

2006-02-13 Not Self: Wrap-up - (5 of 5)

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SPEAKERS

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I've heard it said that if you talk to the same thing too much, then people lose interest. And so but I'm gonna give one more talk on this idea to sell pretty much most to less than five weeks now, this week, some of you keeping count one talk after another trying to from different angles and different perspectives on this Buddhist idea of self. I think it's an interesting one. It has a as I keep saying it's quite perplexing to many people because it seems that on the surface that Buddhism says that there is no self and then, well, where's that leave you? And, and then people even teachers will very seriously kind of almost punt on that and say what leaves you know where that's the point to be left nowhere left hanging Left nowhere to stand nowhere to abide. And when I saw the things I said last week is that according to the Buddha, it once you enter into the discussions with discussion about self and no self, that you end up into a quagmire of metaphysical beliefs. And it's just a swamp. It gets more more complicated more you look at it. And he actually tried to offer something was a lot simpler than the notions of self. And I don't know how well I succeeded in simplifying it for you or making it clear this whole teaching of the last few weeks, some of you weren't here to get get it. So a little bit, what I'd like to do is to take it out a different angle, but also a little bit of a summary of the last weeks of what I've said, kind of overview, maybe putting it all together in one evening might make it some more stiffer kind of sense out of it. So in Buddhist teachings, especially here in the West, there's a lot of a lot of teachings about this idea of self, and usually translating a Pali word aka, a TTA. In Sanskrit, the same word is optimized. And in Pali on otha is then the negative, and it's usually usually English translators, no self. But as I said last week, last few weeks, it's better translated as not self. It still is this word otha in Pali, and it's the words usually self English. There's a different word that is seldom talked about, especially in the West. that's related to the word atta. Its second almost a synonym for self, but not quite. The same. That's the English word for person. And there's a Pali word Sanskrit word puca. And they were, in fact, in ancient India, there was a, there's some evidence that the most popular form of Buddhism for many hundreds of years in India, was not the kinds of Buddhism that survived down to the present times, there was a form of Buddhism that was called the pulchella buttons, the teachings of the of the persons, the people who believed in this latter category called the portcullis persons. So

this idea of person then became an important category for these people, but it's also there in the tradition. So we have this English word person. And so what's the Buddhist teachings about personhood? And how is that why bring this up as opposed to the teachings about self I think there's a series of words which can be seen almost as synonyms in English. And also also you find almost equivalents in some Buddhist languages. One is, you know, self, maybe trying to say translation of author, person translation of *Bukola*. There's also the idea of the human being a human. Another word is individual. So yourself, you're a person, you're an individual, you're a human. And there's probably some other things where it's like that. What I'd like to suggest to you this evening, is that there's nuances and difference between these words. human being is a is a large general category that all human beings fit into. Sorry. Human beings are human beings. It is a big category. The word individual Might not refer to human beings but as a human talking about human beings and individual seems like it'd be the same thing. However, the word individual is a word that is in relationship to something else, which is maybe a society or social being social relationships. In fact, individuel individuation and individualism are relatively modern words. Some of them are only a few decades old. Some are a few centuries old. And in some countries, in some societies, cultures in the world, the word individual doesn't have the same meaning or values it does, or doesn't. It doesn't doesn't exist kind of the same way, as it exists for us here in America where the word individual is very, very important. We're individually in contrast to being being somehow merged with society. We stand out from a unique individual points to our uniqueness and they can live in America and so indeed, It means we differ differentiate ourselves from others. So there were individual implies differentiation. The word human doesn't imply differentiation is nice if you're part of this class of the species, or it's a class of beings that are called human beings. The word self, I'm not sure exactly how it falls, maybe these are all word semantics. So you might have different uses of the word. But the word self is a cherished idea. I can say that safely. I think it's so much so cherished that if we stay there, you know, there is no self, then