

10_28_26 Talk*

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Rick Hanson: [00:00:00] So I would like to talk with you about the two keys to transformation. These are also the two key to having a happy marriage or long-term relationship of any kind. These are the two to worldly success. These are two to enlightenment. What are they? These are described in various ways. And in the Buddhist lineage they are referred to as sudden awakening and gradual cultivation. Now that sounds sort of fancy and I'm going to explore this in kind of three levels because I grew up around swimming pools in Los Angeles. I think of the shallow end of the pool, the medium area of the pull and the deep end of the pool. So we're going to start at the Hello and... Where a lot of good action can occur, a lot good fun there in the shallow end as we move further and further into the deep end of the pool.

Rick Hanson: [00:01:05] So, what are some basic examples? Sudden awakening begins with just a moment of understanding, insight. Like, oh. It really is possible, as someone who grew up with forks and knives, to eat your food with chopsticks. Wonderful. Or vice versa, right? Or the realization that when you're learning to drive a car with a stick shift, that you need to keep the clutch in before you engage the gears and let it out kind of slowly. You understand something. Maybe in your relationship... You track the expression over someone's face when you interrupt them. Aha. And you realize that with that particular person, about that particular topic, in that particular kind of situation, don't interrupt them. More skillful the next time. You realize something, right? You realize something. Light bulb, thought balloon, you realize something. Sudden awakening. Maybe you read something and you're reading a book of fiction or non-fiction and a character says something or does something and oh, that would be helpful. Oh, okay. You know, I made some baked bread the other day with brown rice flour and realized that next time the recipe could use a little more salt. These holistic people are kind of low on salt. Anyway, so. This is the beginning. And it's useful to appreciate that the range of sudden awakening comes from just a kind of simple, ordinary idea. Even maybe just 1% of you is whispering, the better angel of your nature in the background, sweetie, next time, don't drink so much. Or, oh, sweetie, you know, it's time to stop smoking. Or, Oh, sweetie. Next time, leave for the appointment 10 minutes early. So you don't have to drive like a maniac to get there on time. Oh, and then gradually, you start listening to that part of you.

Rick Hanson: [00:03:17] Or all the way to, poof. Really intense moments. I remember a moment with our daughter when she was maybe three or four and doing being you know like wanting it her way you know about something putting on some sweatshirt and I just got irritated and I was just sort of for me on the zero to ten adult scale of irritation was I don't know maybe a three given how I grew up where you know people could get pretty angry with each other. And I just looked at the stricken, shocked expression on her face and I just got, no, can't do that. It's like, whoa, you know, people sometimes wake up or, you know, in their own pool of vomit, whatever. And they realize hitting bottom, hitting bottom and no more. So there's a range of the sudden awakening aspect.

Rick Hanson: [00:04:12] And then there's the question of how to implement that sudden awakening. In gradual cultivation that makes a difference over time. And here I'd like to name three evidence-based practices that really lead to stabilizing good change that lasts. The first of these from a lot of research on habit formation is to help yourself and kind of stack the odds in your favor by arranging your environment in ways that would support the stabilization and the enactment of the new way of being. A little things like if you're trying to

eat a little differently, don't buy those foods or don't have them in your cupboards. Don't make it easy to, don't keep a lot of beer in the refrigerator. Set your alarm clock five minutes earlier to get up a little earlier so you can have 10 minutes of meditation in the morning. Set out your clothes the night before, whatever. Make arrangements of different kinds. Start spending more time with some. Maybe less time with some other people, just help yourself. Externals, there's a place for adjusting the externals to create more simple grooves in your life that draw you in the direction of your sudden awakening, quote unquote. As Fran puts it, set yourself up to succeed. Tons of evidence, tons of research on this. Geeking out a little bit here, hope it's okay.

Rick Hanson: [00:05:44] And complex systems theory talks about dynamic. Systems, continually changing. So what sort of states are we attracted to? Are we drawn into? Let's suppose that we've been caught up in a certain kind of old habit, and we're trying to help ourselves with our sudden awakening to shift into a better habit, a new habit. These states of being are described as strange attractors or basins of attraction, and I kind of visualize them or this visualization is offered. Imagine a rubber sheet laid out that's flexible. That contains all the possible states of being you could have. And some of them are represented as very kind of small, shallow divots, right? Others are broad, but shallow. Some are narrow or small and deep, some are broad and deep. And the more, the broader it is, the more we tend to get sucked into it or attracted into it. And the deeper it is the more we tend stay there and it takes a lot of energy to get us out. This is a very interesting way to visualize what we end up doing, well, we're trying to help ourselves be less caught in the problematic basin of attraction. So we don't want it to be so deep and so broad. And in particular, we are trying to deepen and broaden other basins of attraction, other strange attractors. So our environment naturally inclines us in a certain direction. That's one of the first of three major, major ways to engage gradual cultivation in ordinary life. It's great, help yourself.

