

# 2007-05-13 Right Mindfulness

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mindfulness, mind, path, registering, present moment, awareness, jungle, mindfulness practice, practice, people, mindful, gatekeeper, deeply, experience, situation, buddha, aware, present, important, hotdogs

## SPEAKERS

Gil Fronsdal

This morning I'd like to continue particular series of talks that have been given over this year on the Eightfold Path. Some of you have been going to the series coming, you know, Sunday or Friday, Friday is going to be doing the day long on the topic. And so the so we're talking about the Eightfold Path, and then we're talking about now we're talking about the seventh factor of the Eightfold Path, which is the factor of right mindfulness, or appropriate mindfulness. And mindfulness is central to what we do in our practice here. So it's perhaps interesting topic to look at a new and in looking at right mindfulness, we have to understand that it's part of the Eightfold Path. And the Eightfold Path word path is very interesting. maga in Pali Marga. In Sanskrit. The word religion in the West has no obvious Didn't until recent time today people in Asia invented it. But until recent times, word religion didn't have an easy Asian parallel, the new earring couldn't translate to Asian easily. It seems very strange that you know, such a central concept in the West, so central to what we do here, and you can even get nonprofit status from it. That there's no easy word that translates the word religion. But the one of the words that's closest to it are the two that means there's a correspond which is parallel is the word Margot or maga. And Buddhism in India is known as a Margaux as a path and other Buddhist other religions in India. Were also known as pets. And you get into China in Japan, you have the idea of the down dough. So there's a way of something so that again, it's it has a way a path and this is suggestion of a path is something that you walk on something you engage in. It's a journey. It's something a developmental journey where you go from one place to another. And in that sense, what you do, the practices you undertake, the journey you take is more important than what you believe. Sometimes in the western notion of religion, that he has a creed is very important. You have to believe something unless you believe the right thing. Sometimes terrible things can happen to you. So belief becomes really important. Certainly, belief is an element of Buddhist practice, but it's far outshined by the importance of what you do, the practices you do the path that you walk on. So Buddhism is a path and a journey. And that path, there's a beautiful analogy for that path which will give you Some of you've heard before. And this analogy treats you as royalty treats you as being important as a king or queen. So if you take this analogy and apply it, you're the position of the king or the queen in this story. So it's a very and who's going to who's going to engage on this path, clear this path. So already we have the notion that have a high sense of respect or dignity for the person who's going to walk the path of loyalty. And the reality is that the way it's told imagine a person who goes into the jungle for the first you know, maybe explore and the jungles quite overgrown, but there is very faint traces occasionally, of a path and or an ancient road in that jungle. It's mostly overgrown. And this Explorer is able to follow this ancient path through the underbrush. Until coming to the center of the jungle. There is an ancient palace which has long been forgotten, overgrown, beautiful capital city. And, and this explorer discovers something which has been long forgotten. Denis explora, goes back out of the jungle and goes back and sees the king and queen and says, I found this ancient path. And it goes to this ancient palaces, beautiful capital. And so

the Royals, the king or queen, will go then into the edge of the jungle and are pointed out where the path is. And then they kind of clear the path so that we could find that palace and they clear the palace and while it's overgrown debris, and re inhabited, we inhabit this wonderful palace.

