

Container Principle . Gnostic Knowing

SUMMARY KEYWORDS

called, teachings, impulse, winds, mind, body, bardo, working, subtle, restraining orders, process, restraint, pedagogical approach, consciousness, contraction, propulsion, die, move, contemplation, restraining

SPEAKERS

Andrew Holecek

Andrew Holecek

This is a class on yoga, bardo yoga. And you know, yoga means etymologically it means to join with, we'll talk about that deeper kind of definition. But more colloquially, it means, you know, stretching. And so one of the narratives that I'll be talking to you about engaging this week is stretching awareness, stretching the mind. And so we're going to be working with mental yoga is with postures of mine that are designed to expand open, stretch your mind. And then I'm going to be talking a little bit about container principle, and the implementation of silence. So let me say a little bit more than about this container principle. In Tibetan the word is mandala. Though, kind of Western usages. I like with Donald Winnicott, those of you who are psychologists in this room probably know the work of Donald Winnicott. He's he's one of my heroes, we talk a lot about this idea of holding environments. Holding environments are really interesting spaces. He he used these principally, as ways to work with nurturing, proper development in the early stages of life. The ultimate holding environment really, in the beginning of life is really the mother's womb, where you know, the idea is if you're placed in a really nourishing environment, a holding environment, natural growth occurs in a healthy way, elegant way within that environment.

Andrew Holecek

And so this, this idea of holding environment not only applies to the beginning of life, but just as much So towards the end of life. Many, many teachers have said, you know, when I press them, like, you know, what's, what are some of the most important things you can do for someone who's dying, many, many of them will say, create this loving environment, create a proper holding environments. And so we will be working with this principle, with creating kind of the silence in this room, obviously, with q&a, it's really stern, that kind of thing. But I think you get the idea. And then he gets started tomorrow morning, I'm extending silence up to as best we can up until the noon hour. And another way to work with this container principle or the creation of a proper mandola. In this program was a little bit I wouldn't say tighter, but a little bit more secure than normal, because of the kind of the intensity of the material. It's very easy when this stuff starts to work into you to create all kinds of impulses and releases and working with those impulses is really revelatory. And so one of the practices we'll be doing in the latter part of the week, but I just one opinion, and right now is to pay attention, um, somatically, to your impulses, these are going to be quite a big deal, especially in the third week of this series on the karmic Bardo of Becoming. Because these karmic impulses that we can feel, will eventually, if they're not

tamed, if they're not related to properly, these impulses that occur moment to moment to moment, will eventually be the same impulses. Again, what is found now is found then, will be the same impulses and a larger form, and the karmic Bardo of becoming that will eventually propel you not even just into another action, but into another life.

Andrew Holecek

And so impulse control is birth control, impulse control is birth control. And so by this, what I want to invite you to do is to the very best of your ability, you know, we want to try to enter an environment where we're going to be doing a little bit of fasting. Silence is a type of fasting, working with impulse control the type of fasting. And so the invitation here is, with all these crazy weapons of mass distraction, you know, I mean, I go back into my room, I have my little vacation thing pinged into my computer, I've got dozens of emails, paying every day. And to me, it's actually it's part of the pause practice that I will learn to do somewhat more formally later. But whenever you feel the impulse to move, to check your phone, to check your computer, or as we'll see, starting on silence to open your mouth, whenever you feel this kind of impulse, which if you pay very close attention to it is almost always associated with a very subtle or not so subtle contraction. In the this is what what I want to invite you if you take a look at whenever you feel the impulse to do something to say something to act, pay very close, not just cognitive attention, but somatic visceral attention to your body. And you will always notice subtle or gross that there's some level of contraction taking place. And this very subtle birthing process in in when it's released In the Karmic Bardo of Becoming according to these teachings, it makes so much sense to me. That type of contraction will literally then throw you into form.

