Wisdom at Work, Taste of Nibbāna

Andrea Fella · Notable Dhamma Teachers — Andrea Fella · 59:37

As we've said a number of times, the Buddha said he teaches only suffering and the end of suffering. We've spent a lot of time talking about the suffering part—exploring how to work with it, how to open to it, how to meet it, how to understand it really. The first noble truth, the foundational teaching of the Buddha, encouraged us to understand suffering. Tonight I'd like to look at the other side a little bit: the possibility of the end of suffering.

In the context of the Four Noble Truths—the truth of suffering, the truth of the origin of suffering, the truth of the ending of suffering, and the truth of the path, the way leading to the ending of suffering—I sometimes think of the first two Noble Truths as being a description of our usual lives, how we get caught in the cycle of wanting and suffering. There's the truth of the origin of suffering, the cause, the craving, the wanting, and the suffering itself. In some ways we can look at the second noble truth as being the conditions for the first noble truth. It's sometimes said of the second noble truth that the arising of craving is the arising of suffering. That's the condition for suffering to arise. And so we see this dependency or conditionality between these two truths.

These two truths describe the dependent origination, which we explored a little bit last week, as a depiction of this cycle of wanting and suffering and wanting and suffering and how it perpetuates itself. In a way, these first two noble truths just toggle back and forth, indicating this cycle.

The third and fourth noble truths are a description of the possibility for ending this cycle. The fourth noble truth is that there is a path that leads to the ending of suffering, the third noble truth. So again, the fourth noble truth describes the conditions that create the possibility for the third noble truth, the freedom from suffering. We cultivate the path and it creates the conditions for freedom. This is the way out, the possibility for being released from the cycle described by the first two Noble Truths.

And yet there's another way of understanding these Four Noble Truths. The Buddha associated actions with each of these truths, turning them into practices really, instead of being descriptions of the conditions of our life and descriptions of how that pattern can change. They become actions, things that we explore directly.

As I said a few minutes ago, the action associated with the first noble truth is to understand suffering—understand in the way that we've been practicing for these last weeks and months. Exploring the experience, not thinking about it, not trying to figure out why it's happening in our usual way of thinking back about what I did and what that person did and what happened next. But more: What is the experience? What is the experience of frustration, of anger, of pride, of greed, of confusion? That's the

understanding the Buddha enjoined us to undertake with respect to suffering.

The action associated with the second noble truth is abandoning the cause of suffering, abandoning the arising of suffering, abandoning the craving that leads to the arising of suffering. In my own experience around this abandoning, sometimes there are occasional times when I can recognize that the mind is headed in a certain direction and that's not helpful, so let me see if I can redirect or let go of that direction, that inclination, that movement. And yet what I see most of the time is that the letting go, the abandoning—we can think of the abandoning as being something that happens naturally when suffering has been understood. The deep connection with suffering leads to the understanding which creates the conditions for the mind to simply recognize this is not helpful. The mind abandons the craving. Wisdom has been cultivated and wisdom abandons the craving.

The definition of abandon, actually—I looked this up just to get some inspiration at one point when I was offering a talk on this second noble truth—indicated that abandoning is something that happens when you understand you're in a place of danger. For instance, the term "abandon ship" is to leave that ship because it's going down. It's not like you want to hold on to it, because holding on to it means being pulled under. And so abandoning comes about through understanding the consequences of holding on to something. This is not helpful. There's a kind of natural abandoning that happens around craving as we understand suffering.

The action associated with the third noble truth is to realize the freedom from suffering. And again, to me this follows very naturally from these first two noble truths. We understand suffering; through that understanding the mind lets go of the craving; and through that letting go, realizes the ending of suffering.

In some ways I feel like the Buddha laid out a path of practice for us in associating these actions with the noble truths and pointing out that most of our work is in the understanding of suffering, which is done through cultivating the fourth noble truth—the path, the Eightfold Path leading to the end of suffering. We can think of the Eightfold Path as being those tools: wise view, wise intention, wise speech, wise action, wise livelihood, wise effort, wise mindfulness, wise concentration. These are the tools that allow us to understand suffering.

And so the Four Noble Truths have a kind of cycle in them. We cultivate the Fourth Noble Truth in order to understand suffering, leading to the release, leading to the letting go of craving, leading to the realization of freedom.

