Transcendent Dependent Arising

Andrea Fella · Notable Dhamma Teachers — Andrea Fella · 59:35

We spend a lot of time on practice, looking at dukkha. We talk a lot about exploring it in our meetings, working with it, and we all have been seeing these processes at work—the processes of body and mind that tumble forward towards suffering.

Marjolein gave a talk a couple of weeks ago on dependent co-arising, that teaching that describes the conditions leading to suffering, leading to dukkha. And we get to see this in our practice. It's very freeing to see that these are processes at work, as opposed to just being carried forward by them.

This teaching of dependent co-arising can really be thought of as an elaboration of the second noble truth—the truth of the arising of dukkha. Craving is the arising of dukkha. I think about this teaching in the moment-to-moment way that Marjolein described it. That whole chain, that process of suffering, is set off by the original condition at the head of the chain: ignorance. The conditions in the process tumble forward towards suffering. For instance, in that chain it says that feeling conditions the arising of craving. But feeling does not always condition the arising of craving. It's not what we can call a decisive support condition for the arising of craving. But ignorance is.

When feeling tone—when the experience of pleasant, unpleasant, or neutral—is met with mindfulness and wisdom, it doesn't have to lead onward to craving. In fact, it's seen, and it can just be pleasant. It can just be unpleasant. We see this in our practice, and we feel the freedom of that. We feel the freedom of it not tumbling onwards.

But this chain of dependent co-arising speaks to when ignorance is present. In a moment when ignorance is present and feeling is present, feeling will lead to craving. So that's perhaps the decisive condition that leads us on to suffering. When ignorance is arising in a moment, I think of it as if the entire chain of all those pieces is picked up at once. Feeling leads to craving, to clinging, to becoming, to birth, to aging and death, to suffering. It's all picked up at once.

But then the seeing of that ignorance with mindfulness and wisdom in a moment can shift that whole cycle. Feeling doesn't lead to craving. Craving doesn't lead to clinging, to becoming, to birth. We sometimes talk about it as a cutting of that cycle at that point, and I think it really is the seeing through of ignorance—seeing through those misperceptions of taking things to be permanent, reliable, self.

The teaching that describes the arising of suffering in its most general form is a teaching on conditionality. Conditionality works not only towards leading us toward suffering; there are also conditions at work that lead us away from suffering. And that's the practice. The same lawful processes that carry us towards

suffering can carry us towards release from suffering.

The most general statement of conditionality in the Buddhist teachings goes something like this: When this is, that is. When this arises, that arises. When this ceases, that ceases. When this isn't, that isn't. This speaks to both sides of the process—the habitual, deeply conditioned process by which we believe that craving and aversion are going to somehow make us happy, that tumbling forward of those misunderstandings. And it also speaks to the conditions that we cultivate to understand suffering, to allow the cultivation and development of wisdom, which will release the suffering.

The suttas speak to conditions that support the movement towards freedom. Some of those conditions are the absence of arising—of craving, for instance, or ignorance. There's a teaching that says if craving doesn't arise, clinging doesn't arise. If clinging doesn't arise, becoming doesn't arise. If becoming doesn't arise, identification, birth into identity, doesn't arise, and suffering doesn't arise.

The falling away of clinging, the seeing through of ignorance—that shift where feeling no longer turns into craving—those processes just don't arise. When this isn't, that isn't. When this ceases, that ceases. It's an understanding that when things let go, a whole chain of conditions falls apart.

But how do we let go? How do we do that? That's the practice. The conditions we are cultivating here are described in a teaching called Transcendent Dependent Origination, which describes a set of conditions that support the mind towards the understandings that allow release, that allow the mind to see through ignorance. The chain of the arising of suffering falls apart when we see through that ignorance, when craving doesn't arise.

So freedom has supporting conditions. After the Buddha became awakened, there's a description in the suttas that says he reflected: How did that happen? He had this reflective process, asking: What was the condition that led the mind to be able to let go? That led to that release? That led to the seeing through of ignorance?

What was that? And he walked back through a number of things. Well, maybe it was that. It was the release that allowed that freedom. And what allowed that release was the mind being very dispassionate. He walked back through the chain of events that allowed for that freedom, that release to happen. He walked all the way back and arrived at suffering. And that's where he said, that's where it starts. The chain leading to the end of suffering starts with suffering.

