

2012-06-11 The Ten Fetters

Fri, 8/21 8:17AM • 43:41

SUMMARY KEYWORDS

people, buddhism, life, mind, released, purification, important, buddhist, stories, meditation, conceit, buddha, path, experience, nirvana, knots, involves, clinging, sense, practice

SPEAKERS

Gil Fronsdal

I have a topic for today. But I don't know how to get into it. You know, it's one thing to know, to have a topic, nothing to know how to find your way into it. So perhaps have to introduce it and maybe say that it's about what this Buddhist practice is all about. What's it about? Many people want to know what it's about. Some people don't care what it's about. All they care about is what they're about. And they use practice to find that out. But what is it? What's Buddhism about? And now there's many ideas about what Buddhism is. And there is a tendency in religious circles including Buddhist circles to people a little bit Perhaps occasionally attached to what they think is true. And part of this attachment to what is true is sometimes sticks the form of believing there's one way and that one way is the right way and I have the right way and everybody else is wrong. And when you enter into Buddhist practice, I don't know if it makes sense to talk about a one way or true way and it's or the truth in some categorical way too much, you see, pretty easy to point to things in Buddhism that might fit that kind of category. But it's all too easily does a disservice to the tremendous diversity of human beings and all the different ways that human beings are finding their path. People are many different issues in their life they have to face. People are in a sense at different stages of development, psychological development people have different challenges in their lives, some have bigger than others. There are minds that operate in different ways. And to assume that every mind operates just like yours. Not that you're unusual, but that there's, you know, just like there's many shoe sizes. There might be many not brain sizes, mind sizes, but many ways, different ways that the mind operates. And so, you know, for the simple thing is some minds seem to think much more in words, their minds seem to think much more in images. Some people are much more connected to the logic and rational, rational part of their mind. Some people function much more through their emotional body in their motion sense of emotions. Some people are, you know, they say are introverts and people, extroverts. There's many different kind of personality differences and so depending on the different aspects of the mind, people you know, the way their Buddhist practice might unfold, or develop could be different. So this idea there's one way or even just one practice in this, this is the right practice. So, the true practice, I think they can do a disservice to a lot of people. There is a famous discourse.

Let me back up a little bit. So, some of you know the word karma. And before Buddhism, there was a seemingly a tradition in ancient India, that the word karma didn't mean any kind of action at all. It kind of means action, but not just it would explicitly meant was a ritualized action, a sacred action. And so it involved you know, doing the Brahmins would do these particular rituals, in order to satisfy the gods or satisfy the creative powers of the world or something, and so get things lined up in a cosmic way. In order to get the rain for the crops or long life or fortune or whatever it is that you kind of wanted. And so there was a kind of feeling idea that only by behaving in a ritual way, could you somehow hope to influence the course of your well being and happiness. So this praying ritual, so karma was the connection. And what was what some people have scholars have pointed out that what was unique