Andrew Holecek

And this this kind of narrative of contraction, we'll be talking about in a couple of days, when I install with you, one of the most sophisticated GPS systems I've ever come across. It comes from the perennial philosophy from Plotinus, and Aurobindo, and others, where we're gonna be talking about the process of what's called involution and evolution, the process of contraction and relaxation is being the genesis of the entire cosmos, the genesis of every thought and life at the moment. And by working with this kind of archetype of contraction and relaxation, moment to moment moment, we can start to apply the insights from this into the Bardos altogether. So the invitation throughout this week, is whenever you feel the impulse to fill in the blank, to say, to add, to move the check wherever, notice that and say, say to yourself: Self, even though there wasn't one, self I don't need to go there. I don't need to say this. I don't need to do that. Because usually when we do that, without mindfulness, when we just do it purely based on impulse, we leave in Buddhist jargon, we leave the center of the mandala, we leave the center of ourselves, and we're thrown out of ourselves. So unless we do so with full mindfulness with full volition, intentionality, and directionality, we will be thrown involuntarily through the force of our habits into all these actions of body speech and mind.

Andrew Holecek

So working with impulses, birth control, impulse control, birth control, it's working with the overwhelming power of habits, habits, habits, habits. And just again, master of the one liner said, just to show you how far this goes, When Trunpga Rinpoche was asked, what is it that reincarnates? You know, his very famous answer was, your bad habits. Your impulses, your impulses, is what if that's what's going to reincarnate in the Bardos or in life. That's what gives shape that's what forms you moment to moment

day to day, life to life. So by working with that, now, you know, using this, this kind of the practice of the pause it's and again, I will articulate this more specifically later. Pause practice is Bardo practice, because Bardos gap, transitional process space, in between. And so whenever you feel this impulse to move to act to say, pause, hit the pause button. That's Bardo yoga, that's Bardo yoga on the spot. You will notice the impulse moment a moment to take birth, the input, you know, you'll feel it, you'll actually feel this kind of thing. And that's when that's when you pause and you go, Do I really need to go there? Do I really need to say that? Do I really need to do that to do this. And if you find if you check into that, and you check your motivation, you will find a number of things you'll find yourself first of all, saying a whole lot less. And when you do say it, you'll say it more mindfully. You'll say it from a place that's more centered, it's more responsive instead of reactive. Yeah. Do I really need to do that? Well, maybe not. You'll find yourself doing less.

Andrew Holecek

And eventually you may find yourself therefore being more I mean, we're not human beings in this western world, we're human doings. Everything Aryan in this western culture is about activity, acquisition, accomplishment, doing doing doing, and becoming. And so you know, when we die, we can't do anymore, right? We're actually becoming undone. So if we can work with becoming undone now, right? What is found now? So these are practices, these are ways moment to moment to moment that we can work with Bardo principal Bardo teaching that you will find are very powerful, they will help you stay centered into yourself, the center of your mandala, and kind of responds to your world instead of reacting to it. And that's no small thing.

Andrew Holecek

And so this is also in line with, you know, what I call the the wisdom of the restraining orders of all the world's traditions. Now, if you look at literally I've done some research on this. Every world's wisdom tradition has quite an array of restraining orders. In Christianity, of course, it's the 10 commandments, right? The vast majority, if not all of which are Thou shalt not right? Buddhism has the same thing with its precepts. You'll find it in Hinduism, you'll find it in the Taoism restraining orders are an instrumental part of spiritual development because the unchained untrained mind if it's just allowed to run havoc, and just look at what's happening in the world today to see what the results of that are, the consequences of that are what you're seeing in the world today. And this is so much an important topic that even in the realm of kind of human biological development, in the in sleep for instance, this is I find this very, very interesting. When you fall asleep every night and you drop into REM sleep, which is mostly when we dream we enter many of you notice already but it's worth reiterating, you enter what's called Sleep atonia which is a phase of sleep where your body is quite literally literally paralyzed. There's certain enzymes and the light go to release that paralyze all your voluntary muscles except for your diaphragm and your eyes. When that sleep atonia is recognized sleep atonia is totally natural. It's your body just turns into like a limp rag doll.

