

Knowing in Order to Let Go · Evening Dhamma Talk, 29 May 2020

Translation of the Thai transcript from the video (50 minutes) · timestamps as in the original

[00:20] (Chant of homage ... sādhu, sādhu, sādhu)

[01:40] We meet on this Uposatha evening to go over the practice once more. As for this practice: in truth we wish to get out of suffering, and we resolve to live the practice, whether by giving, by keeping the precepts, or by cultivating the mind in meditation.

[02:10] But there is one thing that most people miss, and it is the reason our practice of the Dhamma makes no progress. The mistake is this: we set the mind wrongly from the very beginning. We come to the monastery, and we want merit. We keep the precepts, and we want merit. We come to meditate, and we want merit. Even the ordained, when they meditate, want psychic powers, want might, want to know this and know that.

[02:51] If we truly look back, we see that the suffering which arises, arises because of craving, because of taṇhā. We set the mind wrongly from the start, and so not a single one of our actions abandons craving. And if we do not abandon the cause of suffering, how is that suffering ever going to cease? There is nothing but wanting in the practice itself. We do not look at the wanting, and we do not try to find a way to let that wanting go. We do not watch over our mind, we do not look into our heart. We let it flow along with the thoughts and become their slave. Wherever they pull us, we run after them, and they keep spinning their fabrications and deceiving us.

[03:41] If we turn back and look, we see that the cause of suffering is craving. Craving leads to suffering; there is wanting, there is clinging. So how are we going to let that wanting go? This is something many people may never think of. When we practise samādhi, we can do it. Tell us to sit and watch the breath, and we can watch it. Tell us to contemplate, and we can contemplate. But one thing remains: we do not loosen the wanting to know, the wanting to be good, the wanting to become. We do not go deep enough; we do not see this craving.

[04:30] In truth there are three cravings: craving for sense pleasures, for forms, sounds, smells, tastes, touches; craving to be; and craving not to be. We do not see the thing that directs us from behind and makes us act. We sit down to watch the breath, and there is nothing but wanting to see, wanting to know, wanting to be calm. As soon as wanting gets involved in this way, the mind starts fabricating. We fix our attention, but we fix it on seeing what is going to happen; we try to make this or that arise.

[05:29] In reality our task is to study the nature that is already there, and simply to know it. What is the nature of this body? What is the nature of the mind? This body is a lump of kamma standing here, old kamma. What does it consist of? Of the four elements, earth, water, fire, wind, come together. And the mind, what does it consist of? Of the ways in which it shows itself: feeling, perception, what the mind creates, consciousness; vedanā, saññā, saṅkhāra, viññāṇa. Put together, these are the five aggregates, the five khandhas, nothing else.

[06:26] We do not contemplate this; we do not think of taking it apart and studying within the five khandhas. Let me say it right away: whoever does not know the five khandhas cannot meditate. It simply cannot be done; there is no progress. Because the root of suffering, craving, is there precisely because this is there: mind and body, nāma-rūpa, a self, an I, a we.

[07:11] If we want to see craving, we have to turn back and look inside. Do not give this body so much importance. It is only a shell that wraps something up; it knows nothing. Yet we lose ourselves in the shape of the body, we lose ourselves in the single layer of skin that covers it, and we do not see the reality: that this body is made up of what is unclean, of things not pleasant to look at. We lose ourselves in flesh and skin and do not even see old age coming to visit, the wearing out and breaking down of the body as it happens. We do not contemplate its decline, and so we cling to the idea that this body will last.

[08:05] In truth nothing lasts; everything is only temporary. However long it may remain, in the end it dies all the same; this body breaks up all the same. But when this body breaks up, the mind, which still has delusion in it, circles on into new birth, and so it suffers again and again, round and round. Do not practise with craving. Try to look: this body knows nothing. It is a base, a dwelling. We feed it and it eats. We call it "me", that is how it is said in human language. It simply follows its causes and conditions; things go in and things come out, and it is never full.

[08:59] Look at this carefully. Can we hold on to the body? Can we hold on to the body as "me"? Whatever is impermanent is suffering, is not-self. If you know the principle, it is simple: our various forms of clinging will gradually fade when we see things as they really are, see with wisdom, and not with a mind that has fabricated something. We see, in accordance with reality, that these are only temporary things, not truly lasting. Feeling, whether pleasant, unpleasant, or neither pleasant nor unpleasant: feeling too is only temporary, impermanent. Thinking is impermanent; consciousness, the knower, is impermanent. Nothing is permanent at all.

