

Four Foundations of Mindfulness - Week 12: Cultivating Lucid Awareness

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I'd like to finish the series of talks I've been doing this winter. I don't know if you've been coming to it. I've been interrupted for two weeks and now this is a series of talks on the most basic teaching the Buddha gave on mindfulness practice. And he gave a particular discourse that's usually called in English the Four Foundations of Mindfulness. I prefer to translate it as the four foundations for awareness. There are four areas of our life that, if we bring careful attention to these areas of our life, they have the consequence, the result of developing a very clear sense of awareness.

One scholar monk calls it lucid awareness, and this lucid awareness is the condition—one of the conditions—for what in Buddhism is called liberation, or the experience of *nibbāna* or *nirvāṇa*. And it's an experience, a profound letting go. Or some people prefer the word release, a profound release of any holding or clinging or gripping that we have in the mind or in the heart. Someone pointed out to me recently that the word letting go literally means to let it move. I'm supposed to drop it, and I usually associate letting go with dropping something. You are no longer holding it, but letting it move is kind of a nice idea.

It wants to move except that we resist it or we stop it, we grip on to it, and so to let it flow, let it go. And so to let our life flow, or to let our life move through us, rather than somehow blocking it, or stopping it, or resisting it, or pulling away from it—all the kind of different things we do. And so an experience of *nibbāna*, the Pāli word for *nirvāṇa*, is a radical letting things move. Again, letting things go. And one of the things that there is a holding on is the stopping of the flow. What's identification is when we get self-consciously involved with our experience in the ordinary kind of problematic way of becoming self-conscious.

You know, me, myself, and mine, and we start tripping over ourselves because of it. And of course, you're, you know, generally one of the main characters in your story of your life, and so it's reasonable that you should be one of the subjects of the story and something you're concerned about. But we can get overly self-conscious about it. And now, to really let ourselves, our life, move freely, it's best not to be too self-conscious. And so this part of this *nibbāna* is to let go of this kind of excessive self-concern that many people have. The experience of *nibbāna* is also a letting go.

Or actually, here, their language is actually quite dramatic in the early literature of Buddhism, and that is to destroy. That's a strong word—to destroy. Some of you know about the Dharma punks, I know a Levine, and he has a whole kind of following. People came, Dharma punks, and sometimes you see them around. They have black sweatshirts, as had Dharma punks on them, and on the back of their shirts. Sometimes it says, Meditate and destroy.

And the previous generation of Buddhists in America, convert Buddhists, they would avoid languages like destroy, which irritates the Dharma punks, you know, because they were too tight coming out of the hippie-dom, and so that was a different approach to things. So the idea of destroying is kind of—it can seem really quite, you know, negative and destructive, and somehow, you know, it's like, you know, coming from the wrong place inside of us to destroy. But in fact, the Buddha talked about destroying greed, hate, and delusion, and the idea of destroying is destroying the forces that interrupt the free flow of our life, the free kind of movement. So we can let go, let things go that should be going, should be moving, but we want to remove the things that stop the flowing, stop the moving. And greed, hate, and delusion is one of those things that are considered the stoppers. They interrupt the whole process of our life.

And so *nibbāna*, this experience of liberation, when it's a significant experience of realization or awakening, comes with a radical shift in our relationship to greed, hate, and delusion, a radical disinterest in being involved in these fundamental forces of human life—greed, hate, and delusion. And it's hard to imagine how could this happen? How could I, you know, it seems like it's built into our system that there's very strong desire, compulsive desire, or very strong aversion, or ill will, sometimes very strong delusion? And if these are fundamental to who we are, how could you possibly destroy them? Or what does it take?

Well, the practice of mindfulness, when it's developed to the point of developing lucid awareness, brings the mind to a certain kind of condition where it's very still, very soft, very flexible, very fluid, where there is very little holding. There's quite a little bit holding and very little holding. So it can seem very natural for the mind to let go fully. And in a busy, active life,

self-conscious life, there are all kinds of things that seem very important to us. It can seem uninteresting to let go deeply. It can seem like why—you know, never occur to someone that they could let go of some of the fundamental drives that run civilizations, sometimes the drives of greed, hate, and delusion.