there's always someone who protests and complains and it's, uh, you know, and especially if you're in therapy or, or our therapist, it's pretty inevitable that someone will raise their hand and say, wait a minute, this is a cherished idea in my therapy. I'm trying to develop a strong sense of self and do you know and, and here you're telling me there's no self and that just doesn't you know, who you know something has to Give, doesn't make sense, you know, maybe. So then, but I would like to suggest that the word self imply something, either very individual, very unique, something unique within us, the inner self. For example, find yourself almost means the same thing as go inside and discover who you are. Where if you say, find out who you are what you are as a human being, we don't necessarily do the same thing called inner, inner psychological life. And sometimes the word self then kind of morphs into something very universal, like the cosmic self, the big self. That little bit like Hindu idea of Othman and the ultimate in the world being the same. But so self has that kind of connotations. I think the inner psychological self or the soul or something. The word person I'd like to suggest as a different connotation, very person, is kind of a hybrid concept that covers both Are the universal aspects of being human being, but also something that's very particular to each person. Each being, it's kind of both kind of like universal and personal sports unique and kind of general. So. So, every culture and every religion has some understanding of what it means to be a person that I would suggest is different than the understanding what it means to be a self or not self or no. So you

just kind of they're kind of the way they understand what does it mean to be a human being. When you look at human being, the purpose of being human being the goal, human being the condition of human being, or every culture, every religion has some notion of a person. So in Buddhism, also, there is this notion of what it means to be a person you can ask Buddhists, what's the Buddhist concept of personhood. And that's a very different kind of way of looking at us ourselves than asking the question, what is myself What is the self? The self is kind of in that kind of context, I would suggest that looking for the self can be seen as a narrowing of the question to something essential. We're saying what is it to be a parent, what does it be a person brings in a whole ecology of, of a human being that is much more broader. So, each religion I would venture to venture to say here as a concept of personhood. So what is the concept of the Buddha was a Buddhist concept of personhood, I would have said what it means to be human being. And once you start making statements, something seemingly very silly sentence simple statements of what it means to be a person or you are used to You read between the lines, they were this the people who this is what they mean. This is how they see what human beings are all about. Then a simple statement actually can build a huge complex philosophy, metaphysics, culture, and builds out of that. So you have, for example, religious and cultural ideas have innate human evil sin, and you have ideas of innate human goodness. That's kind of the view this is what a person is somehow that human beings as a person, we have this innate quality. And then from that very simple statement, then that implies implies implies, you have something that develops from that. So, I'm going to offer six different points of how early Buddhism, Buddhism that we kind of follow here at IMC. Howard understands the human person as distinct from what the self is This lesson if you following me enough, is interesting enough, you're still here, even taking all these weeks. So one of the concepts of the human person that's central for this tradition is that a human being human person is subject to suffering and to happiness. It's something it's a being, it's an entity, which is subject to suffering, and to happiness, to disintegration, and integration, to bondage, and to freedom. That that's inherent in the understanding of the human person. So, when when the Buddha looks at a human being, the Buddha sees being the entity that has these, this potential, this capacity of subject to these things The second point is that the human being, or this person we are, is an A is a moral agent. Not necessarily moral in terms of moralistic, but is an agent of change, we can make choices, to change ourselves to change the world to, we have where agents of change, that we're not only sub victims are subjects to the whims of reality in the world. But that human beings also can act. In the world, on the world, and ourselves. There were agents of action. And there are religious teachings in the world that claim that human beings are not actors. We can't act we can't make a change. It's all illusion is one idea. And you shouldn't even bother the important things in life and lead up to you It's fate. It's destiny that the gods, it's predetermined. There is no freewill. So the second point is related to the idea that there is, is a kind of freewill in Buddhism, there's choice that we make. And the human beings can be the agents for change for action for effect we can make we can affect the world. And what we do, makes a difference. The things we do, the ways we act, the choices we make, do make a difference in the world, they have an effect. And then following that into point three, is that human beings can change and develop and grow over time, just like a child can grow as they grow, get older. And that growth and development human being is not necessarily all for the better. There are people who grow and develop in in should make choices and are influenced by the conditions around them in such a