Rick Hanson: [00:07:20] Second, this is an area that I've really, really developed. If you're seeking to produce gradual cultivation, good change that lasts inside yourself, that's durable and you take with you, and is not dependent on external supports, even if those supports, even if that scaffolding is withdrawn, you are still rested in the way of being. That you are seeking to develop and cultivate. And to do that, it's extremely useful to deliberately internalize experiences of what you're encouraging. Experiences of greater commitment to exercise or not interrupting your partner, experiences of your own worth, experiences of an underlying resilience, experiences of skillfulness with other people. Whatever it is you want to develop, you start with an experience of it, and then using the evidence-based practices of positive neuroplasticity, you can increase the registration of that experience as a lasting change in your physical structures of your body, especially your nervous system, by the ways you relate to the experience you're having or engage it. In particular, keep the experience going. Keep the neurons firing together. So they can wire together. Keep the experience going for a breath or longer. Feel it in your body, this new way of being. What's it feel like in your body? Sink into it in your body as it sinks into your body. And be aware of what feels good about it, what's rewarding about it or meaningful about it. Tracking the reward value of what you wish to grow inside will increase its consolidation in the neural nets of. Memory, particularly emotional memory, somatic memory, motivational memory. One breath at a time, many synapses at a time through deliberately taking in the good, as I've taught about a lot and you can find everywhere or a lot of places, you really can grow the good that lasts inside. Deliberate internalization, not just having an experience that then washes through you and where to go. But actually marinating in it. So it becomes a part of you. That's the second major way to engage or practice gradual cultivation in ordinary life.

Rick Hanson: [00:09:55] And then the third major way to promote gradual cultivation in ordinary life is through tracking. People don't like to track. What you track tends to get better. So whether it's formally or informally, find some ways, best you can, to track what you're seeking to develop. A simple way to do that is at the end of the day, as you're preparing for bed, look back on the day and identify at least one moment or one way in which you were developing what you wish to strengthen and increasingly establish in yourself and in your life. That's tracking. Pretty informal. You could also have a daily checklist. You can even break it out morning, afternoon and evening. And for example, if you're trying to track, you know, letting go of self-criticism or distancing from, separating from the inner critic and leaning more into the good news about yourself, that's also true. Maybe you wanna make a little check mark in the morning, the afternoon and the evening each time you do that. Maybe after three days of that or one, you get bored, but at least doing that in the beginning will move you in the right direction. Minutes of meditation. How many minutes a day are you in contemplative practice? That's kind of eye-opening. How many minutes a day are you doing exercise? How many minutes a day are you interacting with your child following their interest instead of your own agenda? Whoa. You know, how many minutes in a row are you listening to your partner without switching the topic to something that, you know, is your topic? Tracking. Tracking, huge. Maybe you just happen to know that you create a schedule in which you're doing something you really wanna promote, you wanna cultivate, and so that's an informal kind of tracking. Like, you know, you block out a certain amount of time and you know you're doin' it. Whatever it might be and whatever system works for you, tracking's very powerful. I'll say that observing couples that are having conflicts about, for example, how much time they're... How often they're making love or how much time, really, there's some kind of physical touch that's not a claim or a pull towards something else or how many times they're actually spending in housework or childcare. There's a lot of disputes about that. One way to resolve those disputes is to really track your time for a week, both of people, fairly, and then compare notes at the end of the week. I find that that's very eye-opening often. For people. Including realizing that they're spending a certain amount of time each day just doing stuff that's kind of dumb and they don't really want to keep doing because there's no value in it.

