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## SPEAKERS

Gil Fronsdal

Let me give you let me give you a little more background for this teaching about this 16 stages of mindfulness of breathing. I think as some of you who have read this course on the mindfulness of breathing, it correlates the 16 stages with the four foundations of mindfulness. So the first tetrad correlates with mitral, so the body, the second tetrad correlates with mindfulness of the feeling tone. The third tetrad correlates with mindfulness of mind. And the fourth tetrad which we started today correlates with mindfulness of the Dharma. And as I said earlier, the there's a shift here in the fourth tetrad towards understanding to seeing so we're seeing impermanence now. And it has to do with in the fourth foundation of mindfulness has to do with seeing, seeing, what is seeing the patterns and the relationships that we the mind forms, that brings suffering and the patterns and relationships of the mind that bring freedom and liberation. And so there's something about seeing impermanence, very deep throw away, which is really key in changing having to change a change relationship to the world and to all aspects of the world. And change a relationship that leads towards liberation.

So

so in order for it to be have this kind of very deep excuse me,

as foreigners who are here, I have this an orifice they have this deep, transformative role in our lives. The insight into impermanence has to be there, very thorough. And part of the challenge of it is a thoroughness in which we see it. You know, as I said earlier, we can all see the impermanence of, you know, the seasons and, you know, the day and there's a lot of a lot of obvious impermanence in daily life, but to actually see it, in the thoroughly meanings thoroughly in the functioning of the brain mind itself, and how our experience of the world are for any perception of the world that perception itself is impermanent. So even though you might say that this this bell here is a permanent Bell, permanent for time being, you know, it's you know, for the time being, it's not going to change its illness too much. It's this is what it is not gonna melt or anything but the perception The bill is something gets it's a construct of the mind. There are some people who wouldn't would know this was a bill. They've never seen this thing before they vote as a perfect ball looks like a Buddhist begging bowl. Or they think it's a, you know, pot for cooking or something. And it could be a pot and probably do a pretty good job of cooking certain things. So it could work as a big bowl. In fact, many years ago, I was in downtown San Francisco. And I passed this guy who was begging and he had an exquisitely Japanese little bell no bail that he was thinking and, and it was about time was a block away. I said, You know, I should have bought it from him. I don't know where he got it. And, you know, for him was impeccable. And I've used this as a book stand up here. Sometimes it's my book someday. You've seen that. So the point being

that the perception of that, though, is not inherent in this object. Perception is something I'm considered, I'm constructing, and all of us together, constructing it's a, it's a collective construction, or still an activity, construction. But in construction is not, you know, once, once done, once you once you've done it, it's set forever. It's constantly being reconstructed. And so the perception is much more impermanent than the object, the bell. So there's thoroughness of a thorough understanding of impermanence. You may get a little bit better sensitivity to actually look and start noticing that the perception activity of perceiving something is also arising and passing. And so that's it brings some interesting questions like if if who you Think you are is the perception that's arising in the moment and passing in the moment? Who are you in between the perceptions? Well, who are you, when you don't have any thoughts that tell you who you are in between the thoughts? You know, you're still alive, but who are you? What is that place? And, and so that vantage point of seeing the perceptions of things, as something that's arising and passing, and seeing the perceiving of the world arises and passes very, very quickly. And then everything that we perceive, we don't really perceive the world in some absolute, you know, direct way what the world really is. What we see is we see it through the filter of our capacities for perception, through art, and you have a sense in sense organs at all. And that activity of perception perceiving arises in passing. And when we cling, we don't cling to things even though I might be holding on to physically holding on to the Dell. I'm not really holding on, you know, the mind isn't holding on to the minds holding on to the perception of wellness. If someone told me this was a spittoon You know, I'm not gonna hold it the same way. Like I put my finger deep inside hold this, you know, grab on this way. And so the, you know, I'm grabbing it because this way because I see it as a bell, supposedly so. So, you know, so what I like we cling to is not the object, but in a psychological sense, we're clinging to the perception we have of objects. And this is often known, you know, we know that some degree maybe some of you hopefully knows this plate itself also in relationships, right? You know, we don't necessarily cling to the person we cling to the idea of the person, the projection, the transference, the aspiration, of hope. You know, all the stuff that comes if that person's briefing me really dumped on a poor person.

