

2011-09-04 Mindfulness In The Buddhist Context

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SPEAKERS

Gil Fronsdal

So as for the talk this morning, the topic of mindfulness is prominent because of this talk I'm going to give on Wednesday. And since I talk on Wednesdays about the secular applications of mindfulness, I'm planning to keep the Buddhist and part kind of out of it. But I thought that I don't have to do that today this morning. And I might be nice this morning to kind of give the Buddhist perspective of what mindfulness is. There's been a lot of research and thinking about the difference between and similarities between all the secular applications of mindfulness and what mindfulness means in the Buddhist context. And what's been pointed out is that a lot of the secular applications of mindfulness in the last 20 years certainly has come out of Buddhism inspired by Buddhism, but it's been inspired by a very particular and somewhat narrow definition of what my bonuses. And some of the teachers that you know, were influential Buddhist teacher influential on this creation, the mindfulness movement, they came out of a particular Buddhist tradition of mindfulness meditation. And so they had a particular take. There are other Buddhist lineages, traditions, approaches to mindfulness, besides the particular one that influenced the secular movement. And in fact, if you go back and study the early teachings of the Buddha, he would probably not recognize it has mindfulness, the way that it's properly taught in here in the, in the modern world, maybe you wouldn't be opposed to it, you'd be appreciated, but it seems very, very different from the way he would contextualize it and describe it.

So if you look at the Buddhist, the early Buddhist kind of approach To mindfulness, you find that it's very hard to find a particular definition of what mindfulness is. There's one particular one, one well known definition that only definition kind of in the suttas is that mindfulness, the word Sati, translated as mindfulness means being able to remember things from the past. And so the word mindfulness is closely connected to the idea of memory. And the early English translations of the term Sati. Where they didn't use mindfulness, they use things like memory, remembering, presence of mind. And then about 100 and really bound by 100 hundred years ago or so give or take a decade or so, is when the English speaking word started to translate Sati as mindfulness and that kind of took currency to currency or took value there Nowadays, there are Buddhist scholars who are thinking that maybe mindfulness wasn't quite the right translation of Sati and maybe It should be one one scholars recommending retention, which I don't know if that's going to work very well come to the Retention Center.

But so there is no there isn't a particular definition that in the early suttas for what we're doing with Buddhist teaching, partly because the Buddha's idea of mindfulness is wider than a particular function or activity of the mind. It has to do with a whole wide approach to living or a wide approach to

practicing. And the comparison like to make is that between running and training, running to train for a marathon, if you tell someone I'm running, it begs the question there's all kinds of you don't know what you're talking about. You could be you know, running from the police. You could be running out to the bus. You could be running in circles. It could be many things you're doing when you're running, running with your kid playing or playing around goofing around. Running doesn't say much. But you can kind of define what running is. It's moving your legs quickly so you can get over. You know, I don't know, you can define it somehow narrowly. But it doesn't tell you much. But if you tell someone, I'm training for a marathon, I run to train that immediately suggests a lot of other things besides the actual physical activity of running, it suggests that perhaps if you're doing it in the method, method, theoretical way, you're perhaps pacing yourself, you're perhaps pushing yourself in a certain way. You're disciplining yourself, you're conditioning yourself, you're doing a lot of different things that are that support what that training might be. So in the same thing in Buddhism, when seems when the Buddha talked about mindfulness more often, it was more in that way. That it was a wider context of a wider training approach. And so because of that it had it brought with it the different elements, different things. And it's very rare that the practice of mindfulness is taught in isolation from other practices, or that are mindfulness taught in isolation from other mental factors, other qualities of mind that get activated and are involved. Whereas in the kind of the narrow is the approach of mindfulness that exists in some of the Buddhist traditions that I trained in. And then from that kind of secular movement, there's often desire to define mindfulness very narrowly. And the mineros definition is something like paying attention to the present moment, on purpose. Without any judgment. Sometimes there's a little bit kind of wider definitions. This idea of paying attention to the present moment in a deliberate way. Without any judgment of your experience is a common kind of that definition. And so you'll find that the passionate teachers, who like myself inside meditation teachers, sometimes will use the word acceptance of mindfulness and acceptance sometimes are very closely connected, this non judgmental, nonreactive approach that mindfulness has to do with being present in a very accepting way. And we have a beautiful book by Tara Brock, an insight teacher called radical acceptance, that kind of, you know, points to this idea. But if again, if you go back and study what the Buddha said about mindfulness, you were very, you'd be hard pressed. So you could to really see that he's emphasizing mindfulness as a form of acceptance or radical acceptance. It seems that most of the times when Buddha talks about mindfulness, it's very clearly in the service of something in service of some kind of change, not in the service of just accepting things as They are. And so that's a very interesting difference that can be somehow explored more. So if we see it mindfulness in the Buddhist in the context of the Buddhist teachings as being a combination of practices or a combination of mental factors that come together, then you can ask a very important question, for what purpose? And without the sense of what the purpose is, then you don't you know, what's the purpose of trading and anything? You have to kind of set have some sense of the purpose in order to know what, how best to do the training and the primary purpose that then in the Buddhist context, it well there's two I would say, one is to live wisely. And the other is to become free. And to become free of the ways in which are to use the classic language, the way to which our minds or hearts are in bondage. Freedom and bondage are kind of you know, opposites.