[10:08] If we want to see craving, we look at the mind. And to get to the mind, we have to look through the body to reach the mind. The Buddha laid this down; there is nothing haphazard about it, it is a clear pattern: watch the breath. The nature of the mind is quick; it wavers and wanders, it thinks outwards. But the nature of consciousness is that it can know only one thing at a time; it perceives only one thing at a time. So there is a training device, a skilful means, to have it come and know the breath. Knowing, simply knowing, that is all. We do not have to do anything to it. Be mindful, simply recollect and know. Do not force it, do not steer it; just watch it and let it know. Do not mix in craving, wanting to see this, wanting to know that. Whatever the object is like, it is just watched.

[11:33] When we attend to the breath, the mind knows within the breath. When it stays attached there for a long time, it settles down; it no longer scatters outwards. Strictly speaking, the nature of this mind is not calm. Know that it is not calm. It is merely with the breath, it perceives within the breath, it does not know anything else, and we mistakenly think it is calm. In truth it is not empty either; this mind is not empty. Do not misunderstand this. People say "empty mind, empty mind". Empty of what? Empty of clinging, of upādāna, not empty of what it knows. An empty mind is not one that perceives nothing; it is not like a stone. It knows everything, but it attaches no importance to what it knows, it makes nothing of it.

[12:25] When it knows with the breath, knows and knows, just from staying attached and watching, then its directing and sustaining of attention, vitakka and vicāra, gradually unfold. One sees the coarse, the fine, one sees the breath growing calm. One knows, one sees the body within the body, one sees the breath as another body. The first jhāna arises right then. It rises to its own level by nature. Whatever it is called does not matter. The stages the Buddha set out are sixteen stages, sixteen levels. Whoever can carry out mindfulness of breathing, ānāpānasati, through all sixteen steps may be called a master of samādhi and can teach samādhi.

[13:31] But if our faculties are not ripe, if we have not accumulated enough pāramī to learn the whole of it, because we never made the resolve to become a teacher of the Dhamma, never had that intention, never accumulated pāramī for that, because we only wish for the knowledge for ourselves, then that does not mean we have to know all sixteen steps. We know within this breath, we contemplate inward, the mind settles in the first jhāna, and that already is the four foundations of mindfulness, satipaṭṭhāna: there is mindfulness and clear comprehension, we see the body within the body, we see the breath quite still, and contemplation rises from there. When the mind sees this form clearly all round, there is no clinging. Clinging exists only because one has not yet seen through that particular aggregate.

[14:44] If you cannot yet lay down the body, there is no way to go in and lay down the mind. Do not be haphazard; do not imagine you have let go. As long as there is still someone doing the letting go, nothing can be let go; that is just the mind fabricating and fooling itself. So mindfulness of breathing is everything; it develops upward on its own. That is why I keep saying: cultivate ānāpānasati. You need not want to know much; just keep feeling this breath, and our mind will gradually grow finer, gradually grow calmer.

[15:34] When we know within form: this form has sense bridges, there is impact, there is contact, phassa, and from that feeling arises. When mindfulness then keeps watch, like a diligent, clever gatekeeper who knows everyone who goes in and out, in whatever jhāna, but beginning with the body: when a feeling arises, we contemplate the feeling. What does the pleasant arise from? What does the unpleasant arise from? What does the neither-pleasant-nor-unpleasant arise from? We look for its cause, so that we really see feeling, and not just that our leg hurts, our back hurts, this or that hurts, for that is still too coarse. The feeling of pleasant, of unpleasant, or of neither pleasant nor unpleasant, this we contemplate carefully: what is the cause, what is the condition? The various perceptions too will gradually come under contemplation, in the ways the mind shows itself.

[17:03] Seeing feeling clearly, one will see who it is that perceives: the mind. Contemplating the mind, one sees its cause, namely which mind-object makes contact and shapes it into what it becomes, and how the whole thing works. In short, we contemplate the five khandhas, purely and simply; there is nothing more to it. But if we lose ourselves in thinking about their names, it goes as it does everywhere today: they all teach about nibbāna, they talk about nibbāna, they talk about the very end. But the beginning, the beginning that leads to liberation, they do not talk about. They talk about the state that lies at the final stage.