Now typically we meet suffering with confusion, with ignorance. And that tumbles us into the pattern of dependent arising that Marjolein described. When ignorance is arising, it tumbles us forward into that process of the arising of craving, clinging, becoming, birth, suffering. And then suffering again. It becomes a cycle when suffering is again met with ignorance. It just perpetuates the cycle.

And yet the Buddha saw in that walking back that something different had happened. When suffering arose, there was some kind of faith that there was a possibility of another way. And that's where suffering,

instead of going back to the arising of more suffering, took a different turn. There's a teaching in the suttas where the Buddha says something like, "I tell you that suffering either leads to ignorance or it leads to search."

The Buddha was unusual, I would say. He figured it out by himself. He was a rare mind that could see, and there was some piece in his system where, with that suffering, he thought, there's got to be another way. There's got to be another way to see this. And his mind could figure it out. The rest of us need the teachings of the Buddha to get there.

And so this suffering leading to ignorance or leading to search—all of us have that sense in our lives of, there's got to be another way. And we have been lucky enough to find the teachings of the Buddha. These teachings offer a path that says it's possible. It's possible to find freedom from this suffering. Now it's not easy, but it's possible.

This is where suffering, when it's met with the inspiration to find another way than just going in our habitual patterns, and we hear of a teaching—these conditions take us onto the path of practice. This is the arising of faith, essentially. When we hear that teaching and it inspires something in us to say, yes, this—I don't know maybe how it works, but this sounds worth pursuing. This sounds worthy of effort. And so this is where this chain of transcendent dependent arising begins. It begins with suffering being met with a teaching that says it's possible to be free from suffering.

These same lawful processes, just the conditioned nature of experience—we've used this quote several times: whatever one frequently ponders becomes the inclination of the mind. Several of us have mentioned this. And when we frequently ponder—that is, it doesn't have to be thinking about, but when we frequently engage in aversion and greed and delusion—that's what gets cultivated. That's what tumbles forward. But we can also cultivate faith. We can cultivate delight and joy. And these cultivations create the conditions for more of those to happen and lead us in the direction of freedom.

So this teaching of transcendent dependent arising—I'm just going to read right now the links that lead from suffering to freedom. And this is actually really profound. Suffering. This whole chain describes supportive conditions for liberation. Suffering is a supportive condition for liberation. It's not a mistake. We need to meet it in a new way. When we experience suffering with mindfulness and wisdom, it's not leading to more suffering. It's leading to freedom.

So these links of the transcendent dependent arising: the condition of suffering supports the arising of faith. The condition of faith supports the arising of delight. The condition of delight supports the arising of rapture. The condition of rapture supports the arising of tranquility. The condition of tranquility supports the arising of happiness. The condition of happiness supports the arising of concentration. The condition of concentration supports the arising of knowledge and vision of things as they are, which supports the arising of disenchantment, which supports the arising of dispassion, which supports the arising of release, which supports the arising of the understanding that freedom has been reached.

The sutta in which this teaching is given offers an analogy about this lawful process towards freedom. It gives the image of rain falling on a mountain, running down gullies and rivulets, finding its way to streams, then to rivers, and finally down to the ocean. It's natural law—the law of gravity, essentially—that water will flow downward and ultimately reach the ocean.

Now, just thinking about this analogy, we know that some of that water gets absorbed into the land and perhaps returns to the atmosphere before falling again. Not every drop reaches the ocean every time. This speaks to something about how the practice actually works.

This process is understood as being natural—the lawful unfolding of conditions. It's a natural consequence: when faith arises, there's another sutta that says there's no need for an act of will. When faith arises, it's a natural consequence that delight will arise. And you may have experienced this yourself—the confidence in the practice, the sense of "yes, this is possible," and the delight that comes with that recognition. There's no need for an act of will when delight arises; joy arises naturally. So it's described as an unfolding of natural conditions, a natural consequence for these to follow one another.

That doesn't mean we don't have to do any work. It's a natural consequence, and yet the habits of greed, aversion, and delusion are so strong that they will come in and interrupt—they'll throw a wrench in the works. So we do have to apply ourselves.

This path unfolds naturally, and there's a way in which feedback loops operate along it. Each pair of links is understood to feed back immediately to each other. For instance, faith supports the arising of delight, and with that arising of delight, the sense of trust deepens. Immediately there's a kind of nourishment—when the next quality arises, it supports and strengthens the previous quality. And there are multiple feedback loops in this process.