way that they become forces of harm in the world. Do they harm other beings, they harm others. And they get really good at it. They develop a tremendous capacity to be murderers, killers, what kinds of things even sometimes when we don't even want it, the choices we make, the way we live, our life lends itself to, you know, actually accidents that wouldn't happen if we left the quail alone. So we can develop and grow, but that development growth then isn't necessarily always beneficial, but it can be beneficial. And so there's beneficial ways we can grow and develop and, and that that ability to grow and develop in beneficial ways is related to two things. One is that we know what's beneficial to you know what to work towards, and that we act in the world and we behave in such a way that we allow that growth and development to happen. So we're human beings. The Buddhist understanding of a person is a person a person is someone who can grow and develop then it related to all these points in other points, which is that We are all subject to cause and effect, sometimes called karma, that it's related to what I said earlier. But rather than focusing on human beings as be the agent, we're also the subject of our actions. So we can act in the world. But depending how we act in the world, it comes back to us in some way or other. And we're the recipients of the effect of our actions. Not all effects, not some mechanical, mechanical, mechanical, mechanical way, where it's obvious. But there's some way or other which things come back to us. And so it's notion of karma. The habits we develop the conditions we set in motion in our mind, that will come back and bite us if they're bad conditions, or help us if they're good ones, but we're the result we know our karma comes back and affects us and therefore Then, related to all this fifth point is that liberal that there are worthwhile goals for him for human person for human being are worthwhile things to strive for, or to work towards. And sometimes you have religious teachings that say that you're perfect just the way you are. The thing to do is just relax. Have it easy accept yourself as being just innately beautiful and great and has nothing to do nowhere to go. Nothing to be all these kinds of teachings. Maybe even I've said things like that here and maybe other teachers or Buddhist teachers have said that even there's a book titled, nowhere to go, No, nowhere to go and nothing to be. But you know, it's one of the one of the things you should always be suspicious of spiritual teachers. Always. You can't let any of them off the hook. And I suppose I'd like supercop suggested spiritual tree teachings also exist in a not in a vacuum. But they exist part of a larger package of culture of society of conditions that then affects how we see the human person. So offer you one challenging premise that the teachings of that we're all perfect just find the way we are just matter relaxing and opening where you go and I think that tends to be most popular in the history of Buddhism, in relatively affluent cultures, societies, groups. Now why is that? Nothing to do, nowhere to go, nothing to become nothing to attain. Just enjoy. So that's interesting. It might be very profound. It might be very true teachings but Why are those teachings most popular in particular societies and not in others? So there's this idea in it when the Buddha looks at a human being, that there's this is probably the place where you in these premises that are, that seemed to me like the biggest leap. Where do you where, where's the manual? It says, This is what human beings should be like, why should this be? Be so? The Buddha in the views of the Buddha there is a goal, which is worthwhile to pursue, actually a few goals, a couple of two goals. It's worthwhile to pursue the goal of happiness. And it's worthwhile to pursue the goal of liberation for human beings, so for the individual, and for other individuals, so the Buddha dedicated most of his life to try to bring that message out of his compassion and care for others, to bring that message of possibility and

