energy in the system, an upwelling of these really beautiful qualities called the *seven factors of awakening*. And they're called factors of awakening because they're preparing the mind for the experience of awakening, which in some understandings is what can happen now in the thirteenth description of the practice, what's conventionally called the *Four Noble Truths*. And so there's a whole process here, a journey, getting in touch with oneself, learning to be present, learning what's really seeing was really what's happening here, seeing what's happening in the in the mind, seeing what goes on, how we get caught, seeing how we get free. A set of setting loose these beautiful qualities of mind, of including joy and tranquillity and equanimity and concentration, and really have them be part of our

companions, to be here and familiar with us, our friends, our support. These wonderful qualities that comes as the meditation matures and develops, and then with that is a kind of nice foundation, a nice context, a nice kind of atmosphere for the mind to be in. Then the mind can have a sense of ease and relaxation, softness that makes it ripe for this thing called awakening. So the same, in fact.

So before I introduce this thirteenth exercise, the description of what we're mindful of that leads to awakening, a form of awakening is I want to go back to something I talked about many weeks ago here, which is the refrain in this text about thirteen times. It has the same little refrain, like the refrain of a song repeating exactly the same text over and over again. And when I first started reading this many years or decades ago, this text, I thought refrains were boring, and you know, it's boring to read the same thing thirteen times. And so I thought, because it was boring, it was unimportant, and so I just skipped over it. And it took me about two decades to really read that refrain and say, This is important. Maybe the fact that they're repeating it thirteen times is maybe because it's the most important, really want to make the point to get it across to you. So I'm a slow learner, so it took me a long time to understand how important this was.

And very simplistically, it offers a kind of four phases of this journey. The first is, you wonder. Whatever you pay attention to, you won't just cultivate and be aware of it in and of itself, both as it is here: the body, the feelings, the mind states, so forth. Just know it for how it is, both internally and externally, just in all ways that you can experience it. As we center and deepen in it. Then, at some point, we start noticing that our experience comes and goes, the changing nature of things and everything that you can possibly experience meaning the way that you can perceive it, the perception itself of things is inconstant and changing. And to start really tuning in to seeing that the experience comes and it goes.

You're sitting peacefully minding your own business, and a thought arises, it wasn't there before. You see that it comes, and then you see that it goes away. Or you have a thought train that goes on for, you know, a few hours, and you'll think you'll never stop, and then at some points it's gone, and you've seen it go. It's passed away, but then you see it more momentary. You see a thought arise, you don't get involved, and it passes away right away. Or you see a sensation come and it goes. Maybe it returns, but it comes and goes again. But as the mind gets quieter, it sees things begin to rise and pass. This then leads to them and be able to do that in a regular way, settle in, and be able to see that just enough for knowledge and mindfulness, knowledge and awareness, is what leads to the liberation, which is what the tradition calls a not clinging to anything in the world, so not clinging to anything whatsoever.

Now, why is it that this experience of things arising and passing is so important. So here's a I'll try to do this through some analogies. Maybe it's, you know, enough of you have had the experience of being somewhere like watching a river, watching the waves at the beach, or watching the maybe the wind in the trees, or the water, just lying on your back on the grass and watching the clouds go by. Where there's some kind of something in moving, like watching a river or stream go by, and it can be extremely captivating to watch it. Some people, it's watching a fire. People can watch a fire for a long time, and in a country of Norway, they have a slow time like, and one of them is just, they just sometimes just play the fire, a fireplace, and people sit there and watch the fire on TV, you know, because they know about, you know, slowing down. So just to watch a stream go by can be very relaxing.

And I think one of the reasons it's relaxing is something about the constant movement where we're them, where the mind is absorbed in. But it doesn't. It's pulled out of its usual everyday concerns and preoccupations and conceits and self concerns and kind of pulls attention. But there's nothing really there you can grab on to with attention. You can't fix on anything because it's moving and shifting and changing. And so to be present, to watch something changed, you can't grab on to hold but you're absorbed in watching it. Some people find they get very peaceful, and sometimes they get absorbed into it, and it's just like really a special, holistic kind of experience they can have.