And so this release—nibbana, the term in Pāli for this ending of suffering—I understand means something like "to cool" or "to go out." I think the word in Pāli would have been used to describe a warm meal sitting on the table that is cooling as it sits there. It's nibbana-ing. So it's a kind of everyday word in Pāli. And yet we create these exalted words for it—"enlightenment." But really, it's a cooling, a release.

Primarily, nibbana is described in the suttas by what it is not: non-clinging, the ending of craving, the

absence of greed, aversion, delusion. It's not described in terms of what we get, what we attain, what we accumulate. It's not described by what kind of person we become. There are some descriptions of a person who is free, but largely these descriptions again are in terms of what they don't do. They are not killing. They are not stealing. They are not holding on to things. They are not craving. And so the description of someone who's enlightened is a description of someone who has let go.

I'm going to read you some descriptions from the suttas about this. These are not from one sutta, but I like the way they flow together, so I'll read them as if they were one:

The extinction of greed, the extinction of hate, the extinction of delusion—this indeed is called nibbana. Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed with mind ensnared, one aims at one's own ruin, at the ruin of others, at the ruin of both, and experiences mental pain and grief. But if lust, anger, and delusion are given up, one aims neither at one's own ruin, nor at the ruin of others, nor at the ruin of both, and experiences no mental pain and grief. This is nibbana—immediate, visible in this life, inviting, attractive, and comprehensible to the wise. And for a disciple thus freed, in whose heart dwells peace, there is nothing to be added to what has been done and nothing remains to be done. Just as a rock of one solid mass remains unshaken by the wind, even so neither forms, nor sounds, nor odors, nor tastes, nor contact of any kind, neither the desired nor the undesired, can cause such a one to waver. Steadfast is the mind gained as deliverance. This is peace. This is exquisite—the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, cessation, nibbana.

The Buddha also offers some similes for nibbana. Some of these give a sense of what's been released, what's been let go of—that it is a letting go and not a having of something. These similes can give the flavor too of the other side of how nibbana is described. Not as nothing, but as the great happiness. Mahāsukha, nibbana is sometimes called—the great happiness.

Here are some similes from the Saṃyutta Nikāya. I'm just going to read the similes, and they come together almost like a poem:

The unfashioned, the end, the effluent-less, the true, the beyond, the subtle, the very hard to see, the ageless, permanence, the undecaying, the featureless, non-differentiation, peace, the deathless, the exquisite, bliss, solace, the exhaustion of craving, the wonderful, the marvelous, the secure, security, nibbana, the unafflicted, the passionless, the pure, release, non-attachment, the island, shelter, harbor, refuge, the ultimate.

These descriptions of nibbana might seem almost irrelevant or hard to fathom. Some of them might even sound like, "Why would I want that?" I'd like to point back to two things that inspire me personally from what I read earlier. First: "This is nibbana—immediate, visible in this life." This possibility of freedom. And second: "experiences no mental pain and grief."

The description of the absence of greed, aversion, and delusion brings in the flavor of a possibility I can envision—walking around in my life, potentially not motivated by greed, aversion, and delusion. Having

watched these forces a lot in my mind, having seen how they function, having tasted little moments of greed, aversion, and delusion ending, I can envision the possibility that this kind of freedom is visible in this very life. Visible in this life where I am driving a car and using a cell phone and talking to people and buying groceries. This possibility of freedom in this very life. And the description of no mental pain and grief—again, this is to me inspiring, that possibility.

It's not that this description of nibbana says you'll be removed from the world. It leaves open the possibility for so many different expressions of what it means. This is something I love about this teaching.

When I first heard about enlightenment, I thought it must be some big kablooey thing—some major mind-altering experience, not connected really to ordinary life. I envisioned it as something transcendent, not something in this life, in this world. And so this inspires me, this description of the possibility that it's visible in this life. Freedom from greed, freedom from aversion, freedom from delusion. I like keeping it simple in that way.

And I'd say in my own practice, most of the practice has unfolded in a really gradual way. Little tastes, little shifts, small releases. There have been a few larger aha moments. But the Buddha describes the path largely as a gradual path, a gradual awakening. We may have sudden moments that reveal something, or the mind shifts quickly, or sees something in a moment really differently—a kind of breakthrough moment, a sense that something has been revealed that was not seen before. We have some of those. And some are described in the suttas, where the Buddha gives a dharma talk and somebody becomes enlightened. I think Greg mentioned that the other day. But those poems he read—the poems of the nuns—and a lot of the other descriptions in the suttas are more like, "I've been practicing for twenty-five years. I'm doing everything the teacher tells me. And yet still the mind is caught." It's a gradual process, often imperceptible.