So in the same way that Buddha said he was he was like the Explorer. There is an ancient path that he did not invent, but that there were traces of. And he was able to follow those traces to this wonderful palace, which was a palace of freedom of liberation. So a liberated mind liberated heart is considered is here and this analogy is held up as being a beautiful place that you can inhabit. That's like a palace of capital. And so in the Buddha discovers this, and then the Buddha comes out of the jungle in a sense, and comes to all of us and says, Hey, King and Queen. There is this ancient path that you could follow as well, if you can clear and but you know, you have to clear the path you have to kind of do the work. And you can find this palace you can find this palace of freedom of liberation that you can make for yourself or finding yourself. And this analogy is, the freedom is liberation is not something that's foreign from who you are. It's innate to who you are, in the very little delivery very least, as a potential so potential that we all can, can, can attain. If we follow critical journey, particular path and has to be a particular path. If you want to find the palace in the jungle, you don't go into the desert. Because then you don't know, you will find it. You have to be able to find the map and know where you're going to go. And so the path that the Buddha gave, or the path that he found, is called the Eightfold Path involves eight different elements to walking this path. And, and one of those important elements is mindfulness, right mindfulness. So the right mindfulness of a full path has a particular meaning. Before we do a talk for what right mindfulness means we should maybe talk first with mindfulness, as opposed to right mindfulness and mindfulness education different meanings. And as a Buddhist tradition has evolved in India on different places, and even here in the in the modern West. Mindfulness is defined in different ways or has different understandings. So you'll just have in the tradition, one understanding what mindfulness is. But you can go back to the time of the Buddha and try to tease apart What did he mean by this thing called Mindfulness. And I think it's fair to say that mindfulness is a form or an aspect of awareness. So awareness is a wonderful capacity of the human being human mind. related to consciousness, aware to be aware, it's we're all you know, awareness is probably present in almost every waking moment. Some people say maybe there's even some kind of awareness is present when you're sleeping. awareness of being a simple capacity of somehow registering perceptions the brain somehow registers soon That comes. And so even in sleep, sometimes the body, you might not be conscious. But there is a budget registering, there's an awareness that takes in stimulus from the world. And you can somehow that incorporates that awareness. The concept of awareness has bedeviled scholars in terms of trying to get a very good technical, scientific, psychological definition, what is awareness or What is consciousness? Even though we all think we know what it is, being aware that we're wareness is capacity, taking stimulus and have it registered in some way. And there's many different aspects of awareness and, or ways in which awareness can be used. Mindfulness is a particular way of using awareness. And so it's a more it's a conscious and more deliberate way of using a awareness. Awareness can be used without much consciousness. You can be so conscious that you're aware. You can be you could be, you know lost in fantasy. And you kind of know what's around you, you're walking down the street, you're lost in the fantasy. Something is registering the fact that you have to stop for oncoming traffic. But, you know, you're not really registering it's a clear, conscious way. Mindfulness involves a clear conscious registering of what is happening in the present moment. Clear conscious taking up being aware of what's happening now.

One definition of mindfulness is that is that it's a it's a holding, holding of something in the mind. It's, so the word the word mindfulness in Pali, is Sati. And the word Sati doesn't have broad or different meanings in the English word, mindfulness Remember we use translate from one language to another. Just like you know, you can't find a word for religion. In Japanese or Sanskrit, you can't find a good

word for Sati. In English, we just chosen mindfulness. But the definition of mindful, it's very closely connected to the word for to remember. So to hold to recall something to recollect something is to be mindful. And you can relax, recollect a lot of things. You can if you're given a shopping list, or you're told, you know, yesterday I went to London with a bunch of nine year old boys to see the San Francisco Giants baseball game. It's an all time American kind of thing to do. This small, really small kind of stadium This is like a triple A like lowest League, the giants and it's kind of it's kind of a fun place to go all American kind of thing and weren't all American things to do is to get ketchup packets and get hotdogs and get hot dogs. So one of the dads when to get hot dogs for all these kids and when he was down there in the, in the you know, wherever you get the stands the concession he called to one of the moms to say well, you know how many ketchups and catches massive one must have known that. So there was a long discussion about you know, over the phone about this and then you know, there was supposed to be a 25 hotdogs, one with ketchup and mustard. One was just mustard, and three with just ketchup. And that was obviously next to the mom and she was like over and over and he didn't have paper and pencil I guess to really get this to register in his dad's mind. This difficult concept of how much ketchup and mustard and the soft dogs and so, you know, it seemed like he you know, he got it finally and the hotdogs came back And there were four hot dogs with mustard. And one hot dog with ketchup. And so, I don't know all that happened down there. But one way of interpreting this is that the dad wasn't able to hold it as mind wasn't able to recollect that you know, the proper order. You know how it was supposed to be this ability to hold something in mind, as he did with mindfulness. So maybe there wasn't much mindfulness there. It had, hadn't really register he wasn't able to hold there, keep it in the mind. So this idea of bringing something to mind, holding something in mind keeping it there is one of the meanings of mindfulness. So you can hold to mind something you have to remember memorize. You could also bring to mind and hold it to mind, your what you're doing. So you know, you can kind of lose track of What you're doing, get distracted or something and all you have to do something have to do this and listening to someone and someone's talking. And then oh yeah, I have to pay attention here. I've had that happen. So maybe none of you but you know, I've kind of lost track that someone's talking to me, I'm supposed to be listening. And so you can hold something in mind. Now, when you try to do something like be mindful of the present moment, hold the present moment in mind, bring it to mind, it can prove very slippery. So you can hold a present moment in mind for a few seconds. And the mind will slip away, float away into a some thoughts about the future, the past or fantasy or some kind of concern. And so whereas it might be very easy to hold in mind, something that's really, you know, you know, vitally important or vitally interesting and fascinating. There's something about the present moment, maybe something Doesn't seem so vitally important or vitally interesting to keep us engaged with the mindfulness. So the in our interest, takes us away pulls away, get interested in other things. So a very important part of mindfulness training is to train the mind, to be able to bring to mind the present moment, and to hold the whole the present moment in mind, to remember the present moment to recollect the present moment to connect ourselves with the present moment. It's been said the cliché said, mindfulness is very easy to do. It's hard. It's hard to remember to do it. We say that mindfulness is, mindfulness is easy, it's hard to remember to do it. So just to be aware of what's happening in the moment is easy, but to sustain that over time is hard.