Now, here's the other analogy. You're walking, and you're going cross train tracks, and so you're standing on this side of the train tracks. You need to step over those, you know, two rails, train tracks. But you know that trains are dangerous, and so you start thinking about, What? I don't know. I have to be really careful. These trains are really fast. They're really big. And you start thinking how big they are, and how much weight they have, and the speed they have, and what would look like if they splattered you. And certainly these trains are dangerous, and there's no kind of, you know, crossing are there to help you out. And you imagine all the scenarios that could happen, and if you get hurt by the train, and you don't have insurance, and how are you going to end up, you know, doing a nice thing for Father's Day? If you're not there, you know? And it's like your mind gets lost in this world of no trains and accidents, and it gets absorbed in all this danger and trains, and you take by trains, and you wonder what kind of train is going to hit you, and now you know it. You know steam train or electric train or they still use coal, and you know you're like, and in the meantime you are like there for a long time, and you don't even notice them. There's a number of trains that go by, you know, you know. But you are so absorbed in these thoughts, you know, and you're there for hours, you know, because it's so captivating because you are afraid and finally, after

a few hours, you get tired of these train thoughts, and you finally wake up and say, Oh, post a. Cross the train tracks, and you hear a train coming far in the distance, and you look down the tracks, and sure enough there's a train. The train is coming, it's arriving, and you watch it. It takes a long time to come on. It takes a long time to come. It's really far away, but it comes. It comes louder. It comes, and finally it comes, and goes right by you, and then it goes. Look at that. It goes not so far away, and you see it come, and you see it go, and then when it's go, you see, Be I can step across. It's so simple, right? You can see the actual seeing of the train itself is very different than being absorbed in the thoughts of train and the stories of train and what's going to happen to train, in what the trains mean and why there shouldn't be trains and more trains. And you know, the mind can get in that world right. There's a funny way in which, or kind of a peculiar way, that the mind, in fixating on particular concerns, can make things seem permanent or semi permanent.

Or so I've had the situation of feeling depressed, and feeling like I'll always be depressed. And if I look at my mind every time I think about myself, I am depressed, so I must be always depressed. But I don't notice how many times I'm interrupted by reality. You know, you know, something happens. You know, there is a loud sound outside. And from that moment, I'm not depressed. But as soon as I noticed myself again, I'm depressed, you know. And so it seems like, you know, but my thoughts about depression, you know, the thoughts about how terrible things are in now is to probe out the best example. But I hope to get the idea that our thoughts are permanent. Those of you who read Plato know Plato. He had this idea that there were these platonic ideas. Ideas are permanent. Concepts are permanent even though real things are not, because our thoughts or ideas can hold them in place. So the train, you know, the thoughts, you know, the train is always there, this totem thinking. But the actual train, the real train, it comes and it goes, comes and it goes.

A lot of the stress we have, a lot of the suffering and challenges we have come from this world of thinking and beliefs and ideas that we get caught up in. And what we're trying to do in meditation is to quiet the mind just enough. Does not be completely quiet and all thinking, but just enough so that we can notice the changing nature of our experience. We can see the train come and we see them go, and we can be really clear to see it coming and going. It turns out that things come and go constantly, and actually at a phenomenal rate, if we don't see it, interpret it, understand it through the lens of the concepts and ideas we have about it. So that's why in meditation we're trying not to think so much, because we're trying to drop below the conceptual level, to the underlying kind of way in which we're living in a stream, in a river of constant change.

And I have a little exercise is sometimes done when I'm driving on the freeway, which I have fun doing is I will on a notice the kaleidoscopic change of subtle emotions as I'm driving. I can if I don't do this. Sometimes I can be going along and maybe grumpy for some reason, and I'm just grumpy, you know. I know better, and think, I'm grumpy forever, like the permanent grumpy thing, but I'm grumpy now. And that grumpy now is just like, It's going to be here for a while. And sometimes I've had emotions that I know are there because I'm stubborn, you know. It's really being held in place by my stubbornness. So there I am, you know, driving on the free with my, you know? So I had like a predominant one thinking about, How could they say that? How could they've not said that? And, you know, I should have said that. And I'm kind of in my grumpiness, and it's like, you know, at least for that drive. It's permanent, seemingly because I'm so concerned with it. But actually, there's a step back and sour noticing the kaleidoscopic subtle shifts and changes. And in fact, there's all these changes depending on what's going on in the traffic around me. A police car comes up behind me, and I still get a physiological change, emotional change. What have I done and then I kind of look in, Now, how long is the police officer following me? And what does it mean? That's a long time now, he knows. And then, you know, some, you know, beautiful car comes along. Oh, you know, that would be nice to drive that car. And that color is so good. You know, I just have a gray car, and that red is kind of fun. Or then someone cuts me off, you know. It's a little bit afraid. Or then I'm annoyed. And there's a constant shifting and changing, almost, you know, all the time. And to sit there back and just watch the change, it's kind of fun. They come and go, and rise and pass, and usually, if I do that pretty quickly, to the grumpiness that was so permanent, it's not really there any more, because I'm starting to stay in the present moment, dropping out of my thoughts, that my stubbornness that's holding something in place with how I think about it, fixing on it, and kind of in the flow. And it's amazing. All the shifts and changes that go on. Just pay attention when you drive to how often you're visual. What you see and what you're looking at shifts and changes. How many individual little moments of visual data are you taking in as you drive and your eyes are moving around? Maybe the highway doesn't change if they're permitted for a while. But your perception of all the different parts of the freeway, the cars, the traffic behind you, in front of you, decide, you know, all these things are constantly shifting and changing. There's a kaleidoscope of change. Different moments of perception arise and they pass. They come and they go.