So it's a remarkable goal that the Buddha championed. And he said that if it was not possible to do this, he would not have taught it. A kind of strong statement of confidence that it's possible for people to become awakened, become free. So in this famous discourse called the Discourse on the Four Foundations for Awareness, it goes through thirteen exercises that you can do that cultivate this strong awareness. I remember, so strong awareness is an awareness where the mind becomes poised or equanimous or at ease in such a way that letting go becomes easier and easier. So you go through it. You develop this lucid awareness through these four foundations of mindfulness, and then there's a conclusion to the whole thing.

And the Buddha said, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for that person: either final knowledge here and now, or if there is a trace of clinging left, non-return. So here the final goal is not called *nibbāna*, but final knowledge. Because understanding is a very important part of this whole process of freedom in Buddhism, that it's not supposed to be magic, is not supposed to be wishful thinking that we become awakened, but it comes from a profound—something really profound—an understanding of what's going on in this life, or in ourselves, in our mind. That's called final knowledge. Or if there's a little bit of clinging left, then you don't get fully liberated. Excuse me, you don't get fully liberated. But you get what's called a non-return.

And non-return means that in the ancient kind of understanding, you'll die when time to die, and you'll only—you'll never get reborn again as a human being. You'll get reborn in some kind of very special higher realm, of a heavenly realm, and from there you'll never return to a human realm. But from there you'll attain your final liberation. That's nice, in a comfortable place up there, one of two results. And if you attain final knowledge here and now, then in this ancient life understanding, you not get reborn. But so it's seven years. It's kind of like a guarantee. Do this for seven years.

But then he goes on to say, let alone seven years, if anyone should develop these four foundations of mindfulness in such a way for six years, for five years, for four years, for three years, for two years, for one year, one of two fruits could be expected for that person: either final knowledge here and now, or if there is a trace of clinging left, non-return. That's nice. Getting easier, let alone one year, if anyone should develop these four foundations of mindfulness in such a way for seven months, for six months, for five months, for four months, for three

months, for two months, for one month, for half a month, one of two fruits could be expected for that person: either final knowledge here and now, or if there is a trace of clinging left, non-return. Let alone half a month. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for that person: either final knowledge here and now, or if there is a trace of clinging left, non-return.

So it was with reference to this that it was said: This is the direct path for purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for realization of *nibbāna*, namely, the four foundations of mindfulness. So that's so. Here it says: If you cultivate this practice of mindfulness as taught in this discourse, it's possible to become fully awakened in seven days. Isn't that nice? The question is, how do you have to practise it during those seven days? And the usual answer—you have to practise it thoroughly. You have to be on top of it all your waking hours, not letting a single moment slip into mindlessness, just really present, really present.

If you do it a bit, also says you can do it in half a month or two weeks about, and so there also you have to—you'll really have strong mindfulness, but maybe not—don't quite have to be as continuous initially. But you have more time to build up, and then you can do it in a month. You have more time to build up the momentum so that it becomes continuous. And if you have seven years, you have much longer time to slowly build it up. And so at some point, you get to the point where the mindfulness is pretty continuous. And what that means—a relaxed mind that's ardent and energized to stay aware, lucidly aware of every waking moment, of everything that comes and everything goes, everything that's going on—is a mind that's not going to be caught in preoccupations.

It's not going to be distracted by, you know, did I do my taxes right? It's not going to be—today's tax day, right? Am I not going—not to be distracted by self-consciousness? Not to be distracted by, you know, desires, what to do tomorrow, or regrets about yesterday, because to be lucidly aware is to be in the present moment. And it isn't so necessarily have to be that lucid, aware all the time. But something happens to the mind when it has that clarity, steadiness that's not distracted or pulled off mark, pulled off to go off the off track. That makes the mind very, very open, very—I like that. I like the word poised or ready, very ready.

The language of the ancient world is malleable and workable, ready, malleable and kind of ready for something. It's workable. It's ready to kind of be shaped or to move. I liken it to sometimes to taking a dry, cold beeswax. And you can't really work with cold beeswax. It's hard—if you only—you can do as maybe break it. But if you hold it for a while in your hand, and the heat of your hand will soften the wax, and then you can shape it into something. It

becomes malleable and ready and workable to make something.

So the same thing with the mind. Part of the function of this mindfulness practice is to help the mind become soft, malleable and ready. And this lucid, clear awareness. And that's an important thing to keep in mind, because I think some people are a little bit too into mindfulness practice. I think that mindfulness is only about being aware of what's happening in the moment, like on being aware that I'm holding a book. I'm talking. There are people listening. There's lights on. Just kind of noticing what the object of attention is, and that's a part of it.