[18:01] I may as well say it here: whoever has reached the mind knows the way on his own; he needs no one to guide him, once he has trained his mind. We must look at what we chant: practising well, practising well and practising straight, practising to know the Dhamma that leads out of suffering. It is this one mind, not a different one. It develops on its own if we can watch our mind, and in the end we begin to learn a great deal. This leads to the fruit, which only the one who practises can know. However much one listens, there is no way to understand it that way. The word "hot", however beautifully written, is only letters. But once one has tasted the chilli, that is how it is with us who keep watch here.

[19:12] The genuine study of the teachings, the true pariyatti, is the study of this body and this mind, watching the suffering that arises in us. Look at what is real; you need not look at the books, look at what arises in you. When suffering arises, contemplate and look for the cause of suffering. When you know the cause, abandon the cause. Cultivating the path is not complicated; do not think it is complicated. If we have mindfulness that is correct mindfulness, this mind will be trained, refined, developed, at every step, with every breath. That is the practice of the Dhamma. But we have never looked at what the cause of suffering is. Try turning back: when suffering arises, when irritation arises in the heart, go back deeper and look whether wanting was involved before the suffering came. It cannot be denied: craving came first and gave the order, and that is why suffering arose.

[20:25] Relying on the body the mind does not scatter. This is the training of our mindfulness, training the ability to recollect so that it becomes more complete. Besides being aware, there must also be recollection; both clear comprehension and mindfulness, sampajañña and sati. When both are there, when we are awake and knowing in this way, then when suffering arises one knows that suffering has arisen, and one does not lose oneself in clinging to that suffering. People talk so much: empty mind, empty mind, empty mind. They speak of the state of nibbāna like this and like that. Nibbāna is nibbāna; it can no longer be put into concepts. Whatever is spoken is all convention. It cannot be said; nibbāna cannot be said. And so: even if they teach about nibbāna, while we do not yet even know how to calm the breath, how could we have any way to understand?

[22:06] If we do not set out walking, we just stay lost in the books and in knowledge. So consider it well: begin by cultivating mindfulness of breathing, simply know within the breath, know it, and do not ask what comes after knowing. It will develop on its own. All the Buddha said was: feel this in-breath, this out-breath. Only when our mindfulness is complete, when our recollection is complete, can wisdom arise. Whether you call it mindfulness of breathing, mindfulness of the body, kāyagatāsati, or the four foundations of mindfulness, it is entirely one and the same thing. They are not different sides, different sections, different heaps. It develops from a single thing, from this one mind.

[23:09] The mind of the ordinary person, the mind of the noble one, the mind of the awakened, the liberated mind: it is this one mind; there is nothing else at all. Liberated means liberated from upādāna, from all grasping and clinging.

Empty mind means empty of clinging. Call it what you like, but do not get lost in the name and go wandering in search of an empty mind. How could it become empty when there is still someone searching? This is what people do not understand. That is why I say: when you come to practise the Dhamma, do not bring the "me" to practise, do not bring the self, the person, to practise, do not bring craving to practise. Come to look, so that the mind sees, so that it knows, and then let the various wantings go. Not that the more you practise the more you want, practise and want even more. That is how people lose their way today.

[24:17] So suffering cannot arise if we are mindful and know along. It cannot arise, because there is no delusion. That is all; there is nothing more than that. That it arises as happiness, as suffering, as me, as them, arises from delusion, from the lack of mindfulness and clear comprehension, from avijjā. The method of contemplation is not difficult at all. But we do not trust ourselves; we keep wanting to depend on others, and we are not sincere in the practice, not serious, we do it playfully. Nothing comes of that. Done playfully, you get nothing; done playfully, you get play, that is all. One has to be serious about the practice. In every particle of waking life, restrain body and restrain mind, and persevere like that.

[25:40] When one perseveres like that, aware all the time, one knows what comes in and what goes out; one sees what is there and what has gone. One is awake to the ways the mind goes. When there is anger in the mind, one knows there is anger. When there is lust in the mind, one knows there is lust. One keeps up with it and does not let it deceive. So consider carefully: whatever state appears, however marvellous it may be, it is only a state, it is impermanent. Do not get lost in clinging, in wanting, in believing. Do not get lost in it; it does not last.