Just think about how practice works. The first time we truly experience understanding things as they are—just seeing clearly that the mind is clinging to something and letting go of that, seeing it's trying to hold onto something that cannot be held, seeing the impermanent nature of something and releasing it—the experience of that letting go is like a little mini cycle through this entire chain. There's been a release of holding. And that release, that seeing of impermanent nature, that seeing things as they are allows for freedom. The whole process then supports and nourishes our commitment to the path. It strengthens our faith. Delight and joy arise with that release. Happiness arises, and perhaps even a deepening of concentration. All of these qualities are strengthened through the process of practice.

We don't have to think about these things for this to be happening. That's one of the beauties here—because it is a natural unfolding, we step onto the path with faith and apply the teachings, and things will unfold. It will strengthen. You are all testament to that, having sat here for four and a half, five weeks, or even eleven, twelve weeks. You've seen this happen.

So in my understanding, with all these different feedback loops, it's not really what we'd call a chain. It's

not that this thing happens, then this thing happens, then this thing happens. It's not that we have a little bit of faith and then delight, rapture, tranquility, and happiness simply cascade to the end. It's more like a spiral. We see something, and that strengthens our faith and deepens our commitment to the practice. We engage more.

We have more confidence. It's more of a spiral, I think.

So the first part of this chain really describes the conditions that open us to the understanding of things as they are. The middle point of the chain is that knowledge and vision of things as they are—that's seeing into the impermanent, unreliable, not-self nature of experience. That's the midpoint. The conditions preceding that are faith, delight, rapture, tranquility, happiness, and concentration.

Suffering supports faith when the teaching is heard. There's a sense perhaps we have all experienced that. You would not be here if you did not have faith. The delight in finding the path arises with that sense of, "Oh, this is possible." So there's delight. We engage. That engagement brings a sense—potentially we begin to practice. The hindrances fall away. We begin to see some results and benefits. We feel the bliss of seclusion with the hindrances falling away. That's that joy, that rapture—one flavor of that joy and rapture. And then the mind settles even further to tranquility and happiness.

Happiness is said to be the supporting condition for concentration. I want to stop here and think about that a moment, because that was not what I thought would be the supportive condition for concentration. I thought a lot of hard effort was how concentration came about. This teaching points directly to settledness, ease, happiness. Not our usual kind of happiness, not our happiness of getting things that we want, but the happiness of a mind that is settled without the hindrances. That kind of happiness—it's a rare thing. And that settling of the mind, that is the movement towards concentration. The mind begins to collect.

So we've talked about all of these pieces. I'm not going to spend a lot of time with this part of the chain. This is really the tools that support, the tools and the qualities of mind that support our capacity to see clearly.

With that stabilized mind we start to see our experience, we see these processes. Actually, this mind of concentration, we could say, is applied to seeing the process of dependent origination that leads to suffering. We start to see the processes of body and mind, that feeling leads to craving. We see that. In a way I think of these two types of dependent origination as kind of happening together.

So this transcendent dependent origination, the cultivation of all of these qualities that we've been cultivating—what is it that we see? What is it that we do with those qualities? We look at the arising of suffering. We look at that process. We see it more clearly. We begin to see the impermanent, unreliable, not-self nature of experience.

As we begin to recognize the impermanent nature of experience, the unreliable nature of experience, the

not-self nature of experience, basically we're starting to see through our misperceptions—those misperceptions I talked about in the delusion talk last week: taking things to be permanent, reliable, and self. We see through this exploration that our concentrated mind can recognize what I thought was permanent is not permanent. It's not reliable. It's not self. We see that we've been confused. We start to see through those misperceptions, those misunderstandings. We see that we've been kind of enchanted by those misperceptions. And the seeing through them—we become disenchanted.

This is the next link. I'm going to spend some time with this one and the next one, a little more elaboration on these two: disenchantment and dispassion.

Disenchantment comes when we start to see really clearly that our usual ways of engaging in the world, of finding happiness, just aren't the way to happiness. We start to see that those patterns of greed, that sense of "I'm going to get what I want, I'll find happiness there," that process I described this morning—the way we tend to go for those hits through craving, we go for what we want—we start to see that that getting, that having something, is not a reliable kind of happiness. We experience that.