But the other half of mindfulness practice is cultivating and developing a ready mind, a soft mind, an open mind, a spacious mind. And so how we practise, how we pay attention should be in such a way that it helps the mind to relax, to soften. And the more it softens, the more it relaxes, the more it's relaxed, then and the more kind of develops its lucid awareness, then at some point—this is an amazing kind of teaching that the Buddha gave—at some point, even if you don't want to get enlightened, you will. And he likens it to a hen sitting on her eggs. It's long, she's there sitting on the eggs and incubating them, keeping them warm. The eggs will hatch even if she doesn't want them to hatch. So in the same way, if you're incubating your awakening, if you're staying present, staying present, keeping the mind, the heart warm, keeping the beeswax from getting cold, getting warmer and warmer, softer and softer, then at some point, the mind will finally let go of where it's the last vestiges of hardness or toughness or clinging that's there.

And we need this continuity. We need to really kind of develop, cultivate this kind of mind. And it's kind of nice to realize that this experience of very deep letting go, it's not something that you do. It's not something that we self-consciously can do. It's something that gets done to us. So part of this cultivating of lucid awareness is learning also—this very important part of it is learning how to be present in a clear way without being too involved in self-conscious thinking, identification, concerns. And that's a hard lesson to learn, because you know your concerns are important to you, and it can be counterintuitive to put them to rest. Put them down for a while, for seven days, for half a month, or a month, or two, or three, or four, five, or six, or a year, two, three, four, five, six, or seven years. Put them down to kind of shift the orientation that you have, to shift the preoccupation. And it does require a kind of shift of perspective to do this practice.

And in the instructions that the Buddha gives for developing mindfulness, it begins at the very beginning with a shift of perspective. That's a kind of introduction to it all. You start with the shift, and the shift is putting away greed or covetousness and grief for the world.

And how I understand this is that if you're going to mindfulness practice, you want to not be concerned with what you want in the world or what you are dismayed about in the world. And the way you do that is not so much by getting rid of those emotions as feelings, but realizing that—this is where the shift of perspective is so important for this practice. When you are doing mindfulness practice in this kind of, you know, intense way that the Buddha seems to encourage us to do during that time, you want to be able to turn your attention a hundred and eighty degrees around, away from the things of the world to your own subjective experience. What's happening here?

Not to reject the world. There are certainly times when we should pay attention to the world, but if you're doing the steep meditation practice, you want to have a perspective where you understand that it's not about the world. It's not about fixing a problem at work. It's not about figuring out dinner. It's not figuring out how to get revenge on someone you have resentment for. It's not trying to remember what happened yesterday and figure out a better past. It's not about planning the future. It's not about being concerned with what's happening in the world around you in any kind of way. It's okay to have those concerns outside of meditation. But the shift of perspective is to turn the attention a hundred eighty degrees around, to be present for the subjective experience of experience, the way it feels like, what it's like to experience what's going on.

So if you have covetousness, or if you have grief or distress about the world, if you turn your attention one hundred eighty degrees around, you would look that right in the face, right in the eye. Greed, I see you. This is what it's like here to be greedy. You don't have to reject the greed. You're simply turning away from the object of the greed. So if I really want this book, I'm greedy for this book. The shift of perspective is no longer focused on the book and what the book will do for me, and turn the attention around. Feel what it's like to have that strong desire for it. Where is attention? What happens in the mind? What's the thoughts and feelings that go with it?

So that's the shift of perspective that is the one beginning point of doing this mindfulness practice. And then from there the mind begins to settle down. As we do this practice, we are less inclined to be pulled off into the past and the future or be agitated, spinning in our thoughts. Things quiet down and get settled. And as the mind is less preoccupied, it becomes more clearly aware. As we become more clearly aware, we become aware of our body, our physical experience. As we settle into our physical experience more and more, we become aware of what it feels like to be in a body, what it feels like to be in a body. We start noticing how there's pleasant feelings and unpleasant feelings and sensations that are either pleasant

or unpleasant. And we start seeing that these pleasant and unpleasant feelings, how they come into play, how they work, how they move through us.

