

2008-01-28 Core Beliefs Realizations

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SPEAKERS

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So this evening, we're going to talk about the core realizations of Buddhism. It's a continuation of the series on introduction to Buddhism. And Buddhism begins with many places that Buddhism begins, you can begin many places like a big diamond, you can look at it from different angles are too big, big circle has doors all the way around, going to different doors. But sometimes it's said that the one that the beginning of Buddhism is suffering. It's somehow finding a way to address the suffering of ourselves the suffering of this world and to offer a solution to that. And the Buddha went off to find that solution and said that he did. And then he had these teachings that he taught

Right. When the Buddha decided to abandon his ascetic practices, in order to eat some food, nourish himself and engage in a deeper meditation practice, they his, his companions left him. His acidic companions thought that he'd become a slacker. And so they left him. But after he became realized after he became enlightened, after he discovered the solutions to suffering and become free of his own suffering, and he formulated teachings by which convincingly convey that to other people. He decided he would go find his five companions abandon him, because he thought that they will actually be able to hear what he had to say. No, to stand up and create a seat for him off from the seat, help wash his feet and listen And they couldn't keep their vow to kind of just stay in basically, seated, not ignoring. And, and that's points out to that there's these two things are what the Buddha had to teach, you can read a book. But there's also who he was, who he was as an awakened person as a realized person. And there was something about his presence that captivated them that held them and caught them cut their attention. They had known him for many, many years. So it wasn't that and there's something new about him they hadn't seen before. And so it's this new thing is new. It's not so much the teachings that are important. It's not the practices that are important. It's not the attitudes that are important, ultimately, is the transformation that an individual makes, when they become realized when they realize the truths that the Buddha was pointing towards are the truths that prayers for him suffering and In the sense, Buddhism is not about truth, or philosophy or teachings. It's about somehow being transformed ourselves. So yourself, changing some gateway, for way. And some people are satisfied with the teachings, because I think the teachings are so profound. You can go, you can even get a PhD in Buddhism, because you can think it's quite profound. And that's nice. But, you know, that's not the point of Buddhism, to get a PhD. The point is to be changed, be transformed. And the most common ways that transformation is talked about, it's talked about as freedom, liberation, become free, liberated to be released. And what it's talking about is being released from the forces inside of us that create our suffering. And it might seem like a small goal, but if you start getting in a sense as I hope you Get today how profound the suffering is we have a deeply rooted inner being, and get a sense that how so much of our whole kind of beingness is tied up in what the Buddhism calls suffering with of suffering. If you get a sense of that intuitive sense of that, then the idea that you can become free if you're suffering liberated from that is not a small goal. It's a radical transformation of a very famous like structure of who

we are of our personality almost. And it's not the kind of transformation that some people sometimes a lot because usually, we only want something we wanted for ourselves. And, you know, what's, you know, what, you know, something we want, you know, I want to be I want to be free. I want to be the person who's free. I want to be enlightened, I want to have access the truth. If I want to be safe, I want to be happy, you know, largely centered around AI. But the screen called realization or freedom is also a freedom from self. And in a sense, there's no, there's no you, you realize it's something that experiences no you to experience the realization, there's realization, there's no you to experience it. So the old, the old way of understanding usually of understanding which is often in reference to oneself vanishes, in that experience of realization. And it can be very disorienting. And people can come up to the edge of that and say, Well, I don't want to go there, because I'm not going to be there. I mean, you know, conventionally, it's kind of stupid. I mean, you know, why would I go someplace where I'm not going to be you know? And, you know, so and you know, what, you know, suppose it has to be, you know, a reasonable person says, it has to be good for me. And if I'm not there. But good is it?