Rick Hanson: [00:12:49] Okay, so those are three ways to engage cultivation in kind of ordinary life. Great. Now we're moving into the middle area of the pool and I want to talk about certain buddhist virtues, or factors, or insights. And to name these as opportunities for... Sudden awakening and gradual cultivation. Let's see here. So let's start with the sudden awakening. There are many teachings in the Buddhist tradition, and of course there are many other teachings and sometimes similar teachings in other contemplative traditions and wisdom traditions, including those of First Nations, indigenous people around the world. A lot of wisdom out there. And a lot of that wisdom comes down to recognizing what's true. Like the recognition that things are continually changing, or the recognition that when you try to hold on to an experience, when you're trying to hold onto a good experience and holding onto it and possessing it actually ruins it. Oh, you're recognizing what's true there. Recognizing the inevitability of aging continuously. What did Bob Dylan sing? The one who is not busy being born is busy... Dying, right? We are aging. We are prone to illness. Things happen. All eddies disperse eventually. I had a surgeon as a client in therapy for a while and he said that in the ER, Rick, we have a saying, all bleeding stops eventually, one way or another. It's life. It's a life. These are true recognitions.

Rick Hanson: [00:14:41] One of the fundamental recognitions that's given in the first two of the Ennobling Truths. Is that we create suffering through clinging and craving. We can

observe directly that when we get caught up in a kind of contracted, pressured, self-referential, frustrated drivenness, even in fairly mild ways, like wanting to make our point in a conversation with someone, or to protect our status by impressing others. We start suffering. As soon as craving begins, suffering follows. Now, suffering also can generate craving because we want the pain to stop, but that approach to ending the pain that is contracted and pressured and saturated with the sense of self creates other kinds of suffering, even if it ends this kind of suffering. And over time, we gradually realize that there's a different way. We may realize, as I've really emphasized in my own work, and you can see for yourself, that craving arises in animals, including big monkeys like us. Craving arises in response to the perception or experience of an unmet need. Craving is a drive state. Biologically, it's based in a sense of deficit or disturbance in the meeting of an important need. That's what drives squirrels, mice, lizards. Grabs to pursue their goals. Therefore we can observe over time that if we cultivate various strengths we can meet our needs effectively without getting all contracted and pressured and angry and scared and cranky about it. Wow. It's when we don't have resources inside ourselves that, of course, we feel desperate or overwhelmed when things are challenging. But as we grow various psychological qualities inside, like determination or resilience or confidence or positive emotions or happiness or compassion for ourself or mindfulness, as we grown those strengths inside, We don't feel so upset when we're... Our needs are challenged. It's a little bit like putting things into your backpack in the long road of life. And when the storms come, instead of getting all upset about it, you reach into your back pack and you pull out a rain shell and a map, which then maybe will guide you to shelter. You're coping without suffering. You might be kind of cold, your feet might be tired in your tight boots. Speaking from experience, but you're not really suffering. You're just dealing with things that are challenging. Right? Growing strengths inside. Number one way to manage challenges without tipping into craving.

Rick Hanson: [00:18:10] Number two way to deal with challenges in this life without tipping in a craving is to repeatedly internalize the felt sense of needs met enough in the moment. So that you gradually build up and underlying residues of lived experience in implicit memory, somatic memory. Limbic system memory, you gradually build up an underlying sense of feeling already peaceful and content and rested in love even when challenges arise to safety, satisfaction, and connection. This is a basic model I've taught many times. It's fundamental in biology. Animals need to be safe in various ways. They need to be satisfied in various way. They They need to be connected in various ways. They manage their needs for these three by avoiding harms for safety, approaching rewards for satisfaction, and attaching to others for connection. Avoiding, approaching, and attaching through great systems. Those systems fundamentally can operate under two conditions. One is the red zone, I call it, in which there's a sense of not enough-ness. And an invasive sense of a need that triggers craving. Craving is in the red zone. Alternately, animals like us can meet challenges kind of to our needs by feeling resourced enough already and resting in a fundamental underlying core of resilient wellbeing, if understandably around the edges is some anxiety, some anger, some frustration, some disappointment. Some envy, some feelings of hurt and insecurity, but they do not, as the Buddha described in his own run-up to awakening, these... Feelings around the edges do not invade the mind and remain.

Rick Hanson: [00:20:18] And then third way to deal with life's challenges without dropping into craving is very embedded in the teachings around insight in which we develop increasing insight into our own mind that enables us to step back from our reactive patterns and to recognize that they're not inherently compelling, They're occurring. But we don't need to identify with them. They're passing, they're changing, and we don't need to

get hijacked by them. These three great ways to cultivate the awakenings that can occur with regard to fundamental Buddhist teachings. Building up strengths inside, building up a durable core emotionally, a resilient wellbeing, and cultivating insight. Okay? That's the shallow, that's the medium end of the pool, and it's already pretty deep, isn't it? And then there is insight and awakening into our true nature. I just want to speak to a question that very understandably came in. So what is the difference between savoring or taking in the good of an experience? What is the difference between that and clinging to it? Very important question.