[26:30] Sit and look carefully at what happens when we sit in samādhi. When our mind comes to attach itself and know with the breath, it gradually grows lighter. At first it may be heavy, because it comes in and grabs hold of the breath, but it will find its own way to ease off. Just keep knowing like that. If it is heavy, if it is tiring, it will find its own way to let go. Knowing, knowing, contemplating, keeping up with the ways it goes, with the states that change. The agitation is impermanent too; the breath is impermanent too. What was coarse leads to the fine, down to calm, and that calm is impermanent too; it comes back again. Contemplate within it, see the impermanence, just as we chant the three characteristics. There is nothing outside the three characteristics: impermanent, suffering, not me. Consider it well.

[27:49] And when you sit, simply know, and make the effort. For someone who practises mindfulness of breathing, however long he sits: as long as we are mindful, as long as we know with mindfulness, one does not nod off, one does not get drowsy. One knows. And while we know, the state gradually becomes more refined, ever more refined, and we gradually meet with calm. We will see the happiness of samādhi in its very beginnings; we will see that there is calm, that there is ease in samādhi. If one sees only this, if a practitioner sees only this much, his faith in the practice will grow enormously.

[28:42] Some do not see this. They lose their way, wanting lights, wanting colours. Some get lost in it and deceive one another: someone is sitting peacefully in meditation, and a crystal ball falls down, or some marvellous object pops up. Madness; all of it is made up. What could there be? You sit with your eyes closed watching the breath; all you get is the knowing. So consider it well, so that you do not go astray. And if your mindfulness is weak, be careful: for someone who practises samādhi without mindfulness, wrong samādhi, the longer he practises the more dangerous it becomes. Wrong samādhi. We may think all samādhi is good. There is samādhi that is not good, and plenty of it, and many have lost their way in it.

[29:33] When mindfulness cannot keep up, the mind spins stories to deceive us. It spins them because craving is directing the mind. It is a deceptive state that the mind fabricates: it fools us that we know, that we are clever, that we are good, and before long it fools us that we are marvellous beings. Having finished fooling itself and thinking itself marvellous, it goes off and fools others. That is how spirit mediums arise, how "lords" and "ladies" get proclaimed; it is all one big mess today. One body, one mind; nothing can mix in. There is no such thing as possession by spirits; there is only one's own madness possessing oneself. It is the same with the mediums; it is their own madness, and then there are fools who believe them.

[30:34] Consciousness depends on form. They do not stack up on each other; it is not like riding a motorbike with someone sitting on the back. The Buddha never said it was like that. One form, one name, four name-groups, body and mind: one body, one mind, that is all. If there were one body and two minds, that person would know better than the Buddha. All you spirit mediums, stop being foolish, stop being mad. You are leading people to ruin as well. All of that arises from pure craving, that whole lot.

[31:18] People sit in meditation and do not see what they themselves are. They get lost and take the visions, the nimitta, in deadly earnest. A nimitta, if there is no craving, no longing, if the mind does not incline and read things into it, can indeed be a sign. But as soon as craving mixes in, the mind inclines, fabricates further, and deceives us with a whole story. It needs no grand example: someone who likes the lottery, when the draw comes near, dreams all sorts of things, because he makes it up himself, because he himself wants it, and so he deceives himself. That very process develops further, the deception takes on a shape, and so they become "ladies" and "lords". In truth, only fools bow down to the mad. People of sound intelligence do not do that.

[32:13] If we practise samādhi in a way that departs from the principle the Buddha taught, danger arises; one goes mad. That is why the Buddha taught mindfulness of breathing. I am not saying any school is wrong. Whatever meditation subject it may be, every kammaṭṭhāna in the end comes together in mindfulness of breathing. The recitation words and all the rest must in the end be dropped. Even mindfulness of breathing, this knowing of the breath, in the end the breath too must be dropped. One knows only in order to let go, not in order to take. Seeing the breath, one drops the breath. Seeing the body, one drops the body. Whatever one sees, one drops, instead of clinging to what has appeared.

[33:15] So in the practice of the Dhamma one gains nothing; one will gain nothing at all. There is only ending, ending, ending. Anger that was once great comes to an end. Greed that was once great, lust that was once great, comes to an end. Delusion that was once great gradually comes to an end. Suffering that was once heavy, that one used to carry, gradually comes to an end. One gains nothing at all. Do not think you practise in order to get something. Whoever thinks he practises in order to get something is on the wrong path. So we come and feel this breath. Once the body has been seen, once the mind has been seen, it proceeds along its own course.