So that little kind of ideas poised to piques your interest and we're talking about something very, very radical, full realization and Buddhism is very different than the normal way of thinking about ourselves or thinking about life for the purpose of life. So say there is a person who lives a very busy life being some kind of wonderful stockbroker energy on the floor trading and maybe you're that person. And so you you know, get up at five o'clock in the morning here. text messaging and phones email and on the floor, yelling your arms and buying and selling. And it's a it's a great life so exciting but it's full of greed, desire, and status and you want to get and all the other people around you have a lot of wonderful things. They have Cadillacs and stuff. You know and you so you want to have a Cadillac, a nice black suit. I saw someone yesterday with a really elegant black suit for a moment about his black hat I would wear it look very elegant. Oh, that passed very quickly. But you know, so you're living this world of, you know, people who find so and money and success, failure and getting and then there's a party's beautiful people and parties where you can meet new deals and wheeling and dealing and all this and as your Cadillacs, you know, nipple Cadillac so you got some good, latest brand, latest colors. And I'm going to come up with a new color so you have to get the time to go there and rush out to the Cadillac dealership and get your Cadillac and put the new can't quite get out a car because you've got to deal with your text messaging person. Finally, get a new color. No, come back tomorrow is over. So for some reason, I don't know why but you decided to go to the beach. take a day off after three years. And you go to the beach and you park your Cadillac there and you go sit on the bench and the beach for a while. And it's like, oh, this is like Nirvana. City and nothing to do. Nowhere to go and pretty relaxing. This was the Buddhist talking about Nirvana. No one no phones ringing. No one trying to get me I think try to get in front of make just because of the electricity went out so that you could do a deal. So it was a great thing. power failure. So you went to the beach. This is great. Sit there enjoying the bliss, of just sitting on the bench. Not doing all that stuff and then it occurs to you to review all that stuff in activity and you realize wait a minute this is pretty nice here on the bench to the beach do I want to go back there it was actually kind of really painful exhausting and you know to pick all that up again I'm gonna pick all that activity up and getting and doing and staying up late and you know just trying to be happy Hi, Tina hi status, proving myself and proving myself to my parents who are long dead. And and, you know, this and that and do I do I really want to pick up this idea that it should be liked by all these people who like Cadillacs. And after the bright colors, they like me and all this. All these ideas are good to base my life on why not pick all that up, and it feels so painful and you see so In permanent, you see that world that you're in and you know, stock deals, Cadillacs of parties, status and people liking you. And also, it just keeps you seem to come and go and come and go and come and go and you hadn't realized that you sat on the bench, going permanent and flowing it is. And you realize that a lot of it is not personal. Then people like you in that world, sometimes they don't really like you and they like you for that moment. The next day, they don't know who you are. So that's kind of not even personal, their

liking and this value of the Cadillac, you know, the kind of personal value really, it's like you're caught up in some kind of fantasy. You realize how impersonal that world was, and you realize how painful it was. Because it was so dramatic. It's obvious hope I hopefully I painted a dramatic enough picture. That is for you to kind of, you know, applies to your life. See how it fits. So then you decided to go for walk on the beach. And as you walk on the beach, you kind of you're kind of getting kind

of lubricated, kind of flowing a little bit and getting kind of relaxed, look more eccentric, noticing yourself and say, wait a minute, I really can't see a backlog of tension and carrying my body. I've built up a lot of tension, although years and years of running around being busy. And so we kind of walk and be nice to kind of be free of all this tension. I didn't know I was carrying it all for you. But for a long walk on the beach to kind of dissipate some of it, some of it goes away. And then you realize when some of the tension falls away, you realize that how much you really want people to like you, or how much you really are trying to prove yourself or how much you really thought that there's some magic idea of success. If you got that financial success or worldly success somehow you'd you would be worthy. You really want to be a worthy person. Are you Say, you realize how much it was kind of annoying loneliness or fear or anxiety about success was kind of motivating all this drive. I have no idea there was always anxiety or slowly there's all this fear all this greed, quest for power. And what's that about? The kind of feels kind of yucky. Does it really feel painful? And you go for a walk further down the beach and it kind of falls away. Attention your body falls away and loneliness falls away. xiety falls away, kind of lucky day. And he said, Well, he looked back with your body was like you had all this tension. You know, I don't think I want to go back to that tension. It was so unhealthy to have all this tension in my body. I think I want to go back to that. And you know, it's not really who I am. It's not that I can't really take it so personally helped me you Attention. So it's gonna be built up over the years. And I don't want to pick that stuff up. It's not really who I am. You see that contrast? Then you see all the those these, these neurotic drives was driven up driving you to do all the stuff you did. And now it's falling away. And you look back and say, I don't think I want to pick that up again. That's really painful. It's a lot of suffering in that. I think that it's just the contrast of this piece I have walking on and walking down the beach and picking up all those drives of electric, just, you know, I don't want to get I don't want I want to be free of it, please. And there's a sense because you're free of it for a few minutes, that maybe that's not really who you are also requested the feeling of companionship, the quest for money, the quest for status, the quest for recreational opportunities, the quest for, you know, all kinds of things that people might be neurotically driven. And so I don't want to pick that up. But what does it take to become free of that? So you have to pick it up, go back to it. You start walking back to the beach, back to your car, and you feel as you walk back towards the beach back to the world, you can start feeling how it kind of seems to creep back in again, the old habits, taking up all those old things. Wait a minute. No, no, no, no. So you turn around, go back to beach the other way again, with your garden. It's a long day. So you go walk down the beach further. And, and as you're sitting there, maybe in the beach watching the sunset and you feel yourself getting even more subtle than you realize that even underneath the neurosis, there was still something going on there that falls away. And underneath there are many there was very subtle attachments to sample self identity to being somebody Having an identity to being good, being a confident person being a kind person. And even though it seems like you're kind of okay to have those, now that it's gone it's kind of like, either good is this piece, this vast feeling of spaciousness, like a great, you know, looking at across the Pacific Ocean just so clean and crisp and open and spacious. And why would you muddy it with this back to this idea of identity of being someone here on the beach, you have to be anything for anybody to have an identity, someone walks down back down the beach, and they asked you know, who are you? Can you tell me about your identity and your their feelings about it, tell them Oh, I am such and such a person. And it just feels like it's going to muddy the water can kind of muddy the clouds that sky you know I'd rather not say, I don't really know where you're not now.