about the Buddha. One of the things that was unique about him was that he took this idea of karma, which meant ritual action, and redefined it, he still kept the word in the system of religion. So, karma is a big important word in Buddhism, but he redefined it, so, it no longer meant ritual action in physical actions you do, but rather, he defined it very clearly. In one passage, we said, what I said, karma is intention that he, the karma that he was talking about was internalized rather than actually journal action, it has to do with internal action, what goes on in your mind. So, this idea of the ethics of your own mind, the quality, the integrity of your own mind became much more important than actually what you do. And so, this played out many times, in the discourses of the Buddha, where the Buddha was so much critical of the caste system in ancient India. And, and so, there you know, there was basically there's many castes, but basically for and there was the Brahmins which are the high caste and, and the Buddha said, Oh, what makes a Brahmin is not that you're born a certain way, not that your colors a certain way, or your skin but rather what makes you a Brahmin is the quality of your character, the quality of your heart, the internal, you know, way that you are, and so the Buddha would someone who was in the untouchable class, he Buddha would call a Brahmin, if they lived with integrity if they lived with virtue if they lived in you know, had this Inner goodness that came forth. So that Buddha It was kind of into interior reference for the religious life that became important. And so what's the nature of that interior life? When we, you know, how do we take care of ourselves? How do we, what do we do with this into interior psychological life? What's the path? And this is where I think that depends on the issues of any individual person's life, what's going on. So, this is where I wanted to say that there was a discourse that the ancients preserved in ancient time, where the Buddhist disciple, sorry put talks to another disciple who's quite hard, highly respected for his wisdom. And, and the Buddha says, Sorry, Buddha says to this, this monk, do you live the holy life? Do you live the religious life for the purification of virtue? And the man says, No Do you live the holy life that purification of your mind? No. Do you live the holy life the purification of doubt? No. Do you live day? The holy life for the purpose of realizing what is the path and what is not the path? No. Do you practice the holy life for the sake of knowledge and vision of engaging in the path? No. Do you follow the holy life for the purposes of knowledge and vision in some big important way of seeing into the nature of life and yourself? And he said, No. And so then sorry, what's the well what are you doing as for and, and the monk responds, I do it for for the attainment or the experience of Nibbana of Nirvana. But Nirvana is interesting word because many times in the pseudo it's trending into English as Nirvana or Nirvana, as if it's a noun is really a verb. It's an activity and it's a verb that means to release to let go of to unbind.

So like if you're if an office, if a knot is tied, you untie the knot. If you have shackles and you're bound, then you release the shackles, if you are clinging, there's a release letting go of the, of the clinging. And so Nirvana is very important to movement, interior movement of releasing something of being free, being set free. And that's the purpose of the holy life. But the list is quite quite interesting. So it isn't, it's not because what I see is that different people, different stages of life, might be needing to address some of the different things that the monk said not for that purpose. So there are people for whom the most important thing that they need to do in their life, then given Time is what this place is called a purification to a virtue. They need to somehow clean up their act. The and there are some people in our society that spend a lot of time doing that I have a lot of respect for a, they spent a lot of time cleaning up their act. It's a big deal. Sometimes it takes a lot of time to kind of go around and make amends and apologies and kind of do what needs to be done to kind of clean up clean up your act. But to start living with integrity, what does it take to become a person of integrity. person who doesn't lie person doesn't steal, doesn't harm other people doesn't take advantage of people. He doesn't Lord over people, you know, many, many aspects of integrity that some people feel like this is the most important thing they can do at this juncture in the life is to really deal with Look at that. I've known people who've tried to go and retreat and because they're integrity was so poor, there was such usually as just a major thing that they did or something, that it actually didn't make sense for them to be on retreat. Because actually, they couldn't be on retreat because it was just it's like retreats I'm sitting still and being quiet, showed

them their lack of integrity kind of in such a full blown way that, you know, just meditation didn't make any sense. What makes sense was to leave the retreat and deal with this issue of how to change what's going on. So sometimes the purification of virtue, to cultivation of integrity is the growing edge of some people's lives. It might not be the final thing the Buddha was pointing to. But for some people, that's what needs to happen develop. Maybe meditation is not really that important. beautiful story I liked for many years ago. I was teaching a class to some people who were kind of seniors and students kind of a Buddhist class to them. And then I invited in this woman who was not as a student, but was very devout Buddhist and I thought, Oh, this might she might be nice for her in the class who is very committed. She was studying Buddhism at Stanford. So she was, you know, serious butter Buddhism. She had been a lawyer and left that behind there to do Buddhist studies at Stanford. And I asked her if she meditated because she was, you know, she left law, she'd gone going to Buddhist studies, Buddhism was becoming her life. And, and you meditate? And she said, No, not yet. I'm preparing myself. And this idea that you were preparing yourself, it was kind of outside of my worldview, because the way I was introduced to Buddhism is you just jump in, you know, you're, you know, I was 19 or 20. And someone said, you know, once you can meditate, and so I said, Sure. And today, did you prepare yourself for it was a foreign idea, but I had so much respect for her. She had seen so About and so much he had so much respect for the inner practice of meditation, the path and what it entails that for her, it was something you you approach with certain degree of reverence and care and devotion, which meant you prepared yourself for that you bet some of you, I think she was trying to clean up or act in some way. So then the second of these things that the monk that he was not not doing, as the ultimate goal of his practice, was the purification of the mind. And so, you know, it doesn't take a lot for some of us to see that our mind is out of control, or that our mind is fractured or fragmented, or that we have psychological challenges in our mind, or we have unresolved resentments and issues or fears that are really kind of obsessing us or grabbing us. And so something has to happen with our neurosis or, or strong emotional responses and reactions to the world. And so you No, it's a it's a pretty impressive how many people in our life in our world have psychological challenges of one thing or other? I think it's important to be very respectful of that.