And, and suddenly they don't cooperate with that perception, you know, and it's supposed to be. And so, to some degree, the point being that the clinging has a lot to do with perception and perception is a construct of the mind. So, what happens if the perception you see the perception arising and passing and you realize all you can cling to is perception but the perception is fleeting. If the perception stays constant, which it usually does, you know, bell the bells of LS doesn't change, but if I see it as as fleeting, then as soon as I try to grab on to the concept of the perception of Bell, that's all I have is perception early to have a bell since I kind of grabbed on to it. It's like sand or water you know, kind of disappears to this to my fingers. Can't hold on to it. And so the thoroughness of impermanence, that perception of permissive can happen, when the mind is really concentrated really still, it's like having a magnifying glass, you really see this that you know, what's much more of the game, how it's played at the perceptual level, you realize that's all you have. And you realize that you can't grab any of it, then it becomes hard to, to, to know you don't want to or you can't. And so that that's one of the ways in which their tendency is very deeply ingrained tendency we have to grab to claim begins to lesson when you realize you can't claim there's nothing, nothing, nothing exists in such a way that you can psychologically cling to it. And so that's one of the medicine that Buddhism offers for trying to uproot this very strong tendency to claim is to have this meditative deep meditative experience in that experience. It's not possible to claim that you can't fake it, you know, it's, you realize how painful it is pointless it is to claim. So that movement to go out and grab, you know, just, you know, just doesn't compute it, you know, So begins to soften that. So what happens with with it? So this is so what I'm trying to convey here is that there's a deep shift in understanding of the world at least temporarily, in deep meditation, when we see the things being impermanent, or when we see when we see how how impermanence operates at the perceptual level, how impermanence operates at a psychological level.

Now, some Buddhists will say that what we're seeing is the radical impermanence of the world. So if I look at the bell, and you know, and in that moment by moment, the bell seems to dissolve and come back to Other rising paths to say, oh the bow, so inherent in the nature of physics of the world, that the world is impermanent. And that goes along with modern physics doesn't it is Buddhist to obey ahead of the game. That's not what Buddhism is trying to say Buddhism is not physics about impermanence in the world. What is psychology? It's a of, of how perception works. How experience works, we experience the bell as being impermanent. There's no claim about the bell being impermanent the world being impermanent. You see the difference? Do you not see a difference? You don't see a difference, you'll see a difference. Yeah, so we all know that this spell is impermanent, some degree, sooner or later, it's gonna be available, crack and break, throw it away or meltdown or something. But for the time being, it's relatively stable. But in teeth meditation, the mind is very still and concentrated, it's possible to see the arising and passing of the bell. Now, some people might say, I'm seeing at an atomic level, physical atomic level, and I can see that the physicists are right. It's just everything is so impermanent and fleeting and rising and passing. And so Buddhism is really showing me the true nature of existence of reality. But what what I don't think that's quite accurate, I think what's accurate to say is that what we're seeing, we're not seeing the bell. We're seeing the bell in a certain kind of way. But what this deep meditation practice is doing is showing us something about the nature of the perceptual process. And the perception, perceptual process is proceeding things arising and passing. So the radical impermanence of deep meditation

is not meant to be it's not meant to be a translation to seeing now. So like in a bellows. One thing but when your eyes closed, people in deep meditation will experience their body as being very big, almost like Tina look, people talk about the atomic level, seeing the atomic level of the body arising and passing kalapa as these items, these sensations, and it feels very, very precise, very small and the new domes, vibrating, pulsing and arising and passing very, very precise small things. And, and it's possible to say that your your, your some people or some people can conclude from that, Oh, I'm seeing the true nature of the body to make the physical quality of the body is being sorted permanent. And I don't think that's going to step too far from what the evidence allows us to conclude. We conclude is that our perception, perceptual process of the body, we see things as arising and passing. So in terms of seeing things externally, I haven't had this experience but I've known people who have looked at a tree coming out of deep meditation The tree This is resolving kind of in front of their eyes. We know that trees not dissolving. what's what's happening is the perceptual process. Probably what's happening is their mind is so quick. They're seeing just like the looking at, you slow down the movie on the movie screen. You know, it's kind of defensive movement stops. So if you if you speed up the ability to see clearly what's going on by moment, you see that there's a moment there's a train and the moment the perception tree falls away from a tree falls away. Normally, we just see it just one tree that continues over time. So it's a perceptual process. And it's not so important to it's not so important to have this experience in and of itself isn't important to have this deep insight into the nature of reality for its own sake. What's important for it is how it helps the mind loosen its grip of clinging. That's really the point. What's important is to see how we change or how the deep experience of how the other appreciation or the seeing of impermanence, helps to shift our relationship in a healthy direction. The way we relate to this world we live in. Is this makes some sense. people now who are not nodding before nodding. Yeah.