So if we start paying attention to the underlying way in which we perceive our experience, and able to drop down below the conceptual level. We start seeing, we start being in a flow, stream, and river of experience, things constantly shifting and changing. And we can see things come, and we can see things go like the train. And so I can see that a thought arises

that he disrespected me, and I can feel self righteous. But if I can see it in that flow of the thought arises the feeling of my contraction, and just see it as something that's arising in a moment, and not get any further involved, I can see it go and as yet coming and going and coming and going. And we start seeing that everything comes and goes. One of the interesting ones is many years ago I was really into a really delightful little guided meditation I did for someone who came to me who had a lot of fear, and so she wanted to learn how to practise mindfulness with her fear. And so I said, Okay, so won't you close your eyes, and when you are you feeling of fear right now? And she said, Yes. And I said, Now, where in your body do you feel your fear? I forget where she said, but maybe the belly or something. So you now go feel the fear in your body. Feel really the physicality of it, the sensations of fear in your body, which you had never done before. And so she felt it, and relatively quickly, so sensations faded away. And then I said, What's happened to the fear? And your eyes, which have been closed, popped open in surprise, like, What's wrong here? Because the fear had gone away. And it was like to have it go so quickly was kind of disorienting for her. And a fear that had been with her all this time. Is not that always that easy? So I don't. I want to set you up for disappointment if you. But our relationship to fear, to our self ideas, the stories we tell ourselves about ourselves, the conclusions we make, the emotions that we have begin shifting and changing. If we see that they're coming and going. If they're not, if we see them as being not permanent, they're just the phenomenon of the moment as now. It's here and now. It's gone. We don't see the concepts. We don't see the Buddha said that we're not seeing the constant change. If we see permanence, we see things are much more enduring than they are. He says people do that by sewing reality together. Interesting idea. We sew it together with our thoughts, our desires, our wishes, or our relationship with things, and we like it. You know, whose concepts we have? And some of you probably had the experience of someone sewing you together in a certain way. They have an idea of who you are, and they've kind of constructed this, and they see you only through the filter of that idea. And I'm not that person. I'm changing all the time. Yes, I was grumpy one day, nineteen, ninety nine, and now you're twenty years later. You're still, you know, treating me like that grumpy person. You know, that person has stitched you together into being the grumpy one. But in fact, you know, you're very different in many different days, your different hours, different minutes. And can't they please kind of relax and just kind of be with you as you shift and change in the moment?

So this idea of not we stop sewing reality together with concepts, ideas, judgments, interpretations, opinions, desires. Then it's easier to relax and settle back into the experience of the constant flow, constant shifting, changing things of perception happening all the time. So

then we come to this thirteenth exercise. So the thirteenth exercise is when you're suffering. And suffering here is any form of any form of stress, tension, despondency, despair, sadness, anything that kind of feels like, you know, a psychologically uncomfortable. Maybe *dukkha* is the word in Pāli to really to note. Notice the suffering that's there, and then see it arise, and see it pass. And if you could stay there and see all the different areas in which we suffer, all the places where the mind creates its own stress and tension, see it as changing and shifting phenomena, then our relationship to it begins to shift and change.

So here is an example which I've given. Sometimes I say that. I say that you can see thoughts arise and pass because your mind is quiet and still enough, and so you're not. Your mind is not involved in one continuous stream of thinking. There is little pauses and gaps. Maybe it's like paragraph endings, you know, in little indentations before the next paragraph of thought, little, you know, little pas, little something, and they are crowding each other one after the other. Who are you when you have no use? Who are you when you don't use thoughts to answer the question? Who are you when you don't use thoughts to answer the question? And you can use that same kind of question with other things. What's the problem with a headache if you're not answering that with a thought, with a story, with an interpretation, with projection into the future? I do that way sometimes when I can't sleep in the middle of the night. I see what's no problem here except the problem my mind creates about what this means. And, you know, so to begin looking at the gap, the space between the arising, the passing and the next arising of phenomena, can point us to a place of freedom. Also, when we kind of aware of it all just passing and flowing by like we're watching the stream, then there can be a very different relationship of how to be present and absorbed in experience. We're present, for sure. But there isn't that grabbing on or clinging to it. It's just kind of stuff. It's going by. And people begin to have the experience of being alive, being alert and aware, but without preoccupation, without clinging, without resisting, without wanting, without living in the thoughts and being in the thoughts and all that. But kind of like watching the stream. It's very soothing. It's very pleasant. It's very enjoyable. It's very absorbing. It's and with time, there's a development in this series of practice, a deep equanimity, which is the seventh of the *seven factors of awakening* from last week, and this deep place of equanimity. Then the seeing, the arising and passing with a lot of equanimity, a lot of peace.