[34:02] It is like the farmers in the old days: they put the buffalo to the harrow and the plough. It was hard at the start, while the buffalo could not yet plough, did not yet know how to pull the harrow and the plough. One had to lead it, force it, push it along. But once it could do it, all we had to do was steady the harrow and the plough and walk behind it. Wherever it went, even if one could not see, it kept the furrow, straight in the track, because it knew how, because it was practised. This samādhi is the same. It is hard at the beginning, while we cannot yet do it. But once we can, we meet with ever greater ease.

[34:53] So the practice of the Dhamma must move us step by step further away from suffering. Not that the more one practises the more one suffers, the more one practises the more one wants. That is the wrong way. You need not know much. Knowing your own body and your own mind is enough; with just this knowledge you can escape suffering. Because suffering arises right here; it arises nowhere else, not in the deva world, not in the brahma world, but in this one mind. So when you practise, do not lose your way; set your mind and your intention well. If it is not refined, let that state be. If it does not become samādhi, let it be. If it says it is restless, let it be; one knows it is restless. Everything is known with mindfulness. If it thinks, one knows it is thinking. If it is calm, one knows it is calm. Just know. The restlessness does not last, the calm does not last; nothing lasts at all.

[35:58] Some by temperament have a refined samādhi, some do not. But gradually wisdom arises that is awake and knowing, and one lays down clinging, grasping and holding on, little by little. This is the way out of suffering. You need not even say its name: do this, and it shows itself like this. The Buddha did not ask us to believe. He did not say this name, this jhāna, that jhāna; he said: do this and it will be like this. From cause to effect, that is all. So we resolve to do it and keep at it. Whatever happens, let it be as it is; we simply know it, keep knowing. Whatever others say, leave it to them. They have nothing to do with us, we nothing to do with them. Each came in his own way, each goes in his own way. We only dwell in this world temporarily.

[36:58] If you know how to stay with yourself and do not give things a deluded importance, no suffering can arise. Look carefully when suffering arises: is craving involved? Find it, and let it go. Search until you find it, and end it here in this heart. It ends here. Do not imagine it lies somewhere far away. Because there is wanting, there is suffering. Wanting and clinging, that is all there is. If we manage it, when we know within the breath and see clearly within the breath that a feeling arises, pleasant or unpleasant, we contemplate inward and see who it is that deludedly enjoys it, where it arises. Look at it well, and gradually one sees.

[37:59] If you cannot yet lay down the body, you do not reach the mind. We rely on this body in order to look through it to the mind. So whoever has ripe faculties and can watch the mind, let him watch the mind. Whoever cannot watch the mind, let him watch the body and the breath. Whoever does not yet know how to watch the body and the breath, for him there remains the last method: chanting, using a meditation word, to tie the mind so that it does not scatter outwards. It goes in sequence. But whoever can watch the mind, his faculties have ripened in cultivation; he can know the way himself. Keeping watch, one knows the ways in which the mind shows itself. Where there is knowing, knowledge arises, seeing arises, understanding arises, and then one is not deluded. Where there is no delusion, there is no clinging; clinging is finished. There is no one who lets go or lays down. That is simply its nature.

[39:06] Contemplate deeper and deeper, and you will see its fabricating, the insubstantiality of thoughts, the insubstantiality of happiness and suffering, which it has fabricated out of not-knowing. There is no core in it to grasp. So consider it well. Each day, each single day that we are alive: persevere, be restrained, watch our body and mind well. Set the mind, set the intention, look inward, so that it is awake and knowing. When one speaks in the language of the scriptures, it is a language we may not understand, all the more so as long as we are not yet able

[40:31] Whoever can bring himself out of suffering, he is the noble one. Conquer yourself. Contemplate, feel within the breath, rely on this breath. You need not know much in the practice. Once we have seen within the breath, we will see that a thought which arises can be shaken off at once. Merely by coming back to knowing within the breath, one sees immediately that there is nothing of substance in that thought. When it thinks, one knows, because mindfulness follows and recollects. If it thinks a hundred, one knows a hundred. If it thinks a thousand, one knows a thousand. Because it thinks, one knows. Listen well: because it thinks, one knows. Because one knows, it stops thinking. That is all; nothing much is needed. It is precisely because it thinks that one comes to know. One watches, and once it knows, it stops thinking.