And we start recognizing that there is a deeper underlying feeling of pleasant or unpleasant kind of quality, feelings within us, kind of quality of being that are not connected to stimulus from the world, what's happening in the world, but belongs more deeply to the quality of our being, how we are. And so rather than being on the surface, feelings of how things are, we slowly learn to drop into what's deeply going on for us, the deep kind of heartfelt connection to ourselves. What's really—how am I? And in a deep kind of more—and this is the quality of our heart, the quality of our mind. Then we learn to recognize what's going on there, the quality of our hearts and minds, and what's deeper than the experience of the moment and now. And as we settle into that and open up to it, and perhaps as we settle away some of the agitated, some of the forces of distress and fear and greed and different things that kind of are deep down. Sometimes they settle away. The mind becomes more aware, more expansive, more spacious, more relaxed.

And that relaxed mind, then awareness starts becoming—a mindfulness practice takes in the operating system, the operating on behaviour of our mind. You see how it is that we know that the forces within us that bring us suffering and perpetuate our suffering. We see how there's clinging, and we see that it's possible to become free and move in the other direction. Rather than moving towards clinging and tightening up more, moving away from it, opening the grip, opening the hand that clings, opening the mind, and moving towards its beautiful states of mind that come as the mind becomes more open, as the heart opens more, and then finally to learn to let go, or let the mind let go in the deep way that leads to liberation.

It's a remarkable path. It's one of the, at least in Buddhist terminology, one of the noble things to do with human life that I've—down through the centuries, many Buddhist practitioners have seen that this has given them a purposeful life, a sense of purpose, a direction and orientation, something of great value to do not just for themselves, but also for the world around them. Because if you can be completely free, or not even completely, just partially free of your clinging, your grasping, your fear, your self-consciousness, the constrictions we have around self, then we can become much more useful to the world around us. We become a gift. We enter into the world with what some people call in Zen—they call gift-bestowing. Hence we become a gift to the world that we can't really be if we're locked up in our self-conscious concerns.

So seven years or six or five or four or three, or two, or one, or half a year, or five months, four months, three, two, one month, let alone one month, half a month. But not even just half a

month—in seven days. And it just happens to be that the standard length of time for a retreat in our retreat center is seven days. So it's a wonderful thing to give yourself over for seven days as fully as possible into this practice, and now give yourself over in a way that's hard to do outside of retreat, but it's a wonderful thing to do on retreat. So I hope that this series of—now I don't know how many talks I've given, some fifteen talks on this topic. I think—I hope that those of you have come to them, found them useful or interesting and engaging. And kind of gave you an understanding and orientation to one of the basic practices of Buddhism, and also the basic practice here where mindfulness centers. It's one of the key practices we do.

So we have some minutes left. Did anyone have any questions or comments you'd like to make? Tinh's feet asleep if someone could help him. I know, I guess. Go ask the obvious question. Why stop at a week? I mean, is there something? Is there something magical about a week? Can we do it in a day? No, I believe there's an alternative version of this text that's preserved in Chinese, that has it faster than seven days. So I don't know, you know, why this version starts and stops at seven days, you know. But it's, you know, for most of us, it's not so realistic to expect it can happen much faster. But, you know, it's unknown. It's unknown what way—one of the ideas is, it's actually unknown how long it'll take any—and individuals, different people take a different length of time.

And one of things that really inspired—there's one of the Spirit Rock teachers, Sylvia Boorstein, and what really fueled her in her deep practice when she was engaged in it, she overheard some teachers talking, and the message she got from it was, you know, everyone—everyone takes the length of time it takes for them, but we don't know how long it's going to be. So it could be any minute, you know? And as she had—so she, I'd better, I'd better practice then, you know? So she kind of gave herself fully over to the practice, and with that kind of enthusiasm, if you can move the mike back over here.

By that I mean, I have a question about interacting with people, because lately I've noticed that, you know, I'm interacting with a person, and all of a sudden they make me really excited, or they make me really angry, and I notice that, Oh, you make me excited, or you make me really angry, and I get really caught up in that emotion, and it kind of like multiplies itself. And when it happens, you know, when I'm sitting, I can go back to my uncle, but when I'm interacting with somebody, then I notice that I'm no longer listening, or I'm no longer present. It's like one of the hardest places to be mindful is in conversations. And so it's something that we want. It's like if you go to the gym to work out, you don't pick up a two hundred pound weight the first time you're there. You start with maybe one pound weight, and then slowly

you build towards it. So with conversations and difficult conversations, you want to build up the muscle of mindfulness through meditation, through practice, in places where it's easier—practising in easier conversations—so that a couple of things happen.