We know that for ourselves. And so we start to see through these patterns.

Wanting and aversion are so powerful—such powerful forces in our minds. I mentioned this morning that wanting does not have to be followed through on, and that wanting can go away without being followed through on. But wanting is not going to tell you that. When the mind is caught by wanting, it's going to think it has to get what it wants. That's its delusion. Aversion is not going to tell you that you can wait until this goes away, that you'll feel better when aversion goes away. Aversion thinks it needs to do the separation. This is the delusion. This is the misunderstanding.

So we see that we've been enchanted by craving, believing its story, believing, "Yes, I have to get that thing." Enchanted by aversion, believing, "Yes, I have to get rid of that thing." The disenchantment comes when we see through these patterns and understand that they've been deluding us. We've been enchanted by them, and now we can see through them.

Bhikkhu Bodhi describes disenchantment this way. The Pali term for disenchantment is *nibbida*. Bhikkhu Bodhi is the modern-day translator of the Pali Canon—we owe him a great deal for his work. He describes the experience of disenchantment like this: "Nibbida signifies, in short, the serene, dignified withdrawal from phenomena which supervenes when the illusion of their permanence, pleasure, and selfhood has been shattered by the light of correct knowledge and vision of things as they are."

Well, that sounds pretty good. But my experience in the process of disenchantment is that becoming disenchanted is pretty painful. That may be the end stage of disenchantment, when the mind has seen through everything. But the process of seeing through these illusions—there are so many relationships that we have to impermanent, unreliable, not-self. There are emotional flavors, emotional relationships related to seeing the impermanent, unreliable, not-self nature of experience. Very deep levels of our being

do not like these truths. We do not like seeing that things are impermanent.

I mean, at times it's lovely. Sometimes we do have these experiences where things are just coming and going and it's easeful and delightful. This can happen kind of earlier on in the path of practice, where we're just seeing things coming and going with ease. But at some point we start to see the deeper level of impermanence, the deeper level of this instability of experience. At some very basic level, we want stability. We want solidity. We want to know that everything is going to be okay, that we can land somewhere.

And so through this process of becoming disenchanted, we go through many relationships—almost emotional relationships—to seeing these truths. I think of these relationships as being connected to the deeper ways that we are clinging. It happens sometimes when we are seeing things changing very rapidly, experiencing the rapidly changing nature of experience, that it feels really uncomfortable. More than uncomfortable—sometimes it can feel fearful. We can feel dread and terror, even. It can be very strong because we don't like that feeling of instability.

But that fear coming up in the seeing of impermanence is kind of like deeper levels of clinging that are still there—the deeper levels of our being wanting stability, wanting it not to be so that everything changes so rapidly. I'm going to describe several different flavors of relationships to these truths that can happen. All of them—none of them—are a mistake. The path towards freedom lies through noticing those relationships, recognizing that they are pointing to the clinging around not wanting those truths to be so. Not wanting it to be impermanent. Not wanting it to be unreliable. Fear can arise from not wanting it to be unreliable.

And so the practice is to know the fear. You don't have to push yourself to try to stay with the unreliability. Know the fear.

Nibbida is sometimes translated as disgust or revulsion. And I have experienced it in that way. It's not a disgust or revulsion that has aversion in it. It's more like—the description of this is more like a dog who's really hungry and comes upon a bone, and that bone has been sitting out in the sun forever.

It's bleached. There's no value to that bone at all, no nourishment in it. But the dog, so hungry, picks up the bone and starts chewing on it, and realizes: there's nothing here for me. So it just drops it. Nope, nothing here for me. That feeling—there's nothing here for me, nothing worth clinging to, nothing worth picking up—that's also the sense of nibbidā. It can have a little bit of that quality of just, yeah, no. No.

Another flavor can be a sense of being impinged upon in relationship to this rapidly changing experience, seeing how quickly things are happening. Seeing, smelling, hearing, tasting, touching, speaking. Things going on in the mind. It's just nonstop. It doesn't stop. Will it cease? No, it doesn't cease. It just feels like such a burden. It feels so burdensome, heavy, weighty. Just... ah.

That needs to be seen. That "ah" is a relationship.