encourage people and show people a path that people could follow and walk. So, they could develop themselves, create the conditions be the agents of change, so that they could make a difference in this human capacity for to suffer or to be happy, to be in bondage or to be liberated. So, there is a worthwhile purpose or goal for human being and the primary one the ultimate one is liberation. liberation is a worthwhile goal. Also, when the Buddha sees a human being, he sees that liberation is a potential that all human beings have, whether they have a self or do not have a self. liberation is a possibility for all beings, a human person, understanding him person as that some people would like to see that as being innate quality, the Buddha nature and each person the innate goodness in a person. Not enough a potential is same thing as something inherent potentials kind of a strange category. And this whole idea is our human beings inherently good human beings inherently bad. The Buddha avoids that kind of question. It's not really addressed. It's not really maybe interesting kind of question, if anything, how the Buddha sees it is that inherent in human beings be inherent in unliberated human beings, is they have the capacity for both evil and forgotten. So, in terms of capacity potential that we have inherent in all of us is both good and evil. It depends on what we feed when we act on how we live our lives, which gets stronger. So, I think the Buddha is reluctant to say, you know, people are inherently good or inherently bad. It's just that question is not the answer. By the Buddha, I think the answer is we're both depending on what direction we choose to go very well, liberation is a potential we all have. And then related to this is that the Buddhist doesn't say this, you know, explicitly but I think implicit in his teaching close to me explicit, is a notion that we should respect this potential in other people. That other people besides ourselves, have all these potential for happiness and for suffering, for bondage and liberation, and that we should respect that in other people and not interfere with their happiness and liberation. In fact, we should not, no it shouldn't be in fear, but it's actually good to help it be supportive of it. So that then feeds into Buddhist ideas about things like euthanasia, and maybe even abortion. In order to look at these questions of what to do with these life and death questions, existential questions, you have to answer some questions but what how do you understand what a human being is like when a person is. And so, if you understand the human being has this potential for liberation, and that this is a valuable potential to respect and honor, then some Buddhists will make certain decisions around questions of life and death, based on the respect and valuing of that potential, and letting that potential unfold the best, the best possible. Then the last point, that is also I think, I think it's interesting. In this early Buddhist tradition, the teachings of the Buddha when the Buddha looks at human beings, in a letter standing personhood or person, the Buddha differentiates between different kinds of people. Different types of persons. So rather than seeing that everybody's equal, there is the same and, and, and there's no difference between all of us. The Buddha actually differentiates between people. Now, it's also strange to say that because we do that, you know, if you want to, if you have something that requires surgery, you know, you don't go out and ask your mechanic to do it. Right, you differentiate between your car mechanic and your surgeon. That's an important distinction to make. And, usually, and so in the spiritual life, the Buddha makes distinctions differentiates and I find myself feeling inside I feel shy about making distinction to people on a spiritual basis to somehow it feels kind of wrong to do that. And sometimes I kind of lean against, kind of want to avoid that kind of Buddhism and translate Dhammapada there's all these places that the Buddha was differentiating between people and wasted me over uncomfortable. Like, for example,

some people are fools. You know, when's the last time you heard me sitting up here? So you've been coming here for years and years. And you know, I said, Don't ever refer to somebody being foolish. So in such kind of person is foolish. You know, maybe I should be sorry with myself. But they're able to differentiate between fools and wise people. Some people are wise and some people are foolish, and it's not inherent in who we are. But rather, it's something that has to do with our choices we make and how we develop ourselves. So some people make foolish choices, and some people make wise choices. And, and that's a useful distinction, apparently because the Buddha made a lot the other differentiation or different kinds of people, is people who is big one is people who have been liberated, and the people who have not. And there's a lot of language, right, acknowledging certain people as being liberated. In culture people in contrast to people who are not. The most common one is the word are hot, which literally translates as the word worthy. It's someone who's worthy, worthy of respect worthy of most of them are monks. It's also meant they're worthy of our generosity of our gifts of our giving them food. The other word is that Aria, which means is usually translated to English as Noble. These are people who are noble, they have attained a certain degree of nobility. So sometimes the Buddha referred to people who had attained liberation as brown to certain level of in your pure purity is brahmans. And very clearly undermining the, the idea in his times, that Brahman Brahman, the caste Brahmins was something you were born into. So the idea