There was a cartoon many years ago of this big auditorium, you know, drawing this huge, huge auditorium, an auditorium, there were two people sitting kind of far apart from each other, otherwise completely empty auditorium. And above the seats, there was a banner that said something like, something like, children of functional families of America you know, or you can, maybe it was that exactly, but you know, you get the idea, you know, you know, people with no psychological problems, you know, at whatsoever. And, you know, most people have some kind of challenge. And so, sometimes, it's okay to put them you know, basically put them aside and not pay much attention to them, they're not set up not so big. And sometimes they're huge for people, the number of people in our society that might just go through the list of you know, 20% of the population is depressed, a huge percentage of women have been sexually abused. A lot of men have been sexually abused. People have had all kinds of horrible childhoods people have been in accidents, people have, you know, lost loved ones, you know, in all kinds of ways. It just goes on and on the list of challenges people have had to face and these two and these challenges sometimes sit in our minds in a way that make them really heavy or closed or tight or, or there's a kind of struggle or inner conflicts that are there. There's not just a lot of people have conflict with themselves. They're at war with themselves and they've internalized messages from their family or society about who they are and how they're wrong or bad or something. There was a hope you should look it up. It wasn't this. I saw it Sunday is Yahoo Kind of news. There was a commencement speech given in Massachusetts for high school high school last week. And the title of the commencement is be the Queen's speech was, you are not special. And so you should go, you know, look it up, you are not special commencement speech High School. And he goes through and he tells all these high school students, you know, you know, this, you're not special. And anything he explains very logically, right, clearly why you're not so special. It's usually in at the top here, the

opposite, right? But there's, when you when you when you overemphasize everyone's special, you give actually the people the wrong impression. Because there's a kind of this whole self esteem movement that is sometimes been played out in America is led to a lot of people who feel privileged and deserving of success. And then they're surprised when things aren't easy for them, because they were led to believe they're a special everything should be, you know, easy for them. So I'm trying to give you a sense of Many different things that where the mind is fractured or hurt or tight or struggles. And so there's a purification of the mind. And generally in Buddhism that's associated with concentration, practice. Concentration practice here means meditation practice that helps stabilize the mind from being agitated and spinning and, but more than just stabilize, begins to heal the fragmentation, heal the divisions in the mind helped somehow to, to calm down the heart. So begins feeling Whole Again, and complete. So this purification of mind, heart, makes it whole and complete, settles down, unites what's been fractured, fragmented, and for some people, that's the important step or the practice stage or their practice. For some people, that's relatively easy. For some people that takes years and years. For some people meditation practice is not going to do it. And they can't just depend on meditation to create the what this list is called purification of mind. But maybe they need to therapy or do some other things. Or maybe they need to go out and get a job for a while. Because, you know, having worked sometimes for some people is very healing very meaningful to let something mature and settle in that. So then the next one is a purification of doubt. And so some people have, at some point have the existential issues. Maybe they're healed enough, they're settled enough their life is taken care of enough so that they have the basic needs satisfied. And then at some point, there's can be existential doubt or existential issues that come up with Why am I here? What's the purpose of life? What is, you know, how do I contribute to the world? What's this all about becomes an important issue for people. And, and so then, dealing with that trying to resolve these issues and progress over them becomes part of the path for people.