I talked about the chopping wood analogy a few weeks ago—that for chopping wood, we may not see the fibers of the wood weakening, but at some point there's a kind of dramatic breaking of the wood. Well, the Buddha gives a more gentle analogy actually. He talks about a rotting rope. Envisioning a shipwreck, he says the rope, the rigging of the ship, lies on the beach, and every day the sun, the sand, the wind, the water, the waves wash over the beach, wearing down the fibers of the rope. The wind, the sun, the waves, the sand—these are like our mindfulness practice. Each day if you go back to that beach and look at the rope and ask, "Is it different today?" it's not going to look any different day by day. It's a gradual process, a gradual wearing away. You don't notice the difference day to day, but a year later you come back, maybe try to pick up that rope and it falls apart in your hands—has worn through, through that gradual process. That's a lot of what we're doing here.

So often I find, and I definitely had this on retreat, and I'm hearing some of you report this in your meetings: the looking for something to prove I'm doing it right. Waiting for some insight. I spent so many retreats waiting for that insight to prove I wasn't a failure. And at this point I understand it's just every

moment of practice wearing away at the greed, aversion, and delusion. And I don't know when a release will happen. I don't have control over that. We don't have a say over when insight happens. But the process of the wearing away, the commitment to wise effort, wise mindfulness, wise concentration, leads to the conditions for that release.

And so through this gradual wearing away, there are some hints along the way, pointers along the way that help us to recognize these little shifts. They're not these big kablooey things—they're just little shifts of the mind saying, "Oh, it's just anger. I can be with anger right now." You see these little shifts, little moments when greed, aversion, and delusion weaken or fall apart for just moments. We often don't tend to notice these moments, at least through our lives—they're subtle. It was one of the similes the Buddha offered: the very hard to see, the subtle, this moment of greed, aversion, and delusion falling away. We are attuned to watch things coming into being. We are attuned to watch the creation of things and not the falling apart of things.

Buddhadasa wrote in a little pamphlet called *Nibbana for Everyone*—he wanted to make nibbana accessible to the people in his village, so he started just talking about nibbana. He said, "Anyone can see if states of greed, aversion, and delusion were with us all day and all night, every second without ceasing, living beings must either die or become insane. Let us consider that we survive because there are moments when the fires of greed, aversion, and delusion are not burning."

And so part of our training here in understanding the suffering is to begin to recognize these small moments, these little shifts. They're a pointer for us. They give us a taste, a tiny taste of that possibility of freedom in this very life. Maybe the flavor of no mental pain or grief. I'd like to describe some of the ways I've noticed this.

Wisdom at work. Really, it's wisdom that does this for us. It's wisdom that frees the mind. It's wisdom that releases greed, aversion, and delusion. It's wisdom that releases craving. And we have all been cultivating wisdom here, and you've all seen wisdom at work. It can operate in some very quiet ways.

At one point when I was in Shwe Oo Min, practicing with Sayadaw U Tejaniya, he said, "Notice when wisdom is at work." And I was confused by that instruction. Wisdom—I thought of it as some grand thing. But wisdom is a function in the mind that allows release.

And so I began holding that instruction. It was kind of like a koan for me. I held it in my mind: what does it mean to see wisdom at work? As I began, not trying to look for it but just holding the question—and this is part of the practice with Sayadaw U Tejaniya sometimes, just holding a question and then doing your practice, not trying to look for the answer, but somehow just holding the question begins to orient the mind to recognize things in relationship to that question—I began to notice many ways wisdom was at work. And actually, many ways I'd seen wisdom at work for years that I'd not noticed. Little moments.

You will recognize some of these flavors that I'm going to describe. You are recognizing wisdom at work.

Already you're recognizing wisdom at work. And this seeing wisdom at work is a pointer to that release, a pointer to seeing those little moments of Nibbana—temporary Nibbana, which Buddhadasa called those moments. Not final Nibbana, not full Nibbana, not full release from delusion, but little tastes.