It's kind of like I was at a place some few years ago where there was a glass, a series of big glass panels, like floor to ceiling, and there were frames around the glass, and then you are posed to find a way through them. It turns out that one of the panels had no glass, but it looked like glass like all the other ones. And so, like, you know, if you went and touched

the glass in all the glasses, then, you know, you get to the one that's no glass. Your hand just goes through. So it's kind of like that. You're in this, you know. You see. You're in the flow of things are rising and passing. The flow of the present moment peaceful, settled, not thinking much. Just here. Nothing needs to happen. Not wanting anything. Not wanting anything. The mind is still and quiet. And it's kind of like, suddenly, to your surprise, you find that you've, you know, you walk right through the glass. There's no glass, and there's a kind of freedom on the other side. Sometimes they use less inspiring metaphors for this. I like the floor just drops out from under you, but that sounds frightening. And or they also talk about the bottom of the bucket falls out, and such a feeling. I think it's drop away, and this feeling of dropping away, this experience of dropping away. The primary thing that drops away is the mind's tendency to cling, to get attached. And to have the experience of our deepest attachment just drop away is a kind of a game changer, a kind of say, It's there's another game in town. There's another way of being in this world that no one's ever taught me, I ever seen before. It's possible to be in this world without constantly trying to rearrange the deckchairs natotanic. It's possible to be in this world and not always depending on changing the world and getting things in the world to be just right, to be happy and at peace, to be free. It's possible to stop the incessant searching for a solution for a good life and find it by letting go of attachment rather than doing a lot of a complicated self help project. There's a dropping of self, and the feeling of that self concern dropping away is exquisite. Well, this is nice, really. I can be this way. This is okay. Is it safe? Will I be able take care of my responsibilities without this constant self preoccupation? And then part of practice is to learn how to live a mind or in harmony, or how to live from a place of freedom as we go through the world, from a very different vantage point than the vantage point of being self preoccupied, self conscious, self concerned, without our stories, our preferences, our desires and wishes.

So this I think I think of this last exercise, thirteenth exercise of the foundations of mindfulness, is the culmination of all the other ones where the mind is quiet and concentrated and still and autonomous enough to really rest in the flow of constant change that's always here in the moment, the kaleidoscopic nature of it. And in being able to rest in it or focus or be absorbed in it, it allows something to let go that you can't do yourself. You can't do it because if you are the one doing it, you're involved. And there has to be this letting go of self concern for letting something really deep to let go that's deeper than what you can ever do yourself. And that's why the analogy of watching the stream, I think, is so nice, because many people find that watching the stream, their self concerns can drop away and be absorbed in it. And then, you know, so in some ways, this last exercise, most advanced maybe of the whole shebang, the whole exercises, and it might take, you know, been meditating for a long time, develop-

ing meditation learning to grow and develop, to come to that point, kind of the end point of this journey. Then I think that the idea of a journey, you know, means that it takes time. And so then it's like, you know, I don't have time. I'm busy. Or just like it seems too daunting to spend a lot of time if the journey takes a long time.

But if you learn what I talked about at the beginning of the talk, that a moment of mindfulness is satisfying in and of itself, there's a degree of freedom to be found in a moment of mindfulness, then it kindly doesn't matter how far in the journey you go, because it was satisfying in the moment. And so you can get the best of both worlds. You can get the benefits and pleasure of a moment of mindfulness right now, and you get the pleasure of knowing that doing so puts you on the journey. And a journey has a wonderful direction that's going, a wonderful path that it follows that leads to a wonderful capacity for freedom. So that's the thirteen, that final exercise. And so next week, the final talk in the series, I believe, I'll talk about the very end of the text that once all these thirteen exercises are finished, and it is a description of how long it takes to get awakened. And it's kind of fascinating what the Buddha talks about this. So we'll talk about that next week, and kind of bring it to a conclusion. And if all this was kind of complicated and new, and you couldn't quite follow all this, just be content with what you did take in. And if you're not sure what to take in, then just take in that piece about being curious. But where is the freedom in one moment of mindfulness. What's that like? How's that work? And see if you can discover that for yourself. Thank you.