If it's just our perception that it's about, and not the true nature, that we're not actually seeing the true nature of reality, but just we're

perception. Then.

So, so maybe we're grasping for something that is real

and then followed.

Well, maybe the clinging is Something that's real. Right? It's just our perception. That's the skew.

Right pricing a different way. If

what's, what the what the truth is, is that we're not saying something truth about a true about what reality is to say something true about what our perception

is our relationship to it or how we experience it. Yeah.

So if, if it's only our perception, that's a skewed, it's diluted. Why is there does that loosen our grip on I mean, the grip is maybe something is real, that we're grabbing onto that we're clinging to,

or maybe maybe we are aware of something real. Well, if you're if you're standing on the edge of the Grand Canyon, hold on to the veiling. That's, that's pretty important.

But I think what we're trying to do is to understand the nature of clean suffering, and how suffering arises out of clinging. And if you can start getting a sense of that, then we try to find a way to loosen up that clinging. And so much of our experience of life in ourselves and, and how we relate to the world has to do with how we perceive the world. And there's a misperception that goes on, about much of the nature of how things work. And so part of the function of insight meditation is to shift that perception enough that we develop a more healthier and more useful understanding of what's actually going on here. And so, and so one of the things that's going on is that the perceptual process allows us to see things arising and passing all the time. And so then in to have a deep insight into that experience of arising and passing. We realize that we can't grasp Psychologically do anything in that in that state and that meditation and for the mind to have the experience of not grasping at all. Completely non grasping is a radical thing for the mind to do. It's like someone who's always been working. And then that never was told they had to take a vacation. And then finally they had a vacation. So this is, this is different. So finally your mind, your mind gets the lesson. Wow. I don't have to be. I could take a vacation from all this. Grasping. This is different. This is nice. This makes some sense. And so what we see what we're seeing on this fourth tetrad, because it involves we'll see this in the next time next class we meet that involves that the experience of impermanence sets the stage for a changing relationship or a series of changing relationships to to the world through ourselves, you know what, what experience is in that changing relationship then is it sets a stage for liberation? It has to be basically it. So there's a step by step change, because

does this happen only in deep meditation only in concentrated states

or can it happen

in normal? day to day?

experience?

Yeah. The Well, yeah, anything can happen. But, but

to say it this way, there are three kinds of impermanence a person can experience. There's the impermanence, that is anything anybody can see. You know, to be a meditator to see the days change, the seasons change, you know, anybody can see it. And then there's a kind of impermanence that's called, that comes from deep Vipassana practice. deep insight work requires the mind to be very focused. And very mindful. Mindfulness has to be a very strong level. And that's one of the things we're cultivating mindfulness practice is strengthening the mindfulness and concentration. So we have an ability to see not at the usual way of usual conceptually which you see things, but rather seeing things at a much more subtle level how things operate, so much. So seeing that subtle level, we see, for example, that there's concepts of experience. And then there's what's below concept of experience. And similar we see below concept experiences is more closely related to what's actually happening. There. So so for example, physical pain. If we see it through concept, it seems pretty permanent. But if you can drop a lot of ideas of pain, some people report they'll see that the pain is not a constant, but it's in flux and moving and pulsing and sparking and all these different things. And they have a very different relationship to it, because you see it that way. So some of it is that some of it is in fact, the nature of the body to be pulsing and shaking and doing all these different things. So it's not just to say it's only perception is kind of, you know, you don't want to say too quickly. But it requires drop having the ability to drop below the conceptual level and have a very deep ability to keep them on still and quiet. Notice see that way. As as the, as it practice goes deeper. At some point, there's a shift in mindfulness practice, and in everything that everything that our attention turns towards everything we've become aware of just seems like It just dissolving, shimmering or just kind of sparking in and out of existence, no matter what, especially the body is just the body just seems to some people, there's all kinds of ways in which people report this or feel this. But one is that its body just feels like like sand particles kind of going through our glass of a washing kind of going through the fingers and just just, there's no there's no solidity in the body at all. And everything becomes very light and fluid and minute, right, arising and passing. And, and this this level, I think it's safer to say what we're seeing is the impairment nature of the perceptual process. Now to that level, I don't know if how well we can do it, you actually do it, driving the car. You know, I don't think probably that they can happen you should pull the car over.