So one of the first ways we begin to see wisdom at work is just the recognition that we can meet some experience, like frustration or confusion, and know it. "Oh, this is just confusion." Just recognizing something as something that's arising in the moment. The pattern might continue, but the mind can know it. This is a huge difference.

The way wisdom is working here is that instead of our minds being caught into the state, believing the state in a way, there's a separation—a little bit of a separation in understanding. An independence. Sometimes the term "independent abiding" is used in the Satipaṭṭhāna Sutta: "One abides independently." I think of it as mindfulness being independent of whatever it is mindful of. So our minds take a step back and are freed from being hooked by a pattern and can just watch the pattern.

I think of this kind of wisdom as being akin to putting a car into neutral. If a car's going sixty miles an hour down the freeway, that momentum is kind of like a pattern in the mind—like anger or aversion. One way to deal with that fast momentum, maybe the safest thing to do on a freeway, if you discover something's wrong, isn't to slam on the brakes and have somebody plow into you from the rear, but to put the car into neutral and gently steer yourself to the side of the road. You put the car into neutral and the car will come to a stop, because you're no longer fueling it. You're no longer fueling the forward momentum.

Very similar with this kind of mindfulness. "Oh, this is just anger." It's like you put the mind into neutral. It's not feeding the pattern anymore. The pattern will come to a stop. We can watch that momentum unwind in a way. Sometimes it takes a while.

So that's one way we see wisdom at work. We understand, we see that shift from being caught by something, believing it, believing the story of that pattern, believing the anger, believing "I have to fix this, I have to do something about this"—to "Oh, wait a minute, I'm just sitting here. This is just anger." Huge difference in those two. Wisdom at work, right there, seeing that.

Related to this is recognizing something happening in our experience as just something happening in the present moment. We see a thought arising in the present moment and know it's a thought arising in the present moment. We see a thought arising and recognize that a response to that thought, an emotion, is also simply arising in the present moment. We might begin, through this kind of recognition, to see, for instance, if we're having a reaction—we see somebody, we notice seeing, and then we see a reaction to that person.

We may be able to see that the reaction is related to something else arising in the present moment—a thought, a view, a belief in our minds. Seeing this at work, recognizing that while the reaction has arisen,

it's not based in reality; it's based in a belief, in an idea. So again, we're seeing just what's happening in the moment as something. A thought is just a thought happening in the present moment.

We see past and future not as past and future, but as a thought arising in the present moment about something that happened in the past, or a thought in the present moment about something that might or might not happen in the future. We see experience this way—seeing experience as something happening in the present moment. Wisdom is present to support us in that seeing. And that wisdom being present often creates a sense of release, relaxation around a reaction, for instance.

If we see that a reaction is simply something arising in the present moment and doesn't have... In this case, it's like on retreat sometimes we see somebody and we've got some story about them in our minds. I've had whole relationships unfold in my mind—a relationship where I fell in love with somebody, then met his brother, fell in love with the brother, broke up with the first person. This whole huge story, my relationship to that person, and I'd never even spoken to them. Seeing that happening and recognizing, "Oh, that relationship is a creation, a construction of the mind"—seeing that helps the mind to be more at ease around what's going on.

So again, the wisdom at work creates a kind of container in which the experience is held with more ease. And that ease, that peace around what is arising, is a taste in the direction of freedom. The feeling in the heart of softening or relaxation often comes with that, even as something is unfolding, even as a pattern is unfolding.

Sometimes we witness or see the conditioned nature of experience. We see how we go outside on a cold day, feel the cold wind, unpleasantness, and our mind creates the image of sitting inside with a warm cup of tea—and then, "Oh, it's time to go get a cup of tea." We see the conditioned nature of this unfolding. We see how one thing conditions another, and how the sense of self picks up on some part of this process. In this case, it picks up on "Ooh, being inside having a cup of tea, that sounds nice." We become that and then follow through on it, take birth into it.

So we watch this arising, and sometimes we can just watch it arise, recognize the becoming around "Ooh, having a nice cup of tea," feel that urge, see the urge as arising based on that image, and recognize, "Wow, who's deciding to do this anyway? This is all a conditioned unfolding." We see that. Again, wisdom sees the not-self nature of experience there and recognizes how that construction of a sense of self creates constriction, creates unease.