Related to this as a next stage, which is called purification of knowing what is the past What is not the path is a hugely important step in Buddhism. Because Buddhism is a path practice is about being on a path that leads to something. And so to know, to really understand what that path is, gives a person that tremendous strength in their life because then they know where to walk and the path and some people it takes a while to figure out what the path is, just like in other religions, in Buddhism, there's often a wide range of messages about what it's about. And so, you know, it's can be confusing, especially in the modern West, where, you know, here, you know, all the different forms of Buddhism all and not just Buddhism, but all kinds of spiritual traditions are also easily accessible. All you have to do is go into a bookstore. And, you know, I think I like to read a spiritual book, you know, a few hundred years ago, you know, you'd have to walk, you know, if you could read, you have to walk maybe to the next town and ask someone if they can borrow. You can borrow their one book. And now you go into the bookstore at Barnes and Noble or something. And you know, and you have to choose between this wide range of books and how do you choose and which one has that as a teaching that's useful for you. And so it takes a while to find out what the path is. And so that's, you know, an endeavor that takes a while. It helps a lot, at least from a Buddhist point of view, that you know yourself really, really really well. Because in Buddhism The path is not found externally. But because it's internalized internalization movement to Buddhism. The path is actually find found it inside of yourself. There is no path apart from you walking it, there is no path besides seeing it, how it operates in your own heart and your mind and how you behave there. So then it goes on and on. I'll stop kind of in the list now, but try give you a sense of you know, different people are at different stages and different things they're trying to do. Well, we'll go a little bit more so the next the next stage purification of what's called knowledge and vision of the path or walking the path. This is where people want you know, what the path is, people begin walking the path, practicing much more seriously and doing the kind of the internal work that meditation practice entails for example. And when people do a Tim like, like a spiritual practice, they are often

begins to transform the inner life in various ways. And one of the ways that can transform it is that it cultivates different qualities. So certain practices cultivate love, and people on spiritual paths sometimes find it really wonderful. Look at all this love that didn't feel before. It can cultivate a sense of tremendous peace. It can cultivate a tremendous sense of Attention or awareness cultivates a sense of tremendous resolve or energy. Sometimes people get visions inside of beautiful light and have clear meditation meditators sometimes have this great, well, some small and big, but sometimes very strong experiences of light, yellow light, white lights and the different colored life. That can seem very meaningful because sometimes it comes along with the mind being very concentrated and very peaceful. And people go, Wow, this is great. Tremendous feelings of equanimity. There can be experiences of tremendous knowledge. Just use the mind just works so clearly and crisply. Like, He's never done this before. And everything you turn your attention to you understand in some deep way, meaningful way, right now. It's like you sink your hot stuff, because there's such good knowledge. So these things happen for some people as they walk the path. And why it's important. What happens is people will take those experiences or those qualities that get strong. I think that's it, this is what it's all about. It's about having a particular kind of experience. It's about having a particular kind of inner qualities that have become really strong. And that's what it's about. But in the story, you know, sorry, Quinta said, Is it about purification of vision and knowledge of walking the path? And the guy said, No, it's not about that.