And it isn't that we're supposed to walk around all that way all the time that way, which is that this is a very This is a very deep experience. It's a particular kind of approach to meditation practice that leads to a certain result. Freeing of clinging. That is that answer your, to respond to your question you think are our three Yeah, so there's two. So, the ordinary was everyone can see the kind of can only be seen through this kind of what we call the possibilities deep inside work. And the third is the kind of impermanence that leads to liberation. And so it's the, it's a particular kind of insight into impermanence, that that is a trigger for the mind to let go entirely. And this is usually called in Buddhism, the gate of impermanence of emptiness. there's what's called a gate called the gate of emptiness. And if you could start with you go through that gate of emptiness. It's from having seen impermanence in such a deep way that the mind gives up all attempts to hold on to anything at all.

Trying to take this to a more manageable level. It seems to me that the work that I do in meditation then carries over and the insight comes and that that experience of insight is a change in my perception of what this relationship was or what this problem was. So is that any We're near What? You're talking about it, but on a much deeper level.

Yeah. Yeah. So there's almost almost like layers that we understand our life by. So. So maybe it's maybe this way that there's ordinary impermanence that we can all see. And sometimes people are ignoring it. And then suddenly something happens we see it, realize you have to take into account that sickness and all these kinds of impermanent things, the ordinary. And then there's what can be seen

through mindfulness, which is, you might see that a relationship is projected idea of permanence projected idea. And you're able to kind of because of the mindfulness to drop the, the concept and see much more who person really is not your projection on that. That's mindfulness. And mindfulness gets coupled with concentration Then, is deep meditation and it becomes a whole different level of seeing this as well, but it also involves a changing relationship. So in a sense, this fourth tetra, before foundation of mindfulness is about change of relationship to our experience. So the relationship we have to experience is liberating rather than bonding rather than keeping us in bondage. I don't know. Did I respond to thank you well enough. You're concerned that I respond well, to you. Yeah. Yeah.

Yeah. I think most people have had the experience number of times of when you look at a printed word, with a lot of focus,

it suddenly starts to lose its meaning. And the idea that had the meaning normally have subscribed to it does starts to seem absurd. Now, we don't normally get attached to the meaning of a printed word. But I imagine the same kind of thing can happen with the things we do get attached to, if we look at it closely enough, is that kind of what you're saying. Sure.

So, a whole other way of looking at this is that, to some degree, the perception of permanence, the activity the mind perceives things as permanent, requires the mind to be fixated certain fixation of the mind. And so when the mind is when you're developing mindfulness, you're loosening up the fixation. And so that's part of the reasons why the mind gets softer and softer and you this practice is mind is not fixated.

So,

the third the three stages after that third stage and somebody had truly very deep insights, and things appear to be dissolving them then when they're back in the regular world is that perception of

change constant. Or

generally when people come out of meditation, the world comes with your usual way of perceiving the world comes back. And but however, what's changed is that they're much enough their relationship to the world is less is less to me, like six fixating less clean, hopefully less clinging. And so, sometimes, whenever there's deep concentration, there's sometimes where the mind still has a tendency for a while and has a habit of going into stepstone states of concentration. Sometimes in daily life, that can be a little bit of awkwardness for a while. For some people, until it kind of settles out, because you know, you don't just kind of pop out of meditation at the end of retreat, you know, go back to normal. And what's important is not not not that you leave the meditation with an altered perception. What's important what, ideally when we're trying to do is to leave meditation with an altered relationship. And so the relationship now is one we're not not inclined to cling to it.

See if I can ask this in the right way.