Rick Hanson: [00:21:52] First of all, a broad point, we tend to savor those experiences that feel good. The point I'm making about deliberate internalization, deliberate cultivation, applies to all possible beneficial experiences, many of which we would not really savor per se, like understanding how to be more skillful in some ways, or recognizing an idea that everything changes, or sometimes one of the healthy things to grow inside is remorse about certain kinds of conduct. We don't really savor remorse, and yet there's a place for internalizing it. Disenchantment is another somewhat unpleasant but important beneficial experience in which we realize that we've been overestimating the rewards of certain paths of behavior in life. Or we realize, darn, I'm never going to get promoted in this job or this person is never going to be the mate I really want in this life. And we kind of wake up from the spell, disenchantment. So I use the word internalization rather than savoring just as a technical broad point.

Rick Hanson: [00:23:03] So what's the difference between that and craving clinging? You can immediately feel the difference. When you're craving clinging, you're contracted, you're pressured. There's a presumption in some ways that the experience is solid. You're going to possess it. You're gonna keep it. And what I'm talking about, it's more like you keep the river flowing. There's this stream of a particular sort moving through you. You're experiencing, let's say, your own worth in some way, or you're experiencing someone caring about you, or you feel cared about, right? Or you feel strong and determined. Or you're rested in the knowing that there's short-term gain from banging down three glasses of wine, but there's gonna be some long-term pain. So you're resting in that experience. You're receiving it, you're regulating attention slightly so it doesn't wander off or get distracted, you're staying with it, and then you're engaging other factors. Such as opening to it in your body, recognizing what's novel or fresh about it, recognizing what is personally relevant, feeling what's rewarding about it. You're doing these various things that are skillful means in terms of evidence-based positive neuroplasticity. It feels very different. And you know, play with that.

Rick Hanson: [00:24:25] I would say play with it. It's sort of like resting at the front edge of now while receiving what's beneficial into you with a real receptivity to it. A real absorption of it rather than the usual, eh, nice and moving on to the next thing, okay? So now I wanna go back to the quotation and you can deliberately internalize not just for a few breaths, you can marinate in something for long periods of time. You're simply helping yourself be changed bit by bit, synapse by synapse for the better from the experiences you're having. That's the deliberate internalization I was speaking to. And you can see much more about it in many things I've done about it, including a formal paper published in a peer-reviewed journal, Learning to Learn from Positive Experiences. You can see more about that there. Okay?

Rick Hanson: [00:25:19] So now let's go to this quotation in the deep end of the pool. Having to do with your own true nature. This is your truly true nature Really, mine too, happily. So, consider the two-fold approach of sudden awakening followed by gradual

cultivation. The ordinary person does not know that their own numinous awareness, their sentience, is the true Buddha. If in one moment of thought they then follow back the light of their mind to its source and see their own original nature, they will discover that the ground of this nature is innately free of afflictions and that they themselves are originally endowed with the nature of wisdom that is free from the contaminants, which is not a hair's breadth different from that of all the Buddhas. Hands. Is called sudden awakening. Although they have awakened, the beginningless proclivities of habit are extremely difficult to remove suddenly. For this reason, they must continue to cultivate while relying on this awakening. Through this gradual process of suffusion, their practice will be perfected. This This comes from Januhal, arguably the leading... Teacher in Korean Zen, translated by Robert Buswell. And I've modernized and de-gendered the language there. So we could read this again and again and again, and it would, I think, add value to do so.

Rick Hanson: [00:27:06] Another quotation, a similar one, that's much shorter. Is this one, this one comes from Robert Buswell, the self nature, in other words, the inherent nature of suchness, which gives rise to thoughts, yet remains untainted by the things that arise. So. Awareness, the depths of awareness gives rise to thoughts and is untainted by thoughts and other contents of consciousness. So now we are speaking to the intersection of gradual development and true nature already. These are said to be the two wheels of the great Wagon of Awakening. The great wagon of practice, gradual development, and true nature already. So the question is, what is our true nature, already? This is where we start moving well beyond ordinary clinical psychology and ordinary conventional views. We're moving into the territory that religion in general has occupied and sometimes people who reflexively resist the occupations and occupations of religion, Bach. And I just suggest that be aware of that if that's happening for you and you just kind of set it aside and consider this exploration in terms of several kinds of levels and see for yourself what is true and see if there's an opening for you around not so sure maybe so let's see in keeping with the spirit of science as well as the spirit of contemplative inquiry. So And I want to move through this recognition of true nature in sort of three levels.