And sometimes for Buddhist Buddhist teachers like myself, it can be a little bit hard to get people unattached to this, this attach themselves, from their clinging to meditation experiences and to qualities of inner life character that become strong, especially it's hard for people. I mean, one of the reasons it's hard is that many times, Buddhist teachers will emphasize how important is to develop peace and calm and resolve and good energy and good understanding. And, you know, it's all these things that were chronically late, you know, are kind of emphasized as being important. So finally they happen and then you're telling, then, then you'd Now you tell me to kind of not, don't hold on to them, don't cling, you know, that doesn't seem quite right. And so they have a role, these things, these qualities in these states. They're not to be dismissed, but they're not to be clung to. And so part of the role of a Buddhist teacher meditation teacher is to kind of push people beyond their clinging to these kinds of states. And then as these things go along, we have this experience of Nirvana. And Nirvana is in some ways, the great mystery. You know, for some people, some people have a clear sense of what it is. But if you go and study in the Buddhist traditions in Southeast Asia, you find in different countries and different monasteries, that teachers there who are quite genuine, I've had deep form of practice and I'm sure are quite convinced they've experienced something like Nirvana. But they have a different description of what that is. They don't know how I'll agree and what it is not only going to agree, but they'll say, I can't believe that guy down the road. You know, that person, you know, has the wrong Nirvana, we have that we have the right Nirvana. And, and as if Nirvana is a thing, and some people have this, some people are very keen on practicing in meditation, very strong way, and having it lead to a particular experience by having that experience the right experience. I'll live happily ever after. And there has to be this Nirvana experience. But what if Nirvana is not an experience and you're huffing and puffing looking for an experience, then you're looking for the wrong thing. Maybe it's not about an experience. What's About. So I think it's fair to say that the teachings of the Buddha, there are experiences to be had along the way. There are tasks to be fulfilled along the way, like cleaning up your act, healing the mind, overcoming your existential doubts, overcoming, you know, becoming clear about what the path is. There's definitely tasks along the way. But those are not the purpose of it all. Those are just kind of AIDS and supports along the way. What is the purpose? So where is it supposed to lead to if it isn't in it, it's not going to be an experience. And some people really want to experience because then they feel like they, they can be sure about it. They have a clear definitive experience. They can be super confident that got it and getting it is really important, right? Because until you get it, you're not quite a full Buddha citizen, right? And you want to be like a full Buddhist and you want to be the you

know, the most spiritual person on your block, not any of you of course, I'm just talking generically generally so some but what if what if what if the point is not to have an experience? Maybe the point is not even having insight. Maybe the point is not even to have an understanding, all those things can happen. But what is the point? As I read the teachings of the Buddha, the point is to have an interchange, an inner purification interchange, where you no longer cling to things. You no longer get attached to things, you no longer get shackled or oppressed by the inner life by anything. The inner life the mind has become free and is no longer you can't oppress it, you can oppress it for yourself. And no one else can oppress it from outside because the inner life has become free and so free and is that freedom from which is important? Not the attainment.

So it's a little bit Excuse me. It's a little bit like if there's two people in jail, they've been in jail for a long time. And then they get released from jail. At the same time, same day, the experience of being released is the same. The prison doors open up and they walk out that they have in common. But what their experience or freedom is like after they've walked through the prison gates can vary dramatically, depending on where they go and what they do. The experience of freedom as an experience might be very different from different people. So that someone someone relies on their experience or freedom, his definition of what freedom is, it might not be valid for someone who's taken a different road after you've left prison. So as once you've been released from your clinging from you know, But people might take the way that's experience might be different for different people depending on many, many different things. So you want to be very careful not to measure yourself against someone else's experience. So what's the measure for this interchange that Buddhism emphasizes? So, here, the Buddha, the Buddha gives an interesting list. And he talks about 10 things that the name of the is saṃyojana in Pāli, which literally means, usually translate as fetters. Which half of you use the word fetter? It's probably just as well translated into English as knots, be all knotted up, has all knotted up inside. And so Buddhism sees everyone's until they are fully liberated, your people are knotted up inside. And so there's 10 nuts that it used to measure this with you're released from what you released into Buddha's kind of quiet and silent about that because You know, you might go different roads after being released. But so there's 10 things that you get unnoted from. And the first three are the easiest. And because they're mostly having to do with understanding, they're more cognitive in a sense, though, they're quite profound. And the very first one is no longer succumbing, no longer being attached to the personality view, which means no longer succumbing to any stories, that any story you make up about yourself. is truly who you are. That you don't make up a story. This is who I absolutely truly am. So, you know, so there's all kinds of stories we make about ourselves. But one of the stories that you can make up about yourself is that you're enlightened. But the first the first experience of awakening of freedom is to stop making any stories about who you are. So there's something fishy about someone who gets enlightened and says they are. It isn't, it isn't exactly wrong to say it. I'm not gonna say that it's wrong. But there's something kind of not quite kosher. Because it's kind of if the person really had that shift inside, where you realize that any kind of story I make up myself is not quite it, not really who I am, you know, it's a little bit odd to kind of talk about it that way. And so people who have some kind of deep spiritual transformation and have to prove it to everyone else, they probably have more work to do. So, the first one is, and if you know that they have the tendency for human beings to make up stories to have ideas and beliefs about who I am. Their self identity issues are really profound. really deeply seated. And it makes sense because part of what we do as we grew up and develop, is we have to figure out how we're different than everybody else and how we negotiate, don't commit bump into people. When we have an itch, we scratch yourself and not the neighbor.