Andrew Holecek

And then when people on REM sleep that you know you literally can't move. When sleep atonia is recognized when is what's called an outerspace REM sequence. We know this is what's called Sleep paralysis. This you may have heard of this. This is when you may be napping or you're sleeping. You're kind of you know, it's a Bardo space. It's a liminal space, you're like you're partly awake, partly asleep,

you're trying to call out if you'd like if somebody pressing down on you have you had this experience? It can be sometimes a little bit uncomfortable, to put it mildly. What you're feeling is this out of phase REM sleep sequence when you're supposed to be sleeping, but in dreaming, but you're not totally, you're actually partly awake. And you try to move if you haven't you tried to move you try to speak and you can't. You're just frozen. It's nature's way, These are nature's restraining orders to keep the untamed untrained mind as it's dreaming, from acting out its dreams. And there are really very bizarre and sometimes catastrophic events that are brought about by what's called REM behavioral sleep disorder. We're asleep atonia doesn't work. And people do incredibly bizarre and even violent things like beating up sleeping partners, and sometimes even killing. Completely unaware of what they're doing.

Andrew Holecek

And so this idea of restraining orders to me is a very compelling one nature restrains us. Religious traditions restrain us with these kinds of precepts and the like. And so the idea is that if we can contain ourselves in an environment like this physically, psychically, psychologically, we will start to learn a great deal about what it is that moves us why we do the things that we do. This became extremely poignant experience for me when I did my three year retreat, because in my retreat compound, we were walled off. There were 12 of us in this group retreat. We are walled off in this compound. So there's a first order of restraint. We are in this building. That's a second order restraint. Each one of us had a room that was about the size of the closets. And then each one of us spent literally 16 to 20 hours a day and these little meditation boxes. I came to call them egos coffin. It was awesome. Everybody's like, wow, you spent three years on medication box. Yeah, well, I did. You know, it's about the size of this cushion, is walled in on three sides. It's open on the front. And, you know, when I first saw this thing, I said, You got to be effing kidding me, right? I'm supposed to sleep in the thing. When I really slept in the box. And never in my life, that I have the experience, quite painfully actually, to realize my utter addiction to movement. My udder addiction to movements. And so all these levels of restraint that were brought about by this traditional approach, allowed me to see things I had never seen before. And going into my room day after day, week, after week, month after month, especially the first couple of months. incredibly painful, difficult for me. I felt literally I was about to lose my mind. I felt when I was going into my room, you know, eventually it got to the feeling like this is like a detox center. I've never had like conventional addiction.

Andrew Holecek

But we're all fundamentally addicts in a very deep way. We're junkies to thought, we're junkies to movement, we're junkies to distraction with junkies to nonlucidity. If you look very, very deep, we are all pretty much addicted beings, of which these secondary addictions to drugs and sex in the blood, but they're just, you know, secondary expressions of this foundational addiction. And so when I was forced into this box, never in my life that I have this incredibly painful and precious opportunity to see just how radically addicted I am to thought, to movement, to distraction. Because if you take away the ability to express that addiction, and that's what we're doing here, see, we're taking away the opportunity for you to express this kind of neurotic habit, you start to see things you've never seen before. So I'm riffing on this, because this is what we're going to be doing over the next couple days, every day, but we're gonna increase the restraining orders just a little bit, just so you can, you know, create heightened contrast mediums that will allow you to progressively see more and more subtle, refined dimensions of

your being, because that's where we want to go, we want to be able to see these extremely subtle, refined dimensions of mind that are exactly what's revealed in the journey of death. We want to try to determine and access those states of mind now, so that when they're revealed a death will have other complete familiarity and confidence.