[41:44] As for the "empty mind", what I leave with you today is this: the mind is empty of clinging. It does not mean empty, with nothing at all. It is there, but no one is the owner of anything. It does not mean you have to sit there dull with drool at your chin like the feeble-minded. No. Practising the Dhamma does not mean becoming feeble-minded. The noble ones are of good wisdom. Not that the more you practise the more feeble-minded you become, no: one knows, but does not cling, is not deluded, is empty of clinging. What is there, is there only in convention. One knows in accordance with reality that all things are impermanent. Teach the mind like that, so that it does not get lost clinging to objects and possessions, to persons, to moods, to whatever. Consider it well.

[42:40] Today we have the opportunity to breathe. Breathe so that it is of use; do not breathe in vain, without drawing the value from it. And do not divide things up: that is giving, this is virtue, that is meditation. Everything is meditation, bhāvanā. For in everything we do, whatever activity it may be, we should know our intention. If there is a bad intention, know it and let it go. If there is a wholesome intention, know it, act, and then let go

[44:21] Look so that it sees, look so that it knows. That is all; there is nothing much to it. Each day, each single day, it is we alone who live and practise the Dhamma so that it becomes our refuge. The teachers have only the task of speaking it for us to hear, doing it for us to see, living it for us to witness. Whether we become it or not depends on our own action. If we keep staring outwards, there is no benefit in it at all. We should look for the faults in ourselves until we see them. When one sees that one has erred and has shortcomings, one improves and corrects them; one accepts it and corrects it, and then it can become good.

[45:23] If we send the mind outwards, that is the cause of suffering, that is samudaya. But if we know here within, that is the cultivation of the noble path, and it leads to the noble fruit, to the noble person, to the noble ones. Suffering that is known is the gateway to nibbāna. It is not difficult. Where you are, what you wear, whether you shave your head or not, whether you wear white or not, whether you wear yellow or not, makes no difference. Everyone can practise; everyone has the chance of realisation, the chance of extinguishing their own suffering. It does not choose by birth, rank or caste; it does not choose monk over layperson. This practice of the Dhamma does not divide, and Buddhism gives every person the opportunity to come and study, to come and explore the nature of body and mind.

[46:28] Suffering because of name, suffering because of form. If you can lay down mind and body, there is no longer any base for happiness and suffering. However one turns it, it keeps circling round these five khandhas: Bhārā have pañcakkhandhā, bhārahāro ca puggalo, "A burden indeed are the five aggregates, and the bearer of the burden is the person." When one grasps them, it becomes suffering. Yet in truth the five khandhas, mind and body, are not suffering. It becomes suffering because there is clinging to the five khandhas. How can we let it go? One clings because one is deluded. When delusion is exhausted, clinging is exhausted too.

[47:44] The Buddha said it clearly, and we must also know that as the Buddha speaks, so it is, and as it is, so he speaks. That is the mark of the Buddha. The Buddha said: whoever does this much, cultivates this much, for him it leads to nibbāna, or at the very least, if a residue of clinging remains, to the Pure Abodes of the brahma world, as one who does not return. Laypeople too can practise this. It is not that laypeople cannot realise the Dhamma. Laypeople have the same opportunity as monks; there is no difference. A monk who has not yet deeply understood the principles of the practice is even worse off than the laity.

[48:41] So do not take so much interest in others. Take great interest in yourself, but interest in yourself without selfishness. If one takes a selfish interest in oneself, that again is suffering. One must take interest in oneself in order to let go of selfishness, to let go of the various wantings; only then can one release oneself from suffering. For selfishness, wanting, is what makes suffering arise. Whoever wants to escape suffering lets go of selfishness, lets go of wanting. It gradually comes to an end, and suffering gradually grows lighter. Observe it: when suffering arises, craving is involved immediately. Without craving, no suffering arises. Even someone who has done good suffers, because having done good he now wants to be good. He is still attached to the good, still wants to have the good, and so he suffers. That is all; there is nothing more.

[49:35] This is what I leave with you this evening. After the close there will be an opportunity for discussion. The venerable teachers may devote themselves to mental cultivation as they please, and with the laypeople we will continue the conversation. For today, this is enough. Evaṃ.