Or if you're maybe a Buddhist, you'd simply ask me who are you using? Bow to them and keep walking. Because you don't you just you don't pick that up. It's no need. There's no need to pick it up. There's no need. There's no need to do anything. You find one so I find that all ideas if I can do something, even though there's wonderful things to do in life, it's important things to do in life. And I'll pick the important things up and get back the really necessary things but why should I pick it up now on the beach? Why should I be concerned about why should I start planning into the future? Once remember the past really good game going on really nice. So there's kind of shedding is dropping away all these things that you've been holding on to and cleaning thinking were important thing you have to think you have to do and be And then finally, you sit there on the beach watching the waves in the ocean. And you're not trying to be anything for anybody. Before yourself even and still, for a while, wonderful feeling of just emptiness, just you and ocean, the waves, Sky, just being alive and the emptiness of it all. just seems so good, this must be

really great. And then the sense of emptiness falls away. And you realize looking back at that, that that also that same sense of being being present. So just be having a stroke with a previous pure presence. Pure presence with a little extra. It's so much Better even without that so much that this is a peace or happiness for freedom is so much faster than even was there without this wonderful sense of calmness. And so from there, you come out of that and reflect on it, you look back, you realize that there was a number of things that you shared, that maybe you're not so keen on picking up on, or if you pick them up again, you pick them up kind of likely. Like, you know, they're useful, perhaps useful. conventions use useful things, you'll pick them up a little bit so you can get along and buy your groceries and take care of yourself and various things, pay your taxes. But you know, you don't know what you know, you kind of know if you see if you see how the magician does the magic. If you don't know how the magic is done, the magic trick is really alluring. And you want to see it over and over again. But once you See how the magic is done? It gets boring right? So that there's so much about how our mind operates the sense of self the identities the illusions we live under the illusions we live under that it was so captivating and one of the ones we kept the captivated the most the tricks is a sense of self. And there's some of you in the intro class know that sometimes I talked about if someone walked next to me and talked to me as much as I talked to myself and is repetitively I would think that they were crazy. And I would beg them to stop. I would do maybe worse. Continued and what's most amazing is you know the how interested I stay even after the you know, the person Talking to metal is interest, right? But my, if I could repeat the steps to my own head after 500 times, I'm still interested. The same thing over and over again. It's kind of like strange, right? Like, you haven't seen how the magic works yet and just kind of and, and a lot of it, you know, if you, I think for a lot of people who really look at what, you know why we're so interested, I suspect that a big percentage of our thoughts are self referential. And that's like, the most interesting game in town, right? Me, me, myself and I. And so if you kind of start that's part of the reason why it's so captivating for many people, because so one way or the other and, but you see, some have some point because if you're on the beach and all this, you know, just everything's falling away. Just feel peaceful, so happy, nothing's needed. You feel well. Enough, I want to pick that up again. or pick it up. Maybe I'll pick it up. 16 the magic how it works. I see it as it's kind of like something useful that I use, but it's useful to use it. But I don't have to kind of live by it. You know, you put on your clothes, but you know, we never took them off the bad scene. So occasionally we take off, you know, we have to always put on the same identity and the same concept of self, to be useful to drop it. Submit a deep meditation practice helps us to kind of, it's kind of a cleansing process. We can kind of drop a lot of stuff that's somewhat optional, but we live our life as if it's as if it's required. So then, so you have this even m this falls away. And you can look back and, and, and see it a variety of things. See, see your whole life experience with the experience of life with life from very different vantage point and there are several realizations With small Rs, or insights, that this kind of these kind of processes vantage point is