Andrew Holecek

Because what's happening at death, it talks about the ultimate restraining order. Right, Oh, you get past age 25 Those starts you know, diminishing, the older you get what natures restraining orders, I can't run the way I used to, I can't play tennis or ski the way I used to. The older I get, the more nature's restraining orders come into play. In the Tibetan language is called ngondro. It's a preliminary practice for the ultimate restraint that takes place at the moment of death, when you're lying on your deathbed. And you're going through the five stages of the distribution of the body, each one is a progressive diminution of your ability to move to eventually add even to think, talk about restraining orders. So if we can restrain ourselves now contain ourselves now create that kind of contrast medium now in a way that you know, you're gonna you're gonna be elderly and kicking anything. All right, I don't like this straightjacket. This is a straightjacket of sanity created by these wisdom traditions, they will give you a nice foretelling of the restraining orders that are naturally going to take place as we get old, get sick and die.

Andrew Holecek

So you see the logic behind this kinda thing? The view view, understanding the view of why we're doing this is really important. Because otherwise, it's like, I mean, after this, I'm just gonna do my usual thing. And you will feel that propulsion, you will feel that impulse. Because you're creating a new contrast, you will start to feel like oh gee, I never realized I had such a propulsion to move to speed to act, do. I didn't realize I was such a junkie to thought, action, to motion. And all this is going to be taken away from us when we die. So this retreat is going to be a small imitation of that death process going from gross to subtle, from dual to non dual from utter ability to move. So so this is the logic of where we're going. Slow, slowly, slowly, slowly, it's happening as we age, right? It's already happening. We're just going to ramp it up a little bit, increase the restraint, so that we can gain increased familiarity with working with comfort with that level of restraint, and actually come to see, paradoxically, the freedom that actually abides within that restraint. We think we're free when we can do all this stuff in the conventional world. That's the most insidious of all traps. That's not freedom. Real freedom comes from your ability to be with yourself to sit with yourself without doing anything. That's real freedom. So that's where we're going.

Andrew Holecek

Okay, so here's another thing that again, I'm trying to tie all this into where we're going to be going, we're going to be talking a fair amount about the subtle winds. Because when we die, what constitutes the death of the body, and we're going to be going through this in exquisite detail, the eight stages of the outer and inner dissolution, the death of the body, and then the death of the confused mind. What actually constitutes death is the retraction of the subtle winds, called the inner respirations, driven by lung, prana, chi, whatever term you want to use to it, and we will start to explore how it is that as it says in the Kalachakra Tantra, the king of Tantras. It's asserted there and in many other Tantras. That of all the elements wind is the most powerful. Wind is the most powerful of elements. In the Kalachakra

Tantra it says it is wind that creates and destroys individual and collective world systems. It is wind that can create some destroys individual and collective world systems. So, we may think that this is just this abstract kind of idea but in vajrayana language means indestructible vehicle. It's considered to be the highest of all the vehicles. The other vehicles are what's called Hinayana or narrow vehicle. That's really not the most appropriate term Theravada is the best term. Hinayana also means kind of lesser vehicle. Yeah, I'm a student of the lesser vehicle. Yeah, I don't think so. Mahayana means greater vehicle, vajrayana means indestructible or diamond vehicle, the Bardo teachings come from the vajrayana.

Andrew Holecek

In tantric language thought is actually referred to as movement of mind. That's the way they talk about thought movement of mind, driven by the subtle winds. And so what we want to do, and this is where the restraining thing comes in, again, these subtle winds that, again, we'll be retracting in these eight stages, when we die, we want to start to develop a more sensitive relationship to what these winds actually are, how they manifest in our yogic practice is all about this subtle body practices are all about this. And so when the mind engages in an object, this is the mind moving towards an object, as it says in the Pali canon, the mind leads all things. But Dalai Lama and many other teachers assert that when the mind engages with an object, it does so through the power of the subtle winds. So whenever you think something, whenever your mind moves out towards something, which then almost always as followed by speech going up towards this body action going out towards it, right? Whenever that propulsion away from center happens, it's driven by these subtle winds. And so if we can gain a more sensitive relationship to these winds, again, we will see what it is that moves us what it is that drives us out and away from ourselves. And then conversely, we can see what's going to happen in the death process, as all these winds start to collect and gather back into themselves.