that you were born into a caste and your status a human being was dependent on how you're born with something the Buddha just wiped away. So, basically, that your status was based on your birth, you know, who you're born to your ethnicity, your race, your financial situation, you know, all kinds of other kind of worldly kind of ways of measuring a person, the Buddha just wiped away. And the differentiation that was left for him was differentiate differentiation between Have you done the inner work of purification. So have you somehow or other become pure and purity becoming pure is the same thing as being coming liberated, because the forces of impurity that are being cleansed are the forces of greed, hate and delusion, the forces of clinging and grasping. So, a human being is someone who can. So that so there are there are differences between people. And even though it makes us uncomfortable, and then there's always competition and status making and a lot of ugly things happen when we make those distinctions make us distinctions. But anyway, he made it and maybe, maybe there's something to be looked at with it rather than ignoring it because it's ugly, ugly inherent, because people hold it in ugly ways. This is a distinction the Buddha put a lot of value on because it makes it a lot and they go back to the mechanic surgeon kind of distinction. It does make some sense that if you're going to learn a spiritual path from someone, you want to have some confidence if they have been on that path. Whether the further along in that path and you are they have reached some level of attainment or liberation or some lead to be a purification or change something whether it's having confidence in the Buddha and his teachings or whether it's having confidence, some kind of confidence in a teacher that you he listened to you like some of you come here to me, listen to me. There's probably some differentiation going on in your own minds, that you come here not to do other things with your Monday mix. So in looking at suffering, so that's kind of the core issue in Buddhism, suffering and freedom from suffering. So in looking at suffering, there are three forms of suffering. There's one form of suffering when causes suffering, that's really big for human beings. For a lot of human beings and that is suffering around self image, self evaluation. Self possessions are personal possessions. Those

are really big. So one evening I talked about those three, the clinging to possessions as this is my possession, the clinging to self evaluation, conceit and the clinging to some view or idea, this is who I am some image. This is who I really am essentially, that there's this activity called selfing activity of making a self creating a self, positing itself and then orienting themselves to that self, which tends to cause a lot of suffering for human beings. So we haven't said anything about there is there isn't is there not a self but there is a lot of activity human beings around selfing around making themselves holding on to self image protecting it, defending it. A lot of emphasis on evaluating oneself. Am I good enough? I'm not good enough my self esteem my self worth. I might admit to others. You know, all these things, and then my possession things that are in mind, these are this is really who I am I having these possessions defines who I am. So I think that's going to be pretty given right? That's a lot of suffering. There's a lot of suffering around selfing. There's probably something that maybe doesn't cut, maybe there's self selfing doesn't cause suffering. But there is a lot of suffering that comes out of selfing. So if we're going to address the issue of suffering, and find liberation from suffering, find happiness somehow is to address the activity of selfing. And the primary thing to do is to somehow free us from being neurotically preoccupied, with selfing with self evaluation, with concerned without my possessions and my things, and concerned with some even convenient service kind of essentialist idea of this is who I really am. This is my true self, which could also be something we hold on to and sometimes you don't even see it. Until it's taken away. And sometimes there are health things that happen or accidents that happen or disasters that happen, where the way that we've understood who we really are. Maybe in this unconscious way, is not available anymore. It's taken away from us. Someone is young and very athletic. And their whole life has to do with being active and involved athletically in the world, and have some serious injury. And they can no longer do that. And so they don't even know who they are, they have no idea who they are. They have no idea of how to be in the world, because a whole life was oriented around that particular persona. That particular image of who they were. And that's taken away and have to kind of dry painfully didn't know how much they were attached to it was a little bit harder to understand maybe is the way that some metaphysical idea of self can also cause suffering, in the metaphysical idea of self, sometimes maybe better translated into English as soul rather than self. Somebody, oh, this is my soul. The Buddha suggested that even I can cause