And so the mind is in bondage. When it's caught up in compulsion, when there's addictive qualities in the mind, not just addiction with ordinary, what we think of in the West as addiction to alcohol and drugs and things, when we're addicted to desire and greed when we're caught up in our hate and hostility, when we don't have any sense of freedom, independence and in relationship to what the activities of the mind are. And it's quite humbling to start doing mindfulness practice meditation practice, and realize how little autonomy or freedom we have in the mind, because the mind seems to have a mind of its own. The we sit down with a purpose and maybe focusing on the breath, and it's humbling embarrassing, shocking, to discover how little we can do that because the mind wanders off mind goes

off into its thoughts. And so the idea is to free the mind, from the way it composes. Or addictively or gets caught up in all the reactive concerns, the way that our attention or awareness is, it says hijacked by our emotional reactions by our habits of mind by our agendas. So that if you look carefully, so you may not really free you're being motivated and driven by forces. Sometimes you'd rather not be driven by you say things you'd rather not say you do things you'd rather not do. You're feeling things that you'd rather not kind of perpetuate. But it seems like you know, you're on a roller coaster, the momentum so strong, you're just kind of like the victim of what goes on. And that sense of being a victim of what goes on without any sense of autonomy or any sense of agency and it sometimes leads to people to want to practice radical acceptance, certain kind of acceptance, where I guess I can't do anything. So I'll just relax and go along with the ride. Which has wisdom to it sometimes, but not if you know if what you're accepting is going along with beating your spouse. You know, your feelings toward men is compulsion, just you know, to rob the banks or tremendous compulsion to, you know, drink alcohol. every waking hour of the day. I'm just, I'm just practicing mindful acceptance of how things are and this is what's happening. So in Buddhist context, where that acceptance is not in the service of just going along with his behavior, but mindfulness is in the service of freeing us from compulsive behavior, becoming free, and mindfulness, I think of mindfulness as the kind of the fulcrum between being in bondage and being free. And this is where the definition of mindfulness being deliberate or purposeful, For that mindfulness activity of using attention intentionally, we're we're taking in a sense, in a sense, we're taking charge of what we do with our attention, as opposed to having our attention hijacked by the things. So if you're sitting quietly watching, paying attention, maybe to your breath or to the present moment, and then you notice that for the last five minutes, you actually been lost in thought. At that point, your, your thinking mind has taken over and covered over, hijack your attention and slot your attention is lost. Sometimes you're more or less present, but your attention is what you're mostly paying attention to. And in feeding because of your attention, is your fears or your desires or your angers, your resentments, your insecurities, all these kind of in minds caught up and he's kind of concerned planning for the future. And so, when these when these mind is strongly motivated, to be involved in those kinds of things, it pulls attention along. And we might be paying, where the tension mostly goes into thinking of these things better or more more fully. And we're not in charge then. And many people, I think in meditation, will find that there are themes that keep grabbing them. in their mind, your attention goes into not necessarily last, but their attention keeps focusing on thinking more and more about the plans they have for the next day or something. But when the attention is deliberate or purposeful,