So one of the things we want to do in mindfulness is to sustain the attention in the present moment. And when you come to the edge of the jungle before you To go in to find this palace, perhaps a very wise thing to do is to before you enter in is just to take in the situation. What is the situation. And so there's something about taking in a situation before you judge it, before you analyze it before you engage in it and manipulate it, do something with it. And so in many circumstances in life, we come to the new situation, and the first test is taken in, I'm not gonna say you've come into, you know, so you come to the edge of the jungle, let's just take it in, let's get a sense of what the jungle is like. So I know what tools I need to bring with me. So I know maybe gonna take a day to kind of get a sense of what

animals are there. You know, so it'd be useful to take it all in and notice that there are tiger, fresh tiger, you know, Prince right in front of you, you know, nearby. Oh, that's interesting. So then you take that in and then you kind of adjust accordingly. So you kind of take an LC might take in your own, you know, personal capacities, you kind of take in, oh, I'm really tired today I'm exhausted, I haven't eaten. I don't think this is the time to go into the jungle I think I need to get ready prepare myself or so you kind of take in, you know where you're at as well. So there's a kind of a kind of sense of taking in what the situation is. So, a very important part of mindfulness is taking things in prior to doing anything with it. So, you hold the present moment, and you take it in. And this is a very significant movement for many people. Because for many people, what the mind is usually doing is not neutrally taking things in, but as manipulating the situation or judging or, or, you know, is somehow entangled with a life that we're living with or with what's going on. So much so that the Buddha said that the most of the ways in which we can experience ourselves, we don't experience what we experience we experience ourselves appearance or body or breathing or feelings or minds is not some neutral, you know, neutral, innocent, natural state, but rather we're experiencing is we're experiencing the results of how we've shaped ourselves how we've conditioned ourselves. So they, you know, Abraham Lincoln to quote him. I said this provocative statement, that by time a person is 40, he or she is responsible for his or her face. There's a way in which the you know the muscle we will use our muscles, the gestures of our face, the way our language when you speak. This affects the kind of muscles That the wrinkles and different things. And so there's some ways in which we responsible for a face to some degree. I mean, mostly you're not maybe. But there is some way to which higher we are conditioned to. So you spend a lifetime worrying. You might, you know, you get these deep furrows in your forehead, and those furrows experiences throughs. And attention has to do with the worry that you've held in place. If you spend a lifetime of being annoyed and angry, or versiv, that affects the musculature of your body in different kind of way. And by time you're a certain age, it's hard to relax those automatically. So when you feel your body, you feel the results of that tension that might be carried in here. So it's easy to see it's physically that the physical experience of the body somehow is conditioned by the shape by what we do. But also our minds are shaped the patterns or remind habits of the mind the How the mind tends to react to the world around it. The tension and pressure in the mind is all there is, it's been shaped by a lifetime of conditioning by how we what we do. And so that conditioning often has a momentum to it. And so we're sometimes we're in a new situation arises, and some people automatically very quickly, will judge it, maybe reversal, or maybe are desirous or want the good part or see it automatically. We see situations in relationship to myself what it does to me. And so there's always automatic reactions responses that goes on. To simply take in the situation without trying to do something pulls the rug from underneath a very common habitual way in which the human mind operates.