You start knowing yourself really well, and you have the ability to stay mindful, stay present, and you know how you sweep away, how you lose your mindfulness, and because you've watched it over and over again, how you've lost it. So as you get more familiar with it, you'll catch yourself earlier and earlier, and one day you'll catch yourself before you lose yourself, and then you'll stay away and present, and you won't give yourself over. You won't get caught up in your preoccupations. But it takes practice. And now there can be some people wait to practice until they're challenged by something, but then it might be too late because you haven't prepared yourself for it. And so it's good to have a regular practice. And then, now, with time, I bet that you'll learn to stay balanced, equanimous, not get caught by the energies of other people. What do you think of that? Thank you. And that's helpful.

Is there another mike over that side here? It's coming to you. Thank you for all your knowledge you share with us. My question is, like when you practise mindfulness, does it get boring sometimes? And I think everything comes through mindfulness practice sooner or later. So boredom is one of the things that will come, and when boredom does come, it's a fascinating topic of attention to study it. So the trick is, don't believe it. Don't get pushed around by it. But study it, look at it. Bring your mindfulness to really see boredom and see what's going on.

And what's interesting about boredom is that nothing is inherently boring. Boredom is an evaluation, so you're not an innocent person just because things are boring. Therefore, you feel bored. Things are not boring. Things are just things—active. But there's some activity in the mind, some evaluation, some thinking that goes on. So what is that? What is happening in you that evaluates it as boring? And there's a couple of things that people sometimes find around boredom. One is that boredom is a subtle form of aversion, resistance, pushing things away. I don't know. I don't like this. So that's—it's not necessary to have that kind of movement.

Sometimes, perhaps, we will find that boredom is a sign of being removed from the experience, so we're kind of holding ourselves apart from it and then judging that. You're looking down at it as opposed to being intimate with experience. So when you are bored, one of the questions you can ask yourself is, How could I be more connected to what's happening right now? How can I be more present for it, give myself over to it more, relax into it? So if you study, if you study boredom and you find it interesting, then you stop being bored. Does that

answer your question? Or you have more detail. You and I say, I'm sorry. I think it does give me insight into things. And then one of the things which I just learnt—that all of a sudden I put more importance to things which are not important—was this mindfulness. Great. Thank you.

In about the middle of your talks, there were four, and what was the name—Catina, or Four Foundations of Mindfulness? Well, I've got the image of foam as the first one—aggregates. Or in the series, the series, yes, you ask about the four—is it five? Called the five aggregates—five, yes, started with foam like on a river. That's the analogy for it, right? Can you just really quickly—it ends up with bamboo? Can you just—it sure made sense to me that day, and I keep losing. That's enough. I can remember the offhand analogy.

So there are these—when we have an experience, so all experiences we have, all the oral things we know as the in-the-moment direct experience arise in one of five different areas, ways or ways of knowing. We can know it physically. So there can be physical experience, the direct physical contact with experience, and that is called form, the aggregate of form. The collected—the aggregate means a heap or a collection of ways of knowing. So the collected ways of knowing things physically, and that's likened to foam under—it has no essence, no real substance. It's kind of there, but, you know, foam is like all bunch little bubbles that, you know, can pop. So that's kind of insubstantial, kind of—so we think our body is solid. But if you really stay closely connected to the direct experience of physicality as it arises, it actually comes and goes, and flows and moves like foam.

Then feelings, I think, are like bubbles. So feelings are the simple way in which our experience is—not feeling like emotions, but the feeling tone. Things are either pleasant, unpleasant, or neutral. So as we're going through having experiences, one of the ways we know and experience things is pleasant or unpleasant. The basic one—pleasure principle, which is so big for a few minutes, and those are like bubbles. They appear a little bit, and then they can pop.

And then there is what's called—one way we know, the third way you experience things. The third heap or aggregate is the very simple cognitions or concepts through which we perceive things. So, you know, in this day and age, we can identify this as a book. And so there's a certain concept—book, and, you know, that we have in order to see this as a book. And there was a time, you know, some thousands of years ago, that you—if I handed this to human beings, they would not have a clue what this was, and it looks like we're going in that direction again soon. But, you know, we have a simple concept so we can know the world. The knowing of the world arises out of a certain kind of—they call it perception in English, this form. But

it's not as innocent. Perception is the perception that arises because we have simple labels for our experience. And so that's called a mirage or an illusion.