So we begin to see our experience as a process. We begin to notice when we attribute an "I" to that process. And we do this with insights too. Something happens, something unfolds, and "Oh, I did that. I figured that out." We begin to see how that creation of a sense of self constricts, and how the seeing of the natural unfolding creates more of a sense of ease. Seeing the conditioned nature of experience.

Sometimes this wisdom at work, the release of something, happens in a more dramatic way—a quick

release of some defilement, some pattern of reactivity, upon being seen. We may see it arising. We may see the very beginnings of something putting itself together, and in the seeing of it, it just vanishes.

I remember the first time this happened to me where I recognized it. But I thought I'd done something wrong. I was in the welcome room—it was a yoga room at that point. I was doing some stretching, and it was between the two halves of a three-month course. I was feeling abandoned by my part one teachers and was feeling pretty sorry for myself, feeling a lot of loneliness, sadness, loss, grief—those kinds of things. I was watching them, noticing them, bringing compassion to them, practicing with these feelings.

At some point I got a little more curious. I was hanging out with them with the compassion, and I think in retrospect—as I said, I noticed that I'd seen wisdom a lot in retrospect, as I began to understand what it looks like to see wisdom at work. In retrospect I see that what happened was that wisdom got more interested in the emotion itself. It was like, "Huh, I wonder what this loneliness actually is."

And it vanished. It wasn't like the car went into neutral. It was like the car disappeared.

I was very confused. I actually had the belief that I was not very good at looking at emotions. And I had the belief somehow that I made it go away because I repressed it, or something. So I went and talked to my new teacher, who was Carol Wilson, and reported this to her. I described what happened, and I think I led in by saying, "I don't know how to observe emotions. I don't know how to watch emotions, because this is what happened—when I turned to look at it, it was gone. So help me learn how to watch emotion."

She said, "Did it feel like there was anything lingering there?"

I said, "No, it just felt like it was gone."

She said, "Trust your experience."

I was like, wow. Trust my experience.

So that kind of quick disappearance of something—really, the mindfulness just kind of comes close sometimes. Sometimes we have that quick disappearance. Now, we can make the mistake of thinking—and this happens a lot—once we've had those kinds of experiences, they're kind of mind-blowing at times, those quick, rapid disappearances of a defilement. We might believe that it means when it doesn't disappear, when I turn my mindfulness to it, that I'm doing it wrong. We might believe that.

But in my experience, sometimes the conditions are there for a quick disappearance and sometimes they're not. Sometimes our practice is putting the car into neutral. It's just the conditions at this moment. But that too, that quick disappearance of a defilement—the mind is seeing something and releasing, just releasing something it was holding on to.

Sometimes we recognize wisdom at work because defilements are not arising. The Buddha actually

encourages us to notice this in the Satipatthana Sutta. He encourages us to notice the non-arising of greed, encourages us to notice the absence. When greed is not present, the instructions go something like: when greed is present in the mind, one notices greed is present; when greed is absent in the mind, one notices greed is absent. This is attuning to recognizing that certain of the defilements are not there at the moment.

This is a really useful thing to explore, particularly around patterns or habits that are very entrenched, ones that we really identify with. Recognize when it's not happening.

I thought I was a miserable person for much of my early adult life. And there were times I noticed that the misery wasn't there. This was before I started practicing. I noticed sometimes that I was happy. And yet when I noticed that I was happy, the mind didn't kind of take that in. It said something like, "Well yeah, I'm happy now, but what I really know is that I'm miserable"—attributing a kind of ongoing reality to the miserableness and not really taking in that in this moment, it was not there.

So noticing the non-arising of greed, aversion, and delusion. Sometimes this happens more in reflection, more in recognizing, for instance, a pattern that we might have, a particular situation in which we might have been reactive in the past, that is not happening right now. "Gosh, I'm having this conversation with this person and I know habitually in the past I've gotten really charged about this. But it's not happening right now." Recognizing that that pattern is not arising.

Sometimes it happens through simply recognizing that a pattern isn't being activated. It's almost through reflection, more of a recognition than a direct experience in a way. It's not really noticing the direct experience of the absence so much, but it's more like a reflection: "Yeah, usually I'm reactive here."

There are also times when we can actually see the mind moving in the direction of a defilement, and then, seeing it's headed there, it lets go.