And for some people, it's very, very radical. To simply stop be aware of the present moment and do nothing but the Be aware, it can kind of unravel. For some people, it's even frightening. Can you imagine that simply to be sit, stop, be aware don't do anything else. Why, like, why would that be frightening? It's frightening for some people because they require they depend on a certain way of doing all the time in order to feel safe. And if they stopped they're doing it's a little bit disorienting. So and when in fact, most people cannot just simply stop, be aware and do nothing. What it is, it's often a process of unraveling or undoing you have if you have the idea, or I'm gonna just show up and be mindful and do nothing else. Hold the president within awareness. And you slowly start discovering this is hard to do, actually is also doing so I didn't realize how much I'm always judging. I didn't realize how much I'm always bracing myself and pulling away from experience, I didn't realize how much I'm always evaluating or planning or remembering different. And so slowly, slowly, we became more and more familiar with the ways in which there's doing. You can be aware of it physically. And you just always just didn't meditate, you become aware of the physical holding patterns in your body is Oh, I thought it was I thought it wasn't doing anything. But I'm holding my shoulders up. Okay, well, let's do nothing. It's

relaxing. Oh, good. Now I'm not doing anything. Oh. Actually, now I'm aware. I'm holding my belly. I still doing something. I'm trying to practice doing nothing. So let's relax the belly. And eventually you feel the body and much of the tension the body releases, and it's a wonderful thing. Same thing with the mind. You thought you weren't doing anything. But there can be a lot of things if you're doing in the mind. And so this Practice of not doing anything, just holding an awareness. It can be very, very powerful for people. And very liberating, to a great degree because you're undoing all these holding patterns that exist in the mind in the body. And here in the modern America, I don't know if it's more or less than anywhere else in the world. But many Dharma teachers, Buddhist teachers will teach mindfulness to simply bring to the present moment in mind, some clear way to be present for what's happening here now, and then do nothing else. Just be aware do nothing else. Don't judge your situation. Don't be reactive to it. Just hold it in awareness. And, and it keeps that a lot I think because for the western audience that they know. This is can be a very radical and powerful thing to do. Given the fact there's so much activity that's built up our you know, our experience of self referring and so, so, holding something in the present moment is the meaning of mindfulness. So are taking it in the situation coming to the edge of the jungle and taking in the situation. As you take in the situation part of the function of mindfulness is to be the gatekeeper. There's a changing the analogy quite quite a bit. The ancient world they had these are walled cities, the via gate, the big keeper of the gate, and the keeper of the gates would see with notice everybody came in and out through the gate. And because the gatekeeper could see who was coming, the gatekeeper could also be involved in deciding whether that person to come in around, be allowed in or are allowed to go out. Mindfulness as a function Placing you at the gate. So you can decide whether you want to bring something act on something or not act on something. So for example, if you are have eaten five hotdogs already put mustard and you think wow this this you know, I'd love to have one more just taste so good. And you're stuck because already just ended. Then the gatekeeper function of mindfulness you would notice, oh, the desire for hot dog arises. And you could say, Oh no, not now. The city is full. And so you don't take it in. Or you notice that that you get annoyed at somebody and you want to swear at them. And so you know, the gatekeeper notice that momentum to that the words that want to come out of the city, and the gatekeeper notices not useful enough now. So that so part of the function of mindfulness is hold something in mind, but it also has a function evaluating what it is that we're seeing. There's an evaluative process in mind flows, it sees what's helpful. He sees what's not helpful. Very simple. So there's more than just the bare awareness of something. There's also an evaluative process that goes on. And it's a natural process. It is pretty natural in the sense that I think if you're really aware, taking in what's going on in a full Cognizant way, often becomes kind of clear, oh, this is useful and this is not. So that's another aspect of mindfulness.

So mindfulness is mindfulness. Right mindfulness is something more, something different than just mindfulness. Right mindfulness, as part of the path is defined as the for found for applications of mindfulness. The four foundations of mindfulness are the four practices of mindfulness. Now, if you have, if you say I run a lot I run that can elicit a lot of different images in your mind what I mean. It could mean them running after the bus. You know, it could mean I'm running, running away from the tiger. It could mean that I'm running with my kids for joy running, you know, just doesn't say much. I'm running. But if you say, you know, I, I do a running practice, that kind of immediately has a different connotation. Running practice maybe implies since a discipline implies a certain training regime, perhaps, and maybe implies a certain certain kind of associations. We have the idea of doing it as a practice as a training and training, ever running practice and training to run. So, mindfulness practice has a broader meaning than what mindfulness is. And now, so so, okay. So mindfulness, then is classically so that in mindfulness we practice mindfulness holding the present moment in mind. It is a magnet for other qualities that join, join it. Or you can bring other qualities of mind to join and partner up with mindfulness. And when you bring other qualities of mind activities in the mind to partner with