when we're taking charge of attention, then we're not letting it be run astray. We're not letting it being taken over by Earth other things. And this is a huge difference between us taking charge and saying I'm paying attention to this Paying attention to the present moment. I'm the one who's paying attention here, as opposed as opposed to subconscious, unconscious, emotional forces. When asked saying, This is what you do, this is what you're doing with attention, your attention, this is what you're focusing on. This is what you're going to pick, you know, get involved in. You see that difference? So as soon as you say, I'm going, I'm the one who's going to pay attention. That's where freedom can begin. And one of the things you often discover is how unfree you are, but that's much better than being unfree and not know it. So it's time to celebrate wow, look how completely unfree I am. Isn't this amazing to know this? Hallelujah. Because if you don't see it, then you're really stuck, right? But if you do see it, no matter how difficult it is, your beginning to move towards freedom. It's a possibility then and then you won't start Seeing it then you can start asking yourself interesting questions is, I'm so amazingly caught up. So much in bondage right now I know I am. What can I do about it? Where are we wise and useful? How can I begin living differently so that I'm not so much in bondage, so caught by this. And then you can slowly slowly begin making headway in that regard and slowly begin finding how mindful of how attention become freer and freer. So I think of mindfulness as the fulcrum or the doorway, where freedom is possible. Now is mindfulness. So it might not. So it's very powerful just to come back to this

deliberate, purposeful mindfulness, but you find the teachings of the Buddha that he didn't. He had a wide range of teachings, about how to do the training of mindfulness isn't He didn't just have one way. He didn't have one definition of what mindfulness is. And believe because in different contexts and different situations, different approaches to how to be mindful, are useful. Different things are brought together with mindfulness, different elements. So remember, mindful training involves different practices and mental qualities. So in different situations, different things are needed. So, one of my, one of my favorite analogies in the sutras I'll give you the second half of it because that's my favorite. And then told you tell you why. I'm been a little bit off teaching. It's only the second half. It's hard to be a teacher. So the analogy is that of a cow herder. Who's kind are out and about. And you know, cow herd is supposed to watch and keep track of the cows. And maybe maybe in ancient India, there weren't any fences so the cows are just out wandering around. And in the fields where they're growing rice after the rice was harvested and just stubble it didn't really it doesn't really matter where the cows go grazing because they can just not gonna cause any damage if the rice has already been harvested. So at that point, the cow herder just leans up against the tree in the shade, relaxed at ease, and just watches keep an eye on the cows and just watches them roam around, wander around. And nothing's more needed except the relaxed easy kind of gazing out across the land and just notice where they are So, I like this idea of mindfulness. Mindfulness is about propping yourself up against an easy oak tree in the shade. And just watching your thoughts and your feelings and your activities of the mind wander around grazing about and you're relaxed, not caught by it, you're not involved in it here at ease free, and you're selected, kind of let the thought just float by and just track what's going on. But otherwise, nothing's required. So I like that image. Now, the first half of that analogy is

has to do when the rice has not yet been harvested. And the cows are about and the farmers have put a lot of effort into growing the rice and they need their crop in order to have food for the year. And so you can't cow herder can't just go around and let the cows eat freely, wherever they want to be. covered or has to ride their cows closely with a stick, kind of leading them, you know very closely kind of tapping them on their neck, you know, not there, don't graze there don't graze there, this direction, that direction, don't stop on those plants. And they have to be much more involved and engaged in, in following their cows, they can't just hang out at the tree and just kind of be relaxed. So in that analogy, from that point of view, when the mind is easily caught up in its addictive qualities, when it's easily the mind or your yourself, starts doing unskillful, unhealthy behavior, you snap at your friend, and you kind of use feel you're kind of grumpy mood, you're irritated. And you know, if anything your friends going to say you're going to snap. So at that point, maybe the wise thing to do is to ride your cows closely. And watch your mind closely. And as you've thought just about to say something that you'd later regret to not now better not say not now, not now. or certain kinds of thoughts, powerful forms of thinking, even in their own mind are not helpful to have, they can drag us down. People can get caught up and powerful. They say that one of the primary causes for relapse, for people who are in depression is the way they talk to themselves, the kind of thoughts they have. And if you don't watch your mind carefully when you meditate, and you let your mind kind of wander, wander around, think whatever it wants to think meditation could be a disaster for someone tendencies for depression. Because the self talk, I'm so bad, I'm unworthy, I can't manage. You know, just kind of kind of drag us down. And so sometimes you have to watch the mind very, very closely with your little stick as a cow herder. Say not, don't go there. Not that. Don't go there. Please don't do that. You You know, because if you just gave it free rein Did you step back and let the mind do what it wants, they could drag you down. So different contexts. So in one context and you're already in bondage and cut up and it's not helpful what you're thinking about, sometimes it's very important to get involved in letting go and stopping it and not getting involved in mindfulness practice in the Buddhist context, Buddhist teachings clearly sometimes meant, be actively involved like that. Don't just be mindful and allow things to be and be mindful, just, you know, non reactively, react or respond to do something. Other times in the teachings of the Buddha, it's very