Rick Hanson: [00:29:21] One level described in Buddhism is the level of anatta, or interdependence, in which we recognize logically, conceptually, which then becomes more and more an embodied experience. We recognize that we are being lived by. And made by the physical universe altogether, locally here on planet Earth, we realize that my body is an expression of physical reality. I've had to consume all kinds of molecules and atoms to make this body a release. Many of them, this body is a kind of standing wave, slow motion standing wave yet with a lot of throughput. I recognize that. The foods I eat at bottom are sourced through sunlight, light and heat, energy traveling from this big ball of gas. Takes eight and a half or so minutes to get here. What I eat is congealed sunlight, making my body. Yes, I live dependently. That's logical. And you realize as well that you're on mindstream. The languaging in it, the underlying memories, the orientations you have are also interdependent with human culture broadly. Information flowing into you and through you from other people. All that together. And you'll realize, oh, as Buckminster Fuller put it, I seem to be a verb.

Rick Hanson: [00:31:01] So the sense of identity is in... Increasingly recognized as interdependent and a wonderful metaphor that others use is to Realize that of course each Person is a wave like a wave in the ocean each person is like a way in the Ocean Each wave is real there is the identity of this particular wave There is the identify or the of a particular body mind process body matter mind mind Tangible intangible both real in different ways Co-occurring co-creating each other. Yes yes, and Each wave is being made by the ocean altogether Buckminster Fuller said I seem to be a verb I believe and so

and there can also be the recognition that Wow Each wave is both distinct and interdependent, and the nature of all waves is water. So this is. An entry level into the deep end of the bowl. The recognition of interdependence, Thich Nhat Hanh called it interbeing. And it's a beautiful thing. Increasingly, the sense of boundaries start to blur. There's a softening, distinctions between self and world soften. And paradoxically, taking good care of your particular wave, the particular wave that you are, actually helps us be more open to the waves, the other waves around us. It's okay to take care of persons. It's when persons are inadequately cared for that the rigidities and contractions and possessiveness of selfing tend to really arise.

Rick Hanson: [00:33:02] Okay, and you can explore the cultivation of certainly this sense of inner being Next level has to do with insight into the empty nature of all phenomena mental and physical the empty nature means that they are empty of absolute self existence Like a living room that could be empty of furniture is empty of the furniture. It's empty of sofas and couches and lamps. It's emptied. It doesn't have them. In other words, all experiences and all material phenomena are made of parts that are connected and changing. Parts that are connect and changing, this is one of the primary teachings of the Buddha. It may seem like, oh, I don't wanna really think about this. Okay, and it's what our coach, our doctor, our teacher, Shakyamuni Siddhartha a long time ago really taught, that everything is of the nature. Everything that arises is subject to impermanence. Everything that rises is made of parts. Everything arises dependently upon its preceding causes. And when you start recognizing that your thoughts have the nature of emptiness, that... Your life has the nature of emptiness, that the lives of those who annoy you have the nature have the of emptiness. Then they're not so fraught. They're not upsetting. They're more like foam or clouds than bricks.

Rick Hanson: [00:34:40] You start realizing that the conventional self that you took to be unified, enduring and independent is made of parts that are changing and arise dependently. Wow. You recognize that the self you took to be so solid is actually empty of that kind of solidity. Whoa. Now, don't go down that road if you're prone to psychosis or depersonalization or a fragmented sense of self. Be careful here, protect yourself, shore up your sense of person. A psychologist, psychiatrist 30, 40 years ago wrote, Jack Epstein, Engler, anyway, you have to be somebody before you can become nobody. That's very important, but still emptiness. And then even more deeply, and this starts getting, again, layered, you start to recognize that there is a field in which experiences are occurring. A field that itself is undisturbed by the experiences moving through it.