Andrew Holecek

And so when we work with impulse control, we're also working with wind control. We're working with this propulsion, and actually learning literally how to harness it and transform it. And so this is another reason to work with impulse because impulse, from an inner subtle body point of view, and this is where we're going in a couple of days. Impulse itself is the expression of these winds. Yeah. So now when you feel the impulse to say, to move, to add, or even to think, what is it that creates that propulsion, it's these subtle winds, this kind of sparkplugs of samsara. And when we die, these spark plugs are going to come unplugged. And if we can start to unplug them now, what is found now is found then. Guess what happens when we start to die, we actually will have a deep profound confidence and familiarity, born from these practices that help us create a relationship to these winds. Where we can see exactly what's going to happen. And instead of freaking out when we die, we can relax into them, we can say, Hey, I've seen this movie before. They've been here I've not done that. And we'll get a deeper sense of how to relate to this stuff.

Andrew Holecek

So the approach that we're going to take is we're going to go over these next couple of days for more general, to more specific, from relatively more accessible to more difficult, . From more esoteric to more esoteric, from gross to subtle from dual to non dual, exactly the type of trajectory that takes place in the dying process. So we're going to reiterate we're going to repeat recapitulate this process of what

occurs when we die through the narrative that we're going to be exploring during this week. It's going to be iterative of that process. And so with that in mind, We're going to also use a type of pedagogical tool that comes from the Buddhist tradition that I use with all my programs. It's a teaching tool that's called the three wisdom tools. The three prajnas. And Sanskrit is what I refer to as a Gnostic pedagogy. You know, a pedagogy. That's right systems of education systems of learning, we'll be working with several pedagogical approaches.

Andrew Holecek

This one comes from the wisdom traditions, and it's a really good one. And this pedagogical approach is we progress from hearing, which is what we're doing here. I'm here flapping my lips, your reading that kind of goes along with that level of hearing. We'll also be engaging in some contemplations. We'll be doing some reflections some handed out contemplations and the like, this is a way to start to, you know, ingest the material, I should say, digest this. So hearing is that hearing is the ingesting part, you're ingesting, you're taking it in contemplating as the digesting part, you're starting to mull it over, you're starting to chew on it, you're starting to reflect on it, you're starting to get it into your body. Getting the second one.

Andrew Holecek

The last stage is meditation. Most important phase, this is the metabolism phase. This is when you really take this material and you get it into your bones, you get it totally within your literally incorporate the teachings ingest, digest, metabolize. And you want to do this for a number of reasons. One is that when you are dying, or when you're working with dying people, the level of hearing and the level, you know, expressing yourself from that level, is rarely effectual, it's usually ineffectual. One of the most important things you can do for yourself when you're dying, and especially when you're around others as they're dying, is simply be there with them. With a confidence born from hearing and contemplating, with a confidence born from taking these teachings and putting them into your system.

Andrew Holecek

So that in a very real way, the teachings almost become you, you can feel this in people who have done this work, like his holiness Dalai Lama, for instance, who's interestingly enough, his Tibetan name is Kunden literally means presence. You can feel this work in people who have done it, they don't have to say a thing. They run around and just transmit the teachings through the very radiance of their incorporated process. And so this is what separates what we're doing here from normal college courses and anything like that. Absolutely the trajectory that we're going to be taking here, which is why all the things that we're going to do meditation, as you'll see as the most important. Because this is where the stuff is really going to sink into you. So that when you die and your cognitive faculties are diminishing, your capacities for intellection are diminishing, your body then takes over the wisdom of your body then takes over and this is what you take refuge in.

Andrew Holecek

It's this lovely notion of waking down, waking down into the wisdom of your body. And so this is what Thích Nhất Hạnh He wrote this quite beautiful book. It's called Understanding our mind. I will be referring throughout the week, from cell to cell aspects of his book, and this is what he writes it is really quite beautiful. I made a brief reference to this last night. We cannot hold the seeds of the teachings of

the Dharma in our intellect. We have to bring the teachings into our whole person into our bodies, and plant them in the soil of our store consciousness. This is a topic I'm going to really unpack