So we—and then there is the mental activities of wanting and not wanting, having intentions, having thoughts about things, and more complicated emotions. And that's called a mental construct or mental formations. And that is like maybe what's—we think of a bamboo to a bane, a trunk of a banana tree. But apparently the banana trunks are hollow inside, and so all our mental constructs we make are not really there. Somehow connected to the world, but they have no essence or substance to themselves. As you know, because we can have all kinds of thoughts that turn out to be false, making all kinds of thoughts that seem so important in the moment. But the next day, what was I thinking? You know, it wasn't—you know, they don't have in their essence—like they're hollow in the core.

And then the fifth aggregate is consciousness, the ability, the very basic ability to know or be aware that allows you to kind of perceive, or sense, or feel, or kind of know what's happening moment by moment. And that's—the analogy for that is a magic show. And so if we want, one of these exercises in this book is to become aware of these five aggregates, because they're so central to how we experience things, and to really can see them in a deep way and not be fooled by them. Not think that they are, you know, places to get hung up on or be—they take us too substantial or too set—this is how it is. But to learn to hold or be present, be with these feelings of the body. And since the feelings are pleasant, unpleasant, the perceptions we have, the thoughts we have, the consciousness we have—to be with it without any kind of clinging, without any kind of holding or resistance. Just very simple, like an open hand that can hold something lightly.

So this idea of letting go, you know, if we—rather than dropping something, and, you know, it breaks when you let go of it and falls on the floor, it's more like you're holding a little bird in your hand, and when you open your hand and let go of the bird, it flies away. It's free. So if you can let go of your mind, it'll fly. They won't fly away too far, but it'll become free like a bird. And then there's a very interesting analogy that Buddha gave—that for people who are liberated, they're like a bird flying through the sky, that they don't leave a path. There's no traces of a path left behind. So when we're liberated, then we don't leave a certain kind of way—we don't leave any traces, nothing. When we go through and live our life, it's kind of like everything is done completely each time, and we don't think—there's no traces left. There's no nothing, no residue. Our path is like the path of a bird through the sky.

Yes, here, then, for you personally, would you say, This is how you are in the world all the time, or some other time? For you, this meaning without a trace, leaving a trace—oh, just no. I don't

mean that. I mean just this whole description of them, of all this, everything you said, yes, or just you always—you've actually achieved this liberation and freedom from clinging in all the other levels at this point. After all you've done, yes, okay. So it's a fair question. The why—one of the most important things I've done in my life was when I went off and practised for many months, doing this practice here intensely and intensively. And through that practice, I've built up this, you know, wonderful continuity of the mindfulness, the lucid awareness, and that at some point something did give away. There was a deep release that changed me, that I've only been changed ever since by that experience, and exactly what it is, and how—you know, where it fits. In Buddhism, they have various grades of liberation or freedom a person can attain—where it fits the map in the grade, and I don't have much clue or much interest in knowing, but I know I've been changed by it in a way that my life is much better because of it.

You feel—I feel different than I used to, yes, for sure. I think it's me. Many ways I am different things, I can say. But one of them is that there's much, much less a self-consciousness in a kind of neurotic self-consciousness, and there's much less greed and much less hate than what I had before. So these things are still there in small ways. I hope they're small ways—close up to see. Don't provoke me. Why, Yuvati? I don't think they're much more drastic, much decrease than—it feels really great. The consequence is a sense of ease and happiness that I feel, you know, maybe not, you know, often enough, I'm happy with it. Great, really.

I just want to share one thing, and that's that I haven't been here in a while. And the reason why is I've been in a very high level, intense Kabbalah class, studying the original text, which is now translated into English in twelve volumes. I mean, not the stuff that palace or does, and what it amounted to—it was so impractical on a certain level. Where it went—I mean, we get the stuff that we can apply in our life. Where it went was God, understanding God, and it was so esoteric. And I really—this seems to just completely aim at transpersonal transformation. Great, just sharing that—it was just unbelievably—it does. And though it's easy to read this text, that is, you know, if you are uninitiated and read this text, it is easy to be bored by it. Some of you who try to read it probably have been bored by it. But it's not, you know—it's not meant for, you know, easy reading Saturday night. But it's quite profound what it's offering to do. It's instruction manual. So on some—great, thank you for that. As there is practical Kabbalah, that's what things out. And that's not the text of the Zohar, I see. So it's interesting, totally interesting. So you're welcome to stay afterwards and ask me up here. But I don't want to keep people beyond our contract at nine o'clock. You know, most people need to go back. So thank you all very much. But please, if you have a.