In my exploration around anger—I don't think I've told this part of this story—at one point, having spent quite a bit of time noticing anger directly, noticing the experience of suffering that comes when we're angry, noticing, "Wow, this hurts, it doesn't feel very good"—I got much more attuned to anger, got much more attuned to its arising, got much more of a sense of recognition when I was in a state of ease or peace. And then at one point—this was several months into my practice—this insight actually happened. It was one of the pivotal insights of my entire meditation practice, my entire practice, this moment.

It really was—I would say it's the moment that I knew I'm going to do this forever. I'm going to do this as long as I live. This is really useful.

I was cutting an apple. I wasn't even trying to be mindful, but I was in my kitchen cutting an apple, and I noticed a thought arise in my mind about a person I was angry with. I recognized that there was a connection between what I was doing—cutting the apple—and the thought, because the thought was about being with this person at a fruit stand. We were buying fruit in my memory. So I saw the conditioned nature of that thought in that moment.

And also in that moment—this all unfolded in about a split second—I saw the mind kind of reaching out, like, "Oh yeah, let's get angry at that person." I felt the mind headed in that direction, but I knew in that moment that I wasn't angry yet. I could see it was like the intention for anger—the mind headed there. Seeing that intention, and knowing where it was headed, which was suffering, the mind let it go.

It was kind of like if you reached out to touch a pot on the stove without a pot holder and your body just recoils from the heat. The mind said, "Hmm, not going to do that." It just let go of itself. This was wisdom at work—wisdom seeing that the mind's heading toward suffering, recognizing that doesn't make any sense, and releasing it. Poof! That kind of thing happens occasionally when we are witnessing our experience.

It was a profound moment for me, though it certainly was not the end of my anger. I will tell you that. It was not the end of years of looking at anger. But it gave me a sense of confidence in the power of the practice and the possibility for freedom, for wisdom to release.

Actually, I stood there in the kitchen with my knife in my hand waiting to get angry, because I hadn't had this person arise in my mind without anger arising. Within a few moments it hadn't arisen, and after a few more moments, something else arose—which was awe for the practice. Awe at the power of witnessing to free the mind.

These moments can bring confidence, trust. They help point us. They help us recognize that we're on the path. They give us a taste of that freedom—a small taste. They're a pointer.

There's a difference between these moments of release and Nibbāna. These moments of temporary freedom, these temporary releases—they probably still contain some layers of delusion. It's like we've broken through certain layers, freed the mind from certain layers, but deeper layers remain. In that moment of witnessing the non-arising of anger, I was still there. I recognized that I hadn't done that, that it was a process, but I kind of took ownership of some of it. Some delusion was right there.

And also, these small moments of freedom—we have to recognize and let go, because these insights too are impermanent, conditioned. As I said, I spent years watching anger after that moment, and that one insight allowed me to see the possibility and gave me the confidence and courage to keep witnessing it, keep watching it.

Sometimes when we move into states of wisdom or insight, when the mind has moments of clarity or even slightly longer times where it's really just settling back and watching experience arise and pass away—some of you have described this—it just seems so obvious. How can I not see this? And yet, it's not that obvious, because it doesn't take much for delusion to come back, for delusion to obscure what seemed so clear.

Yet we now have a new perspective from which to see our experience. In this way, we can begin to recognize delusion at work. Because having seen it gone, knowing the sense of something different, a different way of being—when our old patterns and habits come back, when there's a veil or filter in front

of our experience, something blocking us, obscuring our sense of knowing clearly—we know that obscuration is there now. We can begin to recognize: oh yes, that's delusion at work.

That's anger at work.

Coming back to some of those other ways I mentioned that wisdom can work: we can remind ourselves, yes, this is just a thought. This is just frustration. We've seen the possibility of release from it. We can release from our filters, our distortions. We can more clearly know when they're working.

It's like before we saw it fall away—those distortions—we don't know them. They're so close to our minds that it's like the air we breathe; we don't really notice it's there. Or the fish swimming in water, not being aware of the water. It's always there, so how can we know what it means for it not to be there?

When we have those moments of freedom, we get a taste of what it's like for them not to be there, and then we can much more easily recognize them at work.

And so this practice has this spiral-like nature. We get little tastes, sometimes slightly bigger tastes of freedom. It's not a mistake. It's not like you failed when delusion comes back. It's the momentum of our habits, our patterns. And yet we can now see them more clearly.

And so we just continue.

Let's sit for a moment.

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