kind of settling ladies fall away, can give someone when they do Buddhist practice. One is that what we think who we think we are, who we think is going on is very, usually very different

than what's actually happening. And it needs to be some process of settling down, quieting down, shedding some of the surface chatter of the mind, people to see much more deeply what's going on. On the stock market floor. It's not possible to see the loneliness might be driving that activity. Stock Market floor is not possible to see the tension or the deeper things going on. And the fact that there's invisible so something like meditation practice is, is meant not just to reduce stress, but provide the optimal conditions to do that kind of settling. settling, settling. So we can start having understanding and insight into the kind of the deepest places of holding and clinging that goes on their minds. They're not obvious, you know the surface. So then we start having these insights from the vantage point of we can see from this new perspective that's given. And you want to incite one very important realization or insight in Buddhism is the insight into impermanence. How much things are changing or in constant? And I think it's most religions in the world have had some deep wisdom but impermanence built into their, their teaching. It's not a you know, strange thing to teach about impermanence. But Buddhism really emphasizes it. But more importantly, emphasizing it's kind of philosophically it's really as practice deepens as the eyes open up and can see much more clearly. This is the sensitivity the sense of To how things are constantly impermanent and changing, becomes very acute. And rather than being depressing, which can be safe seems to be especially liberating. It's very freeing, because the clearer the permanence is, the clear it is that there's nothing you can grasp onto. If you can't grasp, the grasping itself is kind of an illusion, progress, you can't grasp because it's constantly changing. And then you might get scared, because there's nothing for me to grab onto next and make myself safe. But then you turn around and look. And you say, well, this means that I thought, needs to be saved. That's impermanent, too. I can't even hold on to that. If I can't hold on to that, then I must be really not safe. But then you look at that sense of using a look at the fear. You see, the fear is impermanent, arising in particular disappearing as you look at it, and they said, well, then I thought I was afraid. But now I can't be afraid because it fears seems to be just, you know, impermanent phenomena as well. So so it's a very deep inside revision to impermanence. It's an important part of Buddhism. The second that comes from this vantage point of being on the beach and having this piece settled in letting so much go is a deep insight to realization into how impersonal things actually are. It's usually worded with expressed with the concept of not so much of what goes on how much goes on within within us or thoughts or feelings, even consciousness or intentions, or memories. History is in some kind of way particular kind of way not so. It's not somebody else's. So it's B belongs to someone has an integrity to your kind of karmic stream you're kind of thing but but There's some way or a preferred way, which you don't have to identify with a chance to pick it up and say, This is who I really am. It's important stuff to respect to see and understand. But you don't have to say see it this this is who I am. This kind of impersonal or not self quality at all. And this is also can be very strange to consider from the point of view of the stock market floor. doesn't make any sense. And from that perspective, but after the whole day on the beach, and you look back, and there's so much it's so easy to see some things what those aren't, that's not really personal. When this comes to mind, a little bit, not the beach analogy, but in my lifetime, I knew in my company, my my last name is Fronsdal. So the Fronsdal male lineage goes back, you know, about six generations and Then. So I knew my great grandfather, I knew my grandfather and my father and myself. And, and one of them, and I kind of heard stories about my great grandfather. And one of the interesting things to see is how there's certain personality traits that go through those, those guys includes me.

So, Is that me? That personal and personal, that really who I am? Or is it not who I am? Or, you know, actually, I realize kind of how, you know, there's certain traits I have, you know, seems to be kind of family kind of heritage kind of thing. I felt kind of free or have it, it didn't take it so much as an either. I