So in ordinary perception, we see things change in very gross way. And in meditation, we start to see how things that we thought were permanent actually have some flux, or there's constant change in what it is that we're perceiving that you can't look at something in, it stays solid in the sense that, for example, if you hear a sound that's continuous, you all of a sudden start to realize that it's made up of lots and lots of little blips that make the sound sound continuous,

or that's the as the open question is, are we? We've kind of noted some maybes, blips are kind of, you know, some waves with come and go. But are we really perceiving that at that level, because what happens between the sound probably through the air, and our perceiving of the sound, there's also there's electrical things that go on, right. And that also happening in a pulsing way. And then as we construction of it, the Pacific Have it's also happening is activity. So at what level of impermanence where we're seeing it that impermanence? And that's an open question. And it's quite common for Buddhists to say, Oh, I see, I see the impermanence of the sound. And I'm just saying, Be careful, make that conclusion. It's more more likely we're seeing the permanence of the perceptual process.

But But at some point, you start to realize that your perception of whatever it was, is shaky. Yes. And that's when the insight comes into saying, it's no longer necessarily a bell, right? So that you don't get wrapped up into the idea of belongingness. Right?

And then you can let go, or I think I could that could happen before. That's such a deep level. So that's why I kind of want to revise what I said. But three levels of improvements is for. There's, there's, you know, the ordinary level, there's what can happen when you're good. Mindfulness. And then that's a second. And the third is when you have strong Vipassana, because that means insight. So in the mindfulness has, has not just ordinary mindfulness it allows you to see, I mean, anybody can kind of have the mindfulness enough to see Oh, oh, yeah, I was just making this up to be a bell, you know, actually, you know, just they can make a great super tune. And so, to kind of loosen up the concepts and all that doesn't require deep insight. But, but mindfulness is coupled with strong concentration, then we have very radically different perception. That's more than just seeing through the conceptual level. We have to see beyond the conceptual level, to see this deeper level. So I don't know if I'm making sense for you, but

I'm listening To this and I, and it's interesting and I'm thinking, well, it's not really something I can think my way into. And so I'm just sort of letting it be there. But I'm remembering a story you heard you tell a long time ago about a monk who was in the monastery, and he was going to be the best month there. And each year, he went through some process. And the abbot just kept saying to him, it's all empty. It's all empty. And I thought about that story ever, ever since I heard it. And now when you said the gate of emptiness and went, Oh, this is what this guy experience. But he tried for years and years to get there, through his mind. And so I think as I hear you talk about it, it's okay, I don't fully get what you're saying. I mean, I get it, you know, up here, but I'm not having that experience. And I don't think I can will it to happen? Exactly.

So that's why I started off this morning by saying that It's one thing to have knowledge, it's another thing to have the knowledge to have impact. And so it's one thing to understand in principle, things are impermanent. But what does it take to have that impermanence have a real experience of impermanence have a deep impact, so it changes us. And so this gestion, in the Buddhist tradition is that meditation practice is very important. So that we can see and experience at a much deeper level than the cognitive or the thinking level. Because you can't think your way into this. And, but and it's not just a matter of calming yourself, either. Know that, you know, calming and calmer and concentrating still, in thinking that's going to do with concentration of stillness is not going to do it by itself. consideration. stillness is a window that allows us to understand or see in a new way, and that seeing in the new way, the new understanding that understanding is, is what is transformative, not the stillness. Not the joy of the rapture meditation.

And you only get there from I mean, I think I only can get there just to keep sitting. And whatever I get is what I get. I sometimes sit here and think, well, I want to sit and I want it to happen, but

it's not gonna work that way.

So one of the dangers for me talking about I'm talking today about you know, deep stages of meditation, deep experiences, you know, they're all just something's supposed to get and supposed to kind of, you know, and why are you talking about this at the end of the day?

You know, I don't have enough time now I

should have mentioned at the beginning, and, and, but I think it's helpful to to understand Buddhist meditation. Buddhist Buddhist practice, is really a practice to help us become free of suffering of clinging and That's first and foremost. And that's something that can happen is it is to some degree it can happen here now, right? Yeah. And if you start thinking I need to get to some deep place in meditation to cling to it, then you just, you know, doesn't work that way. So, here and now, you can have an experience, you can be here. And now you can see, to some degree, you can see, oh, I'm holding on to something, I'm clinging to something. And an expectation and wanting and all kinds of stuff. So that can I kind of like go up now here. And now, what's available to me here now that I can let go so I can feel free. And that I hope is that's available at any stage of concentration at any stage of consciousness. And then, if you take that as the guide, and you do that carefully and thoroughly, carefully enough, it'll lead to these other areas in its own good time. But each step along the way is satisfying. But if you hear each other We say all this deep stages you have to get to and then you'll be, you know, this stuff will happen and all that. And then you say, Well, you know, I didn't get there. So I just wasted my time. This is frustrating. And I don't want people leave people without frustration. And what I want to leave people is the fact that there's this great process that can be available through mindfulness here and now. And each step along the way, is is meaningful and valuable and satisfying. And how far you go will depend on many things. But you just have the list you have the content, you can tend to know that. It was pretty good. What you did so far. Because the alternative was worse.