clear, he's emphasizing more, don't do anything, be a quantum is open, be relaxed, let things just be as they are. Part of the wisdom factor in Buddhism is to be as part one, it's one of the things we bring into the trading of mindfulness is wisdom, understanding thing is to know when one is useful and when one is not. When is it useful to let go say no, I'm not going to go there to use what's called the sword of wisdom to cut. And when is it useful to just let things be and watch them carefully? Why is it useful when which which approach? Some of that's discovered through trial and error. Some of it has to do with how much the capacity we had is for non reactive, open, clear awareness, mindfulness, some people have the capacity to step back from whatever's going on. There, mindfulness is strong. And because they're so mindful, they're not involved in caught up at all. And so rather than it's kind of like by being mindful, you've made a choice not to be involved. This purposeful use of attention to pay careful attention to what's happening is The choice not to be involved in the unhelpful thinking that we're having. One person might say, don't be involved in that unhelpful thinking, let go of it. Someone else might say, very strongly and clearly be mindful of your unhealthy thinking. The consequence of both approaches might be very much the same. Because both of them because as soon as you have both of them, you're stepping back stepping away, more thinking or wanting or something makes sense.

So, are there times so what are the one of the kind of implication sometimes in the, in some teachings of modern teachings of Buddhist mindfulness is you're always supposed to be relaxed at ease. You see, in some of the discourses of the Buddha, it doesn't seem That's what he was teaching. Or it doesn't seem at least there's one famous discourse where he likens mindfulness the way you should practice mindfulness. As if you are walking through a crowded marketplace, while people are jostling themselves carrying a bowl of oil that's full to the brim on your head, you know that people will balance things in their head with a person walking behind you with a sharp sword. And as soon as the first drop of oil spills out of your bowl, he's gonna chop off your head. Now that's pretty gruesome. You know so much for these, you know, passive peaceful, loving economists, Buddhist types off with their head You know, but it, you know, it points to a certain kind of diligence and continuity, you can't let up strong, dedicated practice that's continuous. As if your head's on fire. It's a famous Buddhist expression. But as you also know, perhaps I can imagine if you're tense as you're walking around that marketplace with a bullet on your head, if you're tense, you're more likely to spill the oil you have to be very relaxed if you have to also be very attentive, just the right balance of being quick, sharply attentive and relaxed. So sometimes it's useful to be relaxed and focus on that. And sometimes it's useful to tighten up the effort and be very diligent and continuous. And so you find sometimes the Buddha emphasized one, sometimes another. Here in the modern West. I've seen that enough Western practitioners Have a variety of neurosis. neurosis is here defined as ways of thinking that are counterproductive. So one of the ways of thinking is that there's often a sense of, I'm inadequate, I can't do this. There's always something wrong with me. There's a lot of people in the west to already feel that they're bad or wrong before they've even done anything. Which you know, is kind of a heavy burden to bear. And so, if you tell them practice diligently, they're going to get all wrapped up and tighten up and they are try too hard. And if you try too hard, then mindfulness doesn't really work so well. And so then they get feel bad about themselves and feeling Really bad about yourself. And getting caught up in those thoughts doesn't help with mindfulness and freedom either. And they'll tie themselves in knots. And they might lie to your head and Burma. There was one Western practitioner I knew, who had a lot of these kind of Western psychological complexes are difficulties that maybe could be summarized in the idea that she was always trying to please her father, and she could never do enough her father had to try harder. So the Burmese teacher had no idea about this. And so he would tell her regularly, try harder. And then to make things worse, he said to her one day, don't come back to see me until you can show me progress. So she would try harder and she would just try to tie ourselves in knots. And the message that she needed to get was relax. It's okay. You know, I think this is a time for you to practice radical acceptance. Just be present with how things are. And that was the key to get her to kind of relax and soften, open