don't know what it is, but I think responsibility for it, but, but, you know, it wasn't something that was like my creation or I felt free around it was like the most personal. Anyway, so from this vantage point of this great piece, well being so many things are seen as being in person or not self. And from the vantage point of ordinary life, it can seem insulting or wrong or just completely crazy, different vantage points of this piece is feels really right is an insight to the insight to see how, yes. So it's something as simple as a wonderful story of Suzuki Roshi who had to slip for eyesight. And there's a picture taken taken of him when he said this thing, so it is so wonderful to have a picture from 5040 years ago, and he's holding his glasses like this picture was taken him with him leaning forward, hold his glasses in front of his front of his face, his hand and, and he says, what he said at the time was he said, these glasses are not my glasses. But you know, about my tired old eyes. So you'd like me to use them. So there were his Glass attentionally though his glasses, but he didn't hold on to these as my glasses. He wasn't, you know, there was that trick that we make this is mine. And we do do that trick all the time. And we hold on to it. If some of you have, you know, barred us off from here today and sat down, you know, you push in here, like yours offers Blumstein MC right but you sit down but then you have to go to the bathroom. During your talk, right? He came back and someone sat on your place. My place was my eyes off was my place. And you've constructed you've made a mind it's a it's a creation, you didn't have that stuff. It wasn't yours before you came here. And when you leave your store back up there, you're happy to let go you know what color it was time to get home. But it became yours you're locked onto it. The mice is a minus as a human creation secretion of your mind. It's a trick of your mind is useful in certain situations. But it's but you know, we get severe she wasn't caught by it. That's unique. Let me use these, not mine, this example of someone who's not being caught by the convention. The third insight is the insight into suffering, realization about suffering. And there's some deep, deep understanding about what sufferings about. And a lot of that has to do with seeing the Four Noble Truths, seeing suffering, the unsatisfactoriness of it, seeing that there's so many things that go on in life that are somehow unsatisfactory somehow Don't. Don't really I'm not going to rely ultimately reliable. It's a lot of things which are basically fine and good things. realize it's not really reliable, to create an identity on that that'd be reliable to hold on to that for safety, really reliable. And I loved it when I was in Britain. Personally, I did not for the Burmese but it was in Burma.

The when I was there, I think like \$1 Burmese money was like, the US dollar was worth like 100. Yes. So if you needed you know, if you had money you had a lot of cats. And the banks weren't so reliable the government wasn't so reliable. So if you've had a lot of these cats, in their mattresses, at home, they trust the bags and stuff and there's a lot of black markets and all that. And they didn't have any high denomination notes. Like the high I forget what it was back in high school, maybe 200 cats, which is like \$2 right. So people had a stack a stack of bills. And, and then one day when the government voided the paper bills. Imagine you woke up tomorrow morning and the US government says, you know, all those green bills you have in your wallet. We're not honoring anymore. And say that you know, you took out your life saving because You're going to do something the next day with it, you know, you took it home, and your life savings there. And suddenly you're told, you know, the stuff that says In God We Trust, you know. So it was pretty sad in Burma, but, you know, for the Burmese, but it was very liberating to me because I had never, I'd always assumed that there are certain things which are inviolable, that you can count on. And like, this currency was like, if you can count on it. And you know, there it goes. And so you said that they think reliable, is a very important and liberating insight is not a depressing insight. It allows us to be liberated. This is a very important insight. So these three insights, realizations into impermanence, not so and unsatisfactoriness or deep insights and the function These insights, it's not just to see those things, the function is insight is to help to, like help the mind, let go of what it's clinging to. Because clinging is suffering, we want to become free of that clinging to the function of his insight is to help free the mind when the mind gets freed, totally completely, is a radical transformation in this psyche, and the personality and the structure of our character and all that. And,

and some people will really want to know, what's that experience, like, when you're liberating, which is experience a realization like and partially we want to know that we're there to have it. Be assured, that doesn't work that way. So it's kind of, you know, even emptiness is not there. So, so, the Buddhist early Buddhist tradition that we're in, does not spend a lot of time saying what realization is you know, you get to the beach and you say this process of you going and walking down the beach, are these shedding this stuff that you realize looking back, you know, I don't really need that. I'm glad it's shedding You're so good not to have it more more peaceful and you also have sheds and shed you feel more happier and freer and lighter and more compassionate and all these wonderful things. And then this wonderful thing happens even the fullest realization of a an emptiness falls away. beingness falls away.