Sometimes the flavor of starting to see through the truths of taking things to be permanent, reliable, controllable, self, is a kind of homesickness. We see our strategies don't work anymore. We see our strategies are not going to make us happy. But we really wish they would. It's like we can't go home. We can't go back to that. And there can be a feeling of being a little bit lost, a longing for that stability, for thinking things were permanent even though we know that they aren't. It's kind of like, "I wish I could think that." There's that feeling of homesickness or longing.

Sometimes the flavor at this area of practice, when we're really starting to see through these truths, can paradoxically—in the flavor of that nonstop impingement—after a while, it stops feeling so burdensome and just starts feeling really boring. It's just like, yeah, yeah, I get it. Seeing, hearing, smelling, tasting, touching, stuff going on in the mind. Yep, yep, okay, yep. I get it, yep, wow. And so there can start to be disinterest. I'm just done. I've seen it. I don't need to see anymore. Just take me home, I'm done.

That's a relationship to this.

Sometimes this is called the "rolling up the mat" stage. I've experienced this as a not wanting to practice. Just, yeah, I'm done. I don't want to practice anymore. When I first stumbled into this, I was disturbed by it. I was disturbed by the idea of not wanting to practice having come up in my mind. I either thought it was true and I had to stop practicing—like I had to believe it—or I was being betrayed by my mind. My mind is betraying me! I want to practice. How can I get rid of this not wanting to practice?

I was practicing in Burma with some of this kind of thing going on, and I went to one of my interviews. The person ahead of me was—I knew she was clearly ahead of me on the path.

She was ahead of me in the reporting cycle, but she was also clearly, from what she was describing—I was very interested in hearing her reports because I could tell she was much further along the path than I was.

At one point she described, "I noticed not wanting to practice arose. And I noted it. I noticed it."

And I thought, *You can do that?* You can report to the Burmese teacher that not wanting to practice arose and just note it? It popped that bubble of feeling like it was a problem that this arose. Oh yeah, this is another arising. It's just another arising.

Some of you have described this in our meetings—not wanting to practice. Yeah, it's just something that arises. What a relief to know that all you have to do is say, "Yep, that's what's going on. Not wanting to practice." Carry on practicing, knowing not wanting to practice. Neither expressing nor repressing not wanting to practice. Just know it.

So many relationships in this place. And it can be a challenging kind of feeling, a bumpy place in practice, this disenchantment phase. But it's workable. Just keep going. Notice these relationships.

As the mind moves through disenchantment, it begins to touch into dispassion. The mind begins to deeply understand that holding on to something that is impermanent, unreliable, is going to cause suffering—and

it just doesn't want to do it anymore. So the old patterns of craving, clinging, attachment begin to fade out.

The Pali word for dispassion is *virāga*. It literally means "to fade away"—like the fading of a dye. *Rāga* means color. It's often used to translate lust or greed, as Brian mentioned the other day. But it also refers to that colorful dye, and *virāga* is the fading of the dye. The fading out of these passions, of these patterns or habits of clinging.

To me, *virāga*—the fading—suggests a gradual process, which is hopeful because my practice has been very gradual. Think about what happens with the fading of a dye. If a cloth is dyed a bright color, you might wash it. Each washing, a little bit of the soap carries some of the dye out. You let it sit out in the sun, and the sun bleaches some of the color out. It's just a very gradual process. Slowly, over a very long time, the color fades out. The term itself suggests this gradual fading of attachments.

I think we see levels of this. Many of you have talked about seeing a letting go of some piece of a habit or pattern and feeling a lot of release and ease with that bigger piece falling away. For myself, I've seen big chunks of the angry identity fall away—so much ease when that level of attachment fades. Am I no longer having so much churn around relationships and particular ways people saw me? And yet then that becomes the new normal. We're no longer caught by all those habits and patterns. And then we start to see the deeper levels, the deeper layers of where we're still clinging.

This is the gradual nature of our path—a slow deepening to see through more and more layers of craving and clinging, a gradual movement towards the deepest kind of letting go.

Virāga itself is used in a definition of freedom: "This is peaceful. This is the sublime. That is the stilling of all formations, the relinquishing of all attachments, the ending of craving, dispassion, cessation, nibbāna."

So here, the ending of craving, dispassion, nibbana—all equated, all functioning as synonyms. This dispassion, this deepest letting go, is that freedom. And freedom is not about getting anything. It is the letting go of these attachments. This is the peaceful. This is the sublime. The stilling of formations. The relinquishing of all attachments. The ending of craving.