up and not kind of stir up the stirrup her mind or agitator, mind or tense or mind, but all the striving and doing and proving yourself. So for her the skillful means was kind of a teaching of acceptance. There are people for whom the teaching of acceptance leads to complacency. Everything is fine, everything's okay. I'll just let the mind wander off. And I've seen some people who listened to me

in a certain way, interpreted what I teach a certain way, you know, just be present and mindful for how things are. To interpret that to mean I'm gonna have my mind think whatever it wants to think. And I'm just gonna sit back and watch my mind think freely and track it. And the problem with Is that if you let your mind just think whatever it wants to think you're not free. Chances are is you're involved. Now you're involved, probably you're attached. And so to just say just accept things as they are supports a certain kind of attachment, certain kind of bondage. And so sometimes you have to say no let go, step back. That's what's needed. So the guideline for how to find our way, is not a particular definition of mindfulness. But the guideline is what helps us to become free. And then what are the combination of practices approaches that are useful in the given situation, we find ourselves that day, or the given mind that we have this year, what's helpful for us to become free. And so the Buddha had a variety of different approaches that he associated with Mindfulness. Sometimes it was step back, be at ease, just watch everything go by. Sometimes it was more like, lean forward into the experience and probe it. And use the analogy of like a surgeon. If a surgeon apparently in the old days would have to use their hands, there was no x rays and stuff. And they would feel around the body and probe with their hands, maybe inside the wound or inside the cuts or something, to feel what's going on in there really well. And they had to be really attentive and feel and reach into an investigate. And sometimes mindfulness has a quality of, you know, you go into an experience that you know you it's very active, to feel and sense and experience more fully. And sometimes you step back. So in the early Buddhist tradition, mindfulness is very closely associated with being able to discern the difference between What activities in the mind are skillful, useful, helpful to be involved in, and what activities in the mind are not helpful to perpetuate. And having the ability to make that discernment is a very important part of how the Buddha taught so much. So that is sometimes when one discourse, he likened mindfulness to being the guard at a fortified city, the gate guard, and in fortified ancient cities, the function of the guard at the gate is to decide who's allowed into the city and who's not. And so mindfulness as a function of deciding what gets into what activities the mind lets in and what it doesn't let in, deepen. So if you find lust arising in the mind, maybe that's not a useful thing if you want to become free. So you don't let that in. You kind of leave that alone you let go of it. If you find generosity arising, or loving kindness arising, maybe that's useful given the condition. So you let that in. Let me call it better let me let that be there. Other times the Buddha gave the analogy of mindfulness as being like, up on a high tower, looking down at the city below you, you have this great overview you're not involved in caught up in anything. You're not making any choices and decisions, but you're free and independent. You're not entangled in the city life below you, sometimes that have a probe and surgeon going in and looking carefully. So there's many ways so it's not just one idea, one definition of mindfulness in the teaching the Buddha. It's a variety of approaches of how to use attention in a deliberate way, purposeful way, so that we learn to become free. So attention, awareness becomes free, rather than being hijacked by our emotional reactions by our agendas, our desires, our fears, and those things.

And it helps if you have some ability to know, what is it helpful things to be involved in with your mind and what is not helpful what is skillful and unskillful. And to learn that, we learned that partly by paying attention by learning what the consequences are learning what goes on in our mind, because as we do the self monitoring that mindfulness is, we start seeing the consequences of how we behave. We start seeing how bad it feels to be caught, to be attached to be in bondage. We could see clearly what it's like to be attached and how painful it is, and we start seeing how good it feels to be free. How good it is to feel the mind is more open and free and luminous.

So finally what I'll say is that I think is a really important part of mindfulness training is the idea of a sense of intention or purposefulness, or deliberateness. This we set ourselves to do this. As the practice deepens, or fills out or gets more complete, or as we get stabilized in the present moment and remind is not doesn't have tendencies anymore to be pulled left and right. At some point, the sense of deliberateness can be dropped away and it no longer becomes deliberate. And in more some of the more advanced stages of mindfulness practice is no longer deliberate, but rather becomes almost like a natural functioning of the mind. To be present, or they say sometimes a relaxed mind is attentive, or a relaxed train mind is attended as no deliberation is needed. And it's quite beautiful and inspiring to feel the mind open, clear. Without intention, without deliberation, relaxed, present with free present how things are. And sometimes people and teachers get so excited and so enthusiastic by this kind of mind that they point to a too quickly. And they say, this is what that this is what's possible, this is what you should do. You should just be free. You should just have you know, have you know, not have any intention, no deliberation, no will involved. You just kind of just be and it's inspiring, but sometimes not very useful. For people who are or for us, and he given us at times when our mind is really caught, and then perhaps a different kind of approach is needed. And if and the part of what it means to be free is to learn how to be fluid and flexible, to know what kind of approaches needed at any given time, and not to be attached to one particular view or idea of what mindfulness is. And that fluidity of techniques and approaches is a beautiful thing to do. So I've been doing this mindfulness thing for a very long time it feels to me almost 40 years now, and I love it. And the more I do it, the more love appreciation, joy, delight I have in that we have this wonderful capacity To pay attention and set the mind free. So those are my thoughts this morning. I hope they were adequate for you. If you have any questions you'd like to ask for clarification, or we have a few minutes here. Yes, Chris.