mindfulness, then you have mindfulness practice and mindfulness. And there are many different kinds of running practice, ways of trading to run. There are many different kinds of mindfulness practices. So for example, there is a practice of mindfulness of death. This is a practice where you recollect, you bring to mind the subject of death and dying spiritual practice, because it's a very honored practice inclusion. So for a particular kind of mindfulness practice, it's a practice of bringing to mind the Dharma, the teachings of the Buddha, bringing it to my whole thinking mind reflecting on it being inspired by it, through the practice of bringing to mind, being mindful of the Buddha, the qualities of the Buddha, enlightened person. There's a practice of is there's also the practice of recollecting, loving kindness. Being mindful of loving kindness, being mindful of compassion. So you know that you can choose what you're being mindful of. You can also choose how you're mindful. You can be mindful casually, or you can be mindful energetically. You can take something and fully or you can take something in kind of kind of half heartedly mindfulness practice involves taking things in fully, really kind of being really present for something. The ancient texts talk about being present for something face to face. Really, they're face to face to see something. I've been present for people, I've talked to people who don't really have some reason they are comfortable with kind of being face to face. And I've been, you can I like kind of being more or less kind of looking at people being present for people when I'm there. And I've known people who, as soon as I was face to face kind of with them, they would turn 90 degrees, and kind of they don't really want to be present. They don't want to go, you know, in that kind of full way. They get intimidated. And so they kind of turn you know, they're looking this way. And then I've a couple of times in my life has actually done the experiment and then followed them around. And they turned sideways, and I turn around and face them again and again. 360 degrees around I don't think they knew what was going on. It's so kind of automatic or unconscious what they're doing. So to really be to really meet someone face to face, to really let something register deeply and well is mindfulness is an important part of mindfulness practice. Whereas just being open and aware, my thoughts entail entail a deep registering of experience. Being open and aware, not doing anything is a very useful practice when people have done too much. But mindfulness practice entails deliberately and consciously allowing yourself to take in and registering deeply. What is it that's really here.

So another ancient analogy. If apparently, if you put a pumpkin on top of a river, the pumpkin will float away on top of the surface. If you take a rock and Put it on the river. The Rock sinks right to the bottom of the river. If you if the mind, if there's no strong mindfulness in the mind all too easily will float away, float away in the river of thoughts. If there is strong mindfulness, like having a rock and just go sinks right into the river right into the lake, it's right there for kind of grounded and settled in the experience. And this analogy, you're supposed to, you're not supposed to be like a pumpkin that just floats away. You're supposed to be like a rock, solid and strong just kind of sits it kind of goes straight down goes right into the experiencer. But it doesn't kind of skim the surface of something that really connects deeply. This mindfulness practice involves being having an having a penetrating presence for what our experiences as opposed to a superficial presence. So even expense Being mindful of your breathing. I know from my own experience, it's very easy to have a superficial contact with my breathing, I can stay kind of present in my breath. And I kind of know that I'm breathing, I'm there. But it's not really deeply registering the experience of breathing. So I'm really clear face to face meeting, I've really been there fully for that experience of breathing is a mindfulness practice involves a kind of penetrating or registering of the experience. Here it is. Does that sound exhausting? It can, it can. Even more so when you hear that mindfulness practice, as a classically defined as one of the foundations of mindfulness also entails having urgency. There's an order now, it's exhausting, right? There's some kind of enthusiasm or zeal or energy that we apply ourselves. I'm going to do this as opposed to You know, just kind of float here in the present moment, such a wonderful place and just kind of, you know, just be relaxed. There's a kind of kind of sense of purpose and sense of engagement. There's a little more energetic than just kind of very casual. However, some of you might have the experience of having a