You know, it's, it's a big deal to kind of make our way through this world and do it successfully. And so having a sense of self having understanding of who I am here versus other people out there is part of the developmental task, but there's so many things that influence that developmental task. And, and,

and they make them quite, it gets quite complicated. Sometimes it gets quite difficult dysfunctional. And so part of the story people make for themselves are based off can be about comparisons. They're comparing themselves to other people. They tell them we tell ourselves stories, but who we are that's mostly in relationship to other people's stories about themselves. And so we see ourselves mirrored in the lives of other people, how other people see us, and this whole movement of sea of being in relationship to people and only understanding ourselves in relationship and who likes us and doesn't like your son, you know, is to be is an important thing for some people have to work through. I don't want it to be little it, but it belongs this category of being involved in personality stories. makes some sense. And so the shift that happens is, there's a kind of release that could happen in the heart in the mind some freedom that where we feel or see or experience or somehow realize that that is a prison. Maybe it's too derogatory, but that's a limitation. And there is some there is a way of being unlimited by that. And that unlimited quality. You don't want to, it doesn't make sense to say this is my unlimited quality. You don't make a story. About the second of these, releasing is clinging to what's usually called rules and observances. I like to translate it as precepts and religious practices, because it's not the more inclusive and includes the Buddhist. Usually Buddhist says it's other people who do this rules that observances because we don't, of course, not attached to our practices, but I've known a lot of Buddhists who are pretty attached to their practices. And, and so, practices and rituals and rules precepts are important parts of life and they shouldn't be thrown away, but to cling to them as a problem, and to cling to them as being the absolute is the purpose of the spiritual life is to live by the precepts follow a particular religious observances from a Buddhist point of view misses the point because that itself is not the past. The Freedom where the internal releasing that has to happen. So it's not a dismissing of the role of rules and observances and religious practices in people's lives, but it just not taking them too seriously. Not getting attached to them. And the third one of these cognitive shifts is, is the freedom is freedom from doubt. Because once a person has had full enough movement of release, once they stepped out of prison clearly enough, then they know that freedom is found outside the prison walls. Before that, they might have thought they just have to rearrange the furniture in the prison, and then everything would be okay. But you know, then you're still in prison. So then once you've once you've stepped out of the prison, you really know. So the issue here is that you just give a little bit of probation. And so you might you know, you've been allowed to leave prison For a while, but then we go back in. But now we've been so changed. We know there is something outside. And so when we have this release happens in the heart in the mind clearly enough, then even though we might go back into holding on to things, we're not going to be fooled again we know that where the path is we have no there's no more any doubt. The next two of these fetters of these knots I would not it up are much more difficult to overcome, because they're emotional or affective, they usually say and so the first three are cognitive understandings. The next three have to do with an effective changes in us and then has to do with first the lessening of essential desire, attachment, essential desire and the lessening of ill will or hostility and And so it's interesting, these are paired with each other.