It occurs to you. What is this experience? And you realize that asking yourself that question you've pulled away from it. And you don't want to pull away because that's nice. Picking up the stock market again. Even if it's good enough, just to just to be radically He's so the so the Buddhist street ergasias doesn't doesn't explain very much what that experience is like. Except it says what's not? What's and what is not as explained, he talks about what is it you shared in that process? And one of the things that so there's a whole series of things that realize that realizations in Buddhism there's four levels of realizations with capital are for experiences of ultimate liberation. And for levels and depends how complete the realization is a completely been transformed by that experience changed by experience. And so the first one is called stream entry, you've kind of entered the stream that liberation. The second is what's called a once returner, because in the lore of Buddhism, you've had a second level of realization. You'll only get reborn one more time. Because it takes clinging to get reborn in Buddhism. And so if you're most of your clinging is gone, you're not gonna get reborn very many times again. The third level is called a non returner. Because there's so little clinging left in your mind that when you die, you're not going to come back as a regular kind of being human being. You can be born in a strange, kind of a kind of a formless realm. And then the last one is called, it's called feed in our tradition, our hot, becoming fully liberated. And they say that a person doesn't get reborn at all in the lore, but that that's our heart as someone who's fully freed of all forces of clinging of suffering inside of them. And so Buddhism posits the idea that it's possible to become totally free liberated from every single piece of your suffering and no suffering left. So radical Kind of teaching or pointing to some possibility. Whether you believe that it's possible or not, is another question. And some people feel that they've met people who have that level of attainment, or they just kind of Believe it or intuited or inspired by it. Some for some people doesn't matter if it's really possible, but to have a life of going in that direction is such a wonderful thing. Such a worthy thing. That goes close, I go as far as I can. And so each of those four levels of realization, different things are shed. In the first level, it's more cognitive, with shedding his understanding his misunderstandings about life, about yourself. And one thing to share this is the cognitive misunderstanding, about identity about self because it's kind of conceptual creating identity being yourself. And so, after the first level of realization, a person is no longer going to believe the concepts This is who I am. They still might have conceit which is a more emotional but the belief in their concept of it just falls away. And also the person has no more doubt, doubt falls away because now a person really knows this possibility of this radical sense of liberation or peace they really know is no longer because they read a book and they think it's possible but they know as people continue practicing, and go through the next couple of levels of realization, there's first a lessening and then dropping away of sexual desire, and Ill will or ill will, people are happy to let go of the principal from a distance while sounds good, but inherent good lack of sensual desire to wait a minute. Give me chastity, but not yet. And what's that about? Yes, it was. I knew there was something bad in Buddhism. There was something fishy all along. But anyway so it is and you can imagine, you know you're at the beach again is beautiful, yes beautiful stuff. And you long at the beginning of the beach you let go of all those parties drive for many sexual partners and all that thing you did. And you go down the beach and

more and more and you realize you're halfway down the beach you realize well, all that's parties and pickups and all that. It was consensually pleasant but not any more, please. That's the last thing I want. Now I feel so good right now.

And then you go down further down the beach is even even even more beautiful aspects of sensual pleasure sexual pleasure. doesn't compare in pleasure to the pleasure of this great peace and happiness bubbling up inside of you in some wonderful person comes along and offers him or herself. Just you know, just feels like, why bother? This is so much better. So it's more like that it's not the giving up of something. But it's something actually something beautiful that happens. So it's much easier to get the first stage of enlightenment and don't have to worry that you're still central desire there. But then the next day they said it falls away. And then the last level, the more subtle clinging in the mind falls away. The final realization and there's a series of things are defined who said this fall away. One of them is conceit. And part of conceit is this kind of even the sense of emptiness I am and then a very subtle kind of restlessness or agitation just in the mind falls away. And then they say ignorance falls away. During the final ignorance doesn't follow into the final stage of enlightenment. So its core core to the Buddhist tradition is a series of insights that come along as we practice. And those insights are into impermanence. Not so in suffering. As those insights become stronger and mature, then there's these four levels of realization that happen, piece of freedom of liberation. And they are represented by the Jewish tradition by progressive shedding different things claim differently to holding on to at some point with this liberation, it becomes clear. When I say this way, when when the after the Buddha was first teaching, and 60 people around him became liberated. He told them, he said to them, okay, go out. Go Go away, go for it. Second, go for it. No two of you take the same road, just go out. No two of you could take a same road. I mean, parking means don't make a religion out of this. And just go for go out and for the benefit and welfare of humans and Gods for the benefit of welfare of others. So at some point, you're down the beach. This is great. But you know, I remember all those my friends, all those people back there, the stock market floor, why are they suffering? I think that I want to go back now. Not to trade stocks, but to offer them to suggest to them to to kind of try to be helpful in this world. And the world needs helpful help for people. And so, compassion then is one of the core teachings practices attitude. It's also a realization of Buddhism. And without an understanding of the tremendous importance compassion has in Buddhism, there probably is no understanding of Buddhism. And so it is not a selfish goal that takes you to the beach, but you get to the end of the beach. So you know something, you have medicine, you have no possibility, you know, something very profound that you couldn't have known unless you went there, and as long walk by yourself, and then you come back, and then you come back, they say in Buddhism, you come back with gifts for stilling hands coming up, so you all have gift bestowing hands because this world needs a lot of our gifts. Thank you.