hobby or reading a book, or doing something that you really applied yourself to. And as you applied yourself to it, you act by time you finish doing it, you also felt more relaxed. Being energetically engaged, does not preclude the possibility of being really relaxed and calm in the activity itself. So this is very important to realize, because part of what we're trying to do in mindfulness practice is to find an energetic engagement in the practice. That also allows us to get very calm, same time. And then mindfulness so that the Buddha defined the right thing. Mindfulness as the four foundations of mindfulness, the four foundations of mindfulness entail three primary things, being mindful, holding something in mind being ardent, the art is in that engagement. And the last thing is clearly knowing what it is you're being mindful of. So you can clearly register really be present for something that's a little bit different than really registered seeing Oh, and I'm really present for this in breath. What I experience of feeling and expansion and movement, that movement is not smooth. And for the quite near the end of subspace, smooth becomes a bit jagged. And then a feeling of tautness at the end of the in breath. There's maybe at the beginning of the end breath, there's a little pulling in at the belly, that happens. And then there's this expanding feeling. There's a sense of temperature, smoothness, or all these different sensations. Make up the experience of breathing in. So mindfulness is not just holding the breath in mind. It's also knowing what the experience is really like, really knowing there's a cognitive function of mindfulness practice, there's also a knowing of what's going on.

So why is this kind of mindfulness part of the path? Because if you want to walk the path into the jungle, you want to be able to register and take in what's really going on, in yourself and around you. So you can walk the appropriate way you can find the way you want to be able to have the ability to be present enough to be discerning to really see where the elements of the path that you need to cultivate. So it's hard to baby sometimes see what can you to cultivate unless you really take yourself in well and deeply, it's hard to know that maybe you need to work on your ethics or your speech, it's hard to know that you need to kind of change your behavior, sometimes in some ways, in order to be really engaged in the path and appropriate way. You might see it in gross ways. If you're robbing banks, you realize that doesn't really work for someone in the past. But you might be very, very subtle ways in which you exaggerate when you talk. And it's hard to see maybe that subtle exaggerations hinders the path, it's one of the part of the overgrowth of the trail. So you need to kind of really be able to stop and take in and see what's going on, to see the effect of your behavior of your thoughts of your speech. And to see what's happening in situation. You might find out that you're a little bit confused about what the path is, the more you start to pay attention. You see that? We're not sure which path is this big idea. is a good thing to do to be on a path, but what is this path? And so things okay, well, let's find out. Let's go back to the beginning of the beginning of their description of the path, and understand right view. And clarify that with right view really is it really provides the map of the path. And then finally, as we do this mindfulness practice, taking in registering being present for ourselves in a deep way, one of the four foundations of mindfulness that we're told to pay attention to is is the inner processes, the inner causal events that lead us to either have more suffering, or lead us to more freedom. We're taught to pay attention to those inner inner movements, where we were clinging, grasping and thereby suffering, or those inner movements where there's a release of suffer release of clinging, Lisa, grasping Part of the function of mindfulness is clear deep mindfulness. So we can start seeing what is it that we're doing, where the places of clinging might be with the choices in the mind might be. So that we can find ourselves in that place where we can release the mind completely in mindfulness is a really important capacity to do that. So in order to do that, you have to be able to hold your mind, in your awareness hold what's going on within you in a spacious clear way, you have to be able to do it in a way that you really taking it in deeply a real deep face to face meeting and experience. So you really know and see what is this experience. And then as you see that deeply, then the release can happen. The freedom can happen. They argument or the idea in Buddhism is that It's hard to see how deeply the mind is held in the grip of clinging unless that mindfulness is really strong, and really, really calm, really still.

Sometimes we can have the illusion that the mind is free. Sometimes mindfulness or awareness has these beautiful qualities to it. Sometimes awareness can be feel very spacious. Sometimes you can feel very empty in the field of awareness, or mindfulness. Sometimes you can feel very happy. But it might be temporary. The, the tendencies to suffer to claim are latent and ready to operate at a moment's notice. Or it might be that they're operating. But they're subtle enough that somehow in our mind, mindfulness is not sensitive enough, that we don't actually see that. It's up Reading. And there's plenty of people who kind of example, deep spiritual kind of people who come to the conclusion that they're enlightened when they're not. And so it it takes a path of careful work, not to be fooled by oneself. And the beautiful thing is that we each have our own capacity each have we all have the capacity to unfold ourselves. If we engage, if we trust the path of keep doing a mindfulness practice and looking more and more deeply, and the great ally, for disability to look deeply in like your mindfulness, correct for the problems that might exist, is concentration. And concentration is the last element of the Eightfold Path called right concentration and that will have to be for another day. for another month, do this by once a month, these things. So I hope that that made sense to you. I know it's a lot of information, a lot of stuff. But I wanted to kind of convey it to you because it's easy to have a simple idea of what mindfulness is and then want to kind of open it up. And hopefully some of this will percolate in, and some of it will inspire you to meet your life, your experience of life, face to face fully. Thank you.