So there's an attachment to Central desire, attachment to desire is a huge part of human life. And people get in trouble because of it, and there's gonna be a lot of clinging there. And so to begin that shift that involves letting go of that first diminishing, that is not so easy. And the having released the first three doesn't mean that a person has managed to release their desire, their greed, or their lol or their hostility or something. And so then the next period of time and practice involves is deeper in the psyche, deeper work of sometimes reaching deeper into the places where we get caught up in desire. We get caught up in anger, and beginning somehow first it gets lessened the usual way is it usually lessons slowly thins out quiet until such a time With a tradition claims that desire sensual desire, and Ill will no longer operate, the person has been released for them from them. The then the next the last five are considered the most difficult of the knots to a knot. Though the first two maybe many of you never realized that, you know, it could ever be an issue for you, because you didn't. The first one is

clinging to deep states of absorption, deep states of meditation, that it still involves being connected to your body, in a sense. And the second is deep attachment to attachment to meditation experiences that where the body disappears, the cold formless experience so Because these are so pleasurable and so compelling, some people will take these as absolute, you know, ultimate, and get very attached to them. The next one is very interesting, because remember, the first one was overcoming the personality stories we tell ourselves the eighth of these knots is conceit. So it's easier to not to no longer believe that, that in the stories we tell ourselves about who we are, than it is to overcome conceit. Because conceit is a deeply rooted kind of emotional movement that people have it's and it's considered one of the last things in Buddhism and as we mature into the Buddhist prizmah of last things that's like go off, because it's so hard and so tenacious and the conceit of it involves a number of things. Most broadly, it involves comparing yourself to people or any kind of way at all. comparing yourself as being better than other people, that you're worse than other people. And also the comparison where you say you're equal to other people. So what's left? And what's left is don't play the comparison game. Because as long as you're in that game of comparing yourself to other people, you can't really be free. And, and unfortunately, our society does a lot of comparing for us. So it's a very difficult task somehow to overcome also, the lessons of a society that does these painful comparisons. But the idea is to learn to not have any kind of conceit, including that you're less than in Buddhism, that's considered a kind of conceit to but more subtly, conceit also means the subtle, or maybe not so subtle sense of personality story is involves a sentence I am x, I am something. There's a more subtle conceit to Buddhism, which doesn't Have an ex, just a sense of I am emptiness. And some people it's very compelling the sense of non dualistic emptiness, kind of holistic sense of beingness just the sense of being without being anything in particular. But that sense of there there is an eye that em in Buddhism, steel still involves a kind of clinging. And if you really want to be free, fully, you let go of that as well. And then the final one, no, so then there's ninth one is restlessness. There's something about the mind being restless. That is one of the last things to be released in this whole path of freedom. Because a mind because to be really be free, the mind can't go out towards anything which goes out towards or away from anything.

And wanting the thing even to think about something. The mind is going towards what we're trying to think about. Or if we don't want like some thing the mind kind of pulls away from it. And that's a kind of restlessness agitation of the mind. And so very, very deep peace and subtleness of the mind only happens when the restlessness is, is released. And then the final of these fetters is ignorance. And, and they say you don't really understand what it's all about, until you've done released the last of the fetters. And so with the complete release, then ignorance is dissolved or let go of. So the definition of so the classic definition of the purpose of what this is all about, is not an experience is not in qualities of character, not an integrity. It's not in meditation experiences. It's not in certain feelings and states that can arise. But the foot usually is classically defined by what we're freed from. Whatever release from. And then once you've been released, what then? Some people don't like the fact that it's stated negatively, just the absence of something. They want their religion to be positive, you know something great, you can hold up, you know, and a trophy or something. And the answer to what's next. So once you've been released, perhaps that's up to you. Once you have no more hang ups, what are you going to do with your life? And, and so maybe there's something very important about leaving that for you. Rather than reading a book from Buddhism and says, once you're free, you should be this way. Once you're free from prison, this is what you should be doing doing. Who knows what you should do with your freedom. But it's pretty good to get free. And my belief is that once you free what you release these deep seated attachments that function at the front It kind of kind of like the foundation stones that support the edifice of our life. Once those foundations have dissolved or been fallen away, that then our life can be a wonderful gift in one way or the other to the world that we live in. But who knows what form that'll take? And maybe it'll world have never, never, never, never have seen before. your particular

version of freedom may you each enjoy yourself as you set yourself free. So I hope this has made sense. Thank you.