Freedom isn't about getting anything. This is part of the paradox of this chain of transcendent dependent origination, because we do cultivate conditions that lead towards freedom, but it's not about acquiring them. The purpose of cultivating those qualities is in the service of letting go, not in the service of acquiring. That's a little bit of a paradox—that there is this cultivation of conditions, but ultimately freedom is about letting go, even letting go of the path, letting go of what has carried us to freedom.

The simile of the raft speaks to this as well. We cross the flood of greed, aversion, and delusion by building a raft. We put it together based on things that we find nearby. There's a construction there, a putting together of wholesome qualities that help us navigate that flood. And we navigate the flood. While we're navigating that flood, we can't jettison the raft. We do need to stay on the raft. But when we get to the other side, the Buddha says it's not helpful to say, "Gee, this raft has been useful to me, I think I'll carry it

around on my head." Not useful. You set the raft adrift. You just let it go.

So the raft is needed to carry you to the other side. But the other side was not created by the raft.

There was a question: all conditioned things are impermanent, so why is full awakening not impermanent as well? It has its own conditions, such as seeing and understanding.

The conditions of seeing and understanding allow us to cross the flood. In this analogy of the raft, the conditions to cross the flood are to put the raft together. That allows us to navigate the flood. Once the flood has been navigated, once we've crossed to the other side, the raft is no longer necessary. And the other side of the river was not dependent on the creation of that raft. It was there already. That's the nature of it. It's there. It just wasn't reached.

So freedom isn't about acquisitions. The absence of greed, the absence of aversion, the absence of delusion—this is nibbana. The non-arising of greed, aversion, and delusion. This non-arising piece speaks to my sense of dispassion as well. When something is not arising, there's nothing being picked up. When something is not arising, the mind isn't reaching out for anything. It's not an action. It's not arising.

So dispassion—it's that gradual fading of the dye, but at a certain point the dispassion becomes the non-arising of craving, the non-arising of that ignorance.

Maybe we can get a taste of this, a taste of what this might be like, this non-arising of attachment. We've all actually experienced things like this. Think back to childhood, think back to when you were four or five years old and what your favorite toy was at that point. What was your favorite toy? You probably carried it with you everywhere, got upset if somebody took it away from you.

So as we grew up, as we aged, perhaps there was a gradual letting go of that beloved toy. There would be times when we simply forgot about it. We went off and played with our friends, then came back to it later and enjoyed it a little, but then we'd leave it again. And then at some point, we just forgot about it entirely. It ended up in a corner somewhere, and our parents picked it up and took it to Goodwill. We didn't even notice it was gone. Maybe we thought about it once and wondered where it went, but there wasn't much attachment to it anymore.

That's disenchantment. That's the process of disenchantment, the process of losing interest. Slowly we come to see something as not so enjoyable, and we lose interest. We think about it and there's just this sense of "nah, that's not interesting anymore." There's that quality of disinterest, and that's an aspect of disenchantment.

Dispassion, I think of differently—it's like being an adult now, and until I mentioned this toy, when was the last time you thought about it? As an adult, interest and disinterest around that childhood toy aren't even relevant anymore. They don't arise. There's simply the absence of longing, the absence of craving, the absence of interest in this thing.

So the practice opens us to this place where the mind just stops picking up what will lead to suffering. It stops being interested in that. It just doesn't go there.

I'll just say this to close: the word "dispassion" might sound a little cold. I think that's just the way we relate to it as a word. But the heart that is not clinging, the heart that is not picking up what leads to suffering—there's so much room in that heart for compassion. The dispassionate heart is also compassionate. It's not a cold place to be. It's a place absent of greed, aversion, and delusion. Those things actually bring coldness, bring constriction to the heart.

The dispassionate heart isn't flat. I think the dispassionate heart actually feels more deeply. The heart that is not constricted with greed, aversion, and delusion feels much more deeply. It feels the joy. It feels the sorrow. Those brahmavihāras that we're exploring, the open heart, the heart without clinging—it naturally has that connected quality. When it meets struggle and stress in the world, it experiences this quivering of the heart of compassion. When it meets joy and delight and happiness in the world, it resonates with that. And there's equanimity—not picking up of that pattern, not picking up of clinging to anything.

Thank you for being on this path. Thank you for listening.

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