Just thinking that you didn't happen to mention in the course of this talk, mindfulness of the body. And it just seemed like one can get so easily caught in struggling with not thinking certain thoughts, and so forth with and mindfulness of the body is just a Learning Ally and brings you into being doing it for your own sake and not for you know, pleasing your father or whatever. And so, all that is

the mindfulness of the body, being an ally supporting us to really be present here and not getting caught up in the mind. And

I mean, there's just such a it's such a long inquiry. And what's how to skillfully? You know, if you recognize obsessive thinking of certain kinds how to how to not get caught up in, you know, beautiful body is so important.

Yes, the body is really important. I mean, so much of whether there are again, different approaches, different lineages of teachings, ways that mindfulness is taught. And there are some ways that focus on primarily on the mind. And some that focus almost primarily on the body. And some that are more integrated include including them all. And you find the same thing in the teachings of the Buddha is sometimes you focus more on the mind, sometimes the body, but you find tremendous in the teachings of the Buddha tremendous emphasis on the importance of being connected to your body. And there's a there's a very, you know, there's a very important discourse of the Buddha called the discourse on mindfulness focused on the body. That's a beautiful discourse because it clearly integrates the practices. mindfulness and concentration. And the way it's not so obvious in the other important mindfulness discourse, the discourse of the four foundations of mindfulness. And so different techniques, different approaches, but what I found is Chris is pointing out is that the using awareness of the body tension to the body has been phenomenally helpful and supportive for this whole process. And

perhaps his point, which is, which is why she raised the question or the issue is that the talk today gave too much prominence to the mind

anything more

so Something I experienced is that when I when I choose to pay attention when I realize I have a choice. And I say, Okay, I'm going to, I'm going to put energy into this I'm going to have skillful effort. There is a point in which I feel I feel it change of sensation in my body where there's a, that determination starts to be tensed. And the body starts to be tight. And the thoughts start to be a little bit more harsh. The attitude starts. I'm going to do this. I'm gonna Yes. So the question is that attention and that awareness of having choices That moment of I think that he's clinging into an outcome is that that turns that attention into an agenda.

Right? This is a very good question. I think that it's very, very common, that when people begin choosing to be mindful, and as an activity, something you're going to do, we it's a magnet for all our many of our attitudes to how we, we think we should do things, how we tend to get involved with things and our self identity and issues, all kinds of issues. And so, important part of mindfulness practice is to track and be aware of how we're doing the practice itself. So The example would be, if you're told to be mindful of your breath. That's what you're doing. At first, it could try to focus so much on the breath, looking at the breath, being with the breath, that they don't notice that they're straining. And but it's very important to also notice how you're practicing to see, oh, I'm practicing with string. So sometimes you want to look at more subjectively, how is it like for me to practice, because that's the real key. And it turns out that a lot of where your work is, is not in the focusing on the breath and becoming accustomed in breath. But in purifying, clarifying the whole way in which you bring yourself forward in any activity at all. There's so much self and so much desire and ambition or so much self identity or self for ideas that gets in the way. That also did come along naturally. Because in how you practice because it comes along with everything you tried to do in life. And so but because you're doing mindfulness attention, hopefully it becomes self correct and you start seeing this more and more clearly. And you describe very beautifully The, the effect of how you when you try to be deliberate, the effect it has on your body and your mind is great. So we learn from that and you say, well, that's not useful. So now let me see, can I find out how to relax and then in a relaxed way, be deliberate.

So we should stop. So we can. So thank you very much. And so some of you might want to come Wednesday evening to hear the secular version of this