suffering, that can lead to all kinds of problems. So don't even bother with the whole pursuit of the soul. Thinking about the soul or thinking about the true self, essential self, just let that all fall away. It's not needed. To address it, what is needed was a Buddha offered a very simple path. Simple in principle, and that is rather than kind of looking at your life through the filter or the lens, of self of soul, of self image or self evaluation. Look at your life through the filter of suffering and the freedom from suffering from stress and The ending of stress from tension and the release of tension. Now, it turns out that a lot of the selfing we do has tension, stress and suffering as part of it, not only as a result of it, but in the very creation of it. We don't, we don't maybe we don't necessarily evaluate ourselves to hold on to the strong sense of self. Unless there's already suffering there to begin with, we feel uncomfortable, somehow. And then we latch on to some self identity, some self image to create a protective image for us that will kind of make us feel better. And so even the idea of, of creating the idea of the essential self, the soul having those ideas, if you pay very, very careful attention, you might see this strain or the stress or the tension, it's even going on in the mind and the psyche, with that kind

of preoccupation and concern. So if you use suffering or stress or tension is the reference point or sniff a are really sensitive to it, then all these other issues will become clear. You'll they'll come to you. But rather than resolving a metaphysically or philosophically, you resolve the tension, you relax it. Before getting a PhD in philosophy, you just relax. So some people want to know, what's the meaning of life? It's a great one, right? What's the meaning of what's the true meaning of life? It's an interesting question. An interesting answer is, before we answer that question, let's find out why you're asking it. And is there suffering? prompting you to ask that question. And if there is suffering properly, to answer a question, what would happen If you turn your attention towards the suffering, and resolve that suffering, could you do that? Before answering the question, what's the meaning of life? And is it possible to turn around and study that suffering and settle it? And once it's settled, what happened to your question? is suffering that prompt you that's the question is settled, then what happens to the question? So the, the analogy that sometimes talked about, that's what led to this is if you go to the plains of Africa, to do inaccurate nature photographer, you could run around the place and to try to find all the animals take pictures of them, and you exhaust yourself. An easier way is you sit by a watering hole and wait. And sooner or later, all animals in the plains of Africa parently need to come to the watering hole to drink. So you sit there and wait and take When they come. So the corollary here is that our suffering is that watering hole. It all the issues we need to deal with our life, for the purposes of liberation. For the purposes of this very deep happiness and peace that is liberation, all the issues we have to address will come to us. If we sit at the watering hole of suffering, if we pay attention to that, look at it. suffering and happiness, stress and freedom from stress, tension and release. And it might seem kind of mechanical and mechanistic, it might seem kind of reductionistic to look at just suffering, just stress and freedom from it. It might seem kind of pessimistic and kind of party pooping to look at that, but I think it's very realistic and it really shows us what are the real issues we have to look at. Rather than wasting our time, a lot of other things that maybe are just abstract Rather being pessimistic rather than be kind of a downer kind of bad news to look at suffering. The whole point is to be happier. The whole point is to find the path and how to live in a lighter, happier, fuller way. So hopefully, you know, initially it might seem kind of, you know, kind of depressing to look at your suffering, hopefully very quickly. It seems like a really great thing. Like this is a good path, hey, I'm getting lighter. You know, just, you know, things are getting happier. And I've heard stories of Buddhist teachers, who there was 315 year olds who went to see Suzuki Roshi, in 1965 or so and they'd heard that he had a natural way of getting high. Because back in San Francisco that time there were unnatural ways of getting high. And so they heard this guy the Zen master can teach you how to get high without taking drugs. And so he they asked him the question of great come here, and he sat them down and he proceeded They gave a talk on the Four Noble Truths. There is suffering, there's a cause of suffering, there's the ending of suffering, there's a full path. And, you know, they came to hear about getting high, not suffering. But the one woman I knew who was part of this little group, three girls said, she was just so happy talking about suffering. That it caught my attention, you know, she was a dead stupidest student ever since. Now, it's been, it's been over 40 years. So the idea of self is a dead end concept. In the teachings of the Buddha, the idea of person is not to have some concept what it means to be a person. A human being is not a dead end concept. It's actually you need to have one and the Buddha has one you might not agree with it, but he has one that might be an overlap between