Rick Hanson: [00:35:57] Now, you could take that in a very conventional way. You could also take it one layer more deeply by recognizing that in your being seems to be a core or a layer inherent in a human body mind. I don't know about cats and dolphins and. Lizards and monkeys may be, but certainly, or octopus, including octopuses, octopi, there is a layer of core in you that you can recognize that has qualities of stillness and wakefulness and inner peace and wisdom. It seems to be inherent. It's not disturbed by what passes through. It's no touched by them in some way. It's on affected by them. You can locate inside yourself a fundamental, undisturbable level in your own being. Words like numinous or radiant are ascribed to it, spacious, it can hold any experience. It's not restricted. We're still inside ordinary reality here. And then, most deeply, and this is where I do think this Korean Zen teacher is speaking, this depth in ourselves can open into that which is unconditioned, as the Buddha pointed to, transcendentally distinct from the conditioned Big Bang universe. Some people use the term absolute, underlying, radiant perfection. Janul is pointing to that. Now we could intuit this.

Rick Hanson: [00:37:58] Now we might say, nope, I'm just going to stop at the water line, I've had it, this is all sounding too religious here, okay? Or you might already have an intuition of this, or you might even be interested in cultivating a sudden awakening that can occur. How do we cultivate the sudden awakening that Janula is talking about? All right. And I want to go back to some of the words he's using. He talks about the ground of your nature is innately free of afflictions. And you are innately endowed with a wisdom that is free of contaminants. You are endowed by Buddha nature. So. There are three fundamental attributes of the underlying ground.

Rick Hanson: [00:39:00] One is stillness, because it's not subject to arising and passing away. And the sense of stillness is a way in through gradual cultivation. To the depth of your own being. So exploring stillness and tranquility is a close cousin. It's the portal into an intuition and felt sense increasingly of stillness. Vastness, boundlessness, is another attribute of the Absolute. It's without limit, it's without bound. And a sense of spaciousness, the spaciousness of the field of awareness, and then the spacious-ness, you know, of the imagination of the universe, is like, it's not the same as, but it's like the inherent unboundedness, the inherent vastness of this ultimate ground. So cultivating a sense stillness and cultivating sense of vastness, are close cousins. They are portals in too. They are like the nature of the ultimate. That's part of gradual cultivation. And so in addition to those two practices of cultivation, cultivating a recognition of stillness, cultivating recognition of vastness in your own ordinary life, In addition to that, there can be a process of allowing identity to start tipping into. A sense of being vastness, being stillness, being the meeting of the absolute and the relative, being the meaning of timelessness and time, being the medium in your own case, in your wave unfolding, being the meeting of unconditioned and conditioned, continuously.

Rick Hanson: [00:41:22] And Initially, there can be kind of a sense of that as if you're over here Recognizing like oh wow that might be possible and tuning into people who are much more rested in that and Speaking from that meeting and as their identity as who they are most fundamentally as they live into their personality, interacting with others. And then over time, there can be a gradual sense more and more like, wow, that really is true. And with it is an incredible relief. Wow, all these horrible things I thought about myself, they're all about the surface. They're all the froth on the surface of the wave of my own person process. All along, I've been watered. And water is innately pure. I've. All along, wow, this really is my nature. It's the nature of everything. This meeting of absolute and relative, unconditioned, uncondition, timelessness and time. Wow. And we can increasingly help ourselves in the suffusion, rest in that. In effect, we can live in the both end. Modeling very, very awakened beings who are very, very far along, who both see and honor the relative. You know, they tie their shoelaces. They, you know, put the toilet seat down when they're done. They smile and talk and help the world be better. They see the relative, the conditioned, time-bound processes unfolding. They do the best they can with their offerings to influence them in good directions, they do, while also abiding in and knowing the underlying true nature of all as their true home. As their resting place from which they live continuously into the next moment arising.

Rick Hanson: [00:43:30] And that's our opportunity, that's your opportunity. We might have a simple moment of, wow, this has the ring of truth. Or there could be a longing that somehow would not long for this if it did not know that there was truth to it. Maybe it's just that, that little bit. And yet on the basis of that little bit, that tiny little seed, something grows inside, some gradual inclination, some gradual leaning and development and cultivation of the fullness of that bit of awakening. That's a beautiful possible path for all of us. And... That's what we're doing here. On a path that, as the Buddha put it, is good in the

beginning, good in middle, and good in end. Wherever you are on that path, or as Milarepa said, in the beginning nothing came, in the middle nothing stayed, in the end nothing left. It's a noble journey. One to which you are drawn by the nobility inherent within you and a journey which ennobles you along the way. That's the truth. Thank you for your kind attention. Thank you, for being with me in this journey. And sadhu. So let's just take a breath or three to kind of rest in this and let it rest in ourselves. This is all about who you really are. Both how to realize it and to increasingly reveal and live in who you really are.