Tooth tooth Things I got that stood out most of my mind from today was the question about what I do to perceive things as permanent.

Before we break, we broke for lunch. And what I found, I like to do is either repeat or recreate conversations or ideas in my mind over and over to make them feel like they're permanent. Because if I don't hold them, in my mind, they're not permanent and they just go away. So that, that that was that was something I I looked at, and I noticed that it's more natural for me to have a tendency to recreate conversations which don't make me happy than than it is for me to reproduce and hang on to conversations that do make me happy.

The permanence of pain.

Yeah, yeah, that's good holding on.

Yeah. So that was that was one, one thing. And this morning, when we were about to begin the meditation,

free choiceless awareness choiceless

choiceless awareness, the way that it was described as whatever's loudest in that, that, that image of this louder and this louder and I suddenly felt very, very anxious and could only imagine my children coming at me with louder and louder voices because they tend to gang up on me. And if one of them is saying something, the other one has to say at the very same time, you know, this is more important, you know, this is more important. And so my first reaction might be jerk reaction was, I can't. I know I can't sit with us and then I noticed two things that followed right after. One was that here I don't have to respond to any of the things that are getting louder. And the other thing that occurred was the loudest thing in that moment was my reaction and to become mindful of my reaction, and to give that as much attention as I as I could.

One thing that I think for me I'm,

I'm growing from is the combination of being here and having that awareness in a in a, in a less challenging environment. And then also, I have done meditations, silent meditations with my kids active around me but Knowing that I was going to remain silent and not, and not respond to my littlest one has a little trouble with that, but, but we are portraying her. But, but noticing my internal knee jerk reactions, still they're wanting to, to get swept into that whole scene is

is

is really bringing me more mindfulness about how caught up I really am and what I'm doing that maybe I don't need to do it, how I'm responding when I maybe don't need to be respond beautiful, that's beautiful. So yeah,

so it's a hugely important area is understanding our reaction or response. So it's extra stuff we add on top of stuff. And more More likely, it's we're just gonna use this kind of cliché in our circles Just that sounds that bothering us, we're bothering the sentence.

It's the way we're reacting and relating to what's going on, which is really, really a source of stress, you know, more often than not. So those are two good things. Thank you.

So

the way that we see permanence or the way that we you know, things are always in flux and changing. Or if the mind is open and porous to the experiences coming through. It's interesting to notice where we get hung up. Where does the mind stop? You know, so so for example, you know, there's all these sounds, for example, it could be sitting here as always sounds in the area, maybe you sit Listening meditation, it's all very fine until someone drives by in a Harley. And Harley would be nice to have gone a Harley would be nice. Yeah, you know, nice sunny day, you know, and having one on one is so close by just the gas, right? And so the minus stuff in a sense is is left the stream of the present moment the stream of permanence that change and gotten caught in these kind of thoughts. And so what so when does the mind stop? As opposed to when is the mind just stay open and let everything kind of move through? So that's a very interesting question for meditation. When it What does the mind get hung up on? When is the mind and chances are that when the mind gets caught or in may get hung up, that's the time also we started imputing much more likely impute or apply or put an overlay of permanence on to your experience, because you can involve concepts, ideas. And so

impermanence is a wonderful teacher, anytime in here and the 13th stage of this stages of breath meditation that really appears following on the heels of all this practice earlier that's going on. In fact, some teachers will say that when you get to the impermanence, stage, seeing impermanence, you actually need to go back and review all the earlier ones. So as you go do your meditation, can you do your meditation, start seeing those different stages different experience Through the vantage point or through the point of view of impermanence, see, the impermanence is there as well. And maybe also to hold it lighter than to be looser with it. And so then there's a shift of relationship, this whatever it is seeing into impermanence involves a shifting relationship. And so the 14th and 15th stage speaks to the changing relationship. So next time we meet, we'll explore that a little bit. And then what follows from the mindfulness of impermanence