Understand, we start understand who we are. Can we understand ourselves as a person as opposed to a self? That makes sense? No, it doesn't make sense. Well, so, in one of the in, in the teachings of the Buddha then so that's we're talking about today. One of the preeminent ways of attaining liberation, attaining happiness, attaining peace is through meditation. And part of the reason for this is that the activity of selfing the activity of clinging in the mind and that stress and tension that comes from it is very subtle. It's gross, so obvious sometimes, but it also can be very, very subtle, very, very deeply, deeply entrenched in the in the mind. difficult to see. And you need to get a mind which was very still very paper a piece or said differently, either mine which is very, very peaceful in order to see the very roots of where the mind is not peaceful so part of the reason why the push piece become more and more peaceful and that is that that piece gives us a vantage point to see more deeply. It's like having a pond right and fondness as waves are choppy on it. You can't see down but, but the clearer and more still the pond becomes, the more easily you can see the depth of the pond. So meditation is one of the preeminent ways of creating this piece that can go really deep, or really pervasive, really big. So we can see down to the depths and the roots of who we are. And then the last kind of view of the human person They're all mentioned today this tradition has is that the tenant the tendencies inside of us, that cause suffering and bondage and our happiness. disintegration have at the root, have certain roots, that deep down in the human mind. They're like seeds or the Christian you call it roots moola roots, it really deep down from which sprout proliferate. The vast array of human tendencies that cause suffering. And the Buddha says there are certain plants, I don't know which ones I think like the plaintain plant maybe or something certain plants in ancient India. That is you simply chop it off, cut it off at the train It will be sprout from the roots. But if you really want to get rid of this weed or this plant, you have to uproot it. So, if you can do a lot of human, you can do a lot of housecleaning, we can resolve a lot of issues. But if we're only doing it at some surface level, then like I like to say it's like rearranging the deck chairs on the Titanic. Or it's, you know, it's just like taking care of certain things. But then these latent roots are still going to operate, and they're going to pop up another way. Sooner or later, their latent roots are there. So part of the view of the human person in his early tradition is that there are these latent tendencies, these roots to these kind of deep seeds. Sometimes they can lay dormant for long, long periods of time. And that if you want to be fully liberated, liberated, attained the full capacity of filled our full potential capacity for peace. We have to be able to drop down into the place in the psyche or the mind, where these roots reside. So, they can be seen once and for all and somehow be plucked or, or transformed or changed or something. So there is that. So this is the, my understanding my attempt for you to give you some sense of what it means what the Buddhist view is what it means to be a human person. I hope that these last weeks and we're clarifying that confusion and I hope that it gives you some better context understanding of when, when Buddhist teacher is talking about enough though or not self or no self kind of what it's about and how it fits into a bigger picture of what it means to be human being from a Buddhist point of view. And I hope that you At least in in, in principle, have an increased appreciation for the value of the Four Noble Truths. As you know as the value of why the Four Noble Truths are so central teachings in Buddhism, and the increased value of why it might be useful to look at our life from the filter or the viewpoint of the Four Noble Truths as opposed to other filters. And one of the advantages if you do that is that it makes the path of Buddhism lighter and lighter, easier and easier. Because we focus on

suffering and the freedom from suffering, that each step along the way, hopefully is the releasing of tension of stress or the forces of suffering. So each step along the way, is a step of making peace. And as you walk that path, hopefully each of us We'll become more and more peaceful in our own hearts. And I think one of the most beautiful things that I know, in, in this human life is a heart which is at peace and comparable in beauty. Finding all kinds of things purity. And it's one of the greatest gifts that anybody can give the world is the gift, give or give the gift, give those gifts that help other people become free of suffering, and also have some taste of our potential for peace and for this profound happiness. So thank you for listening to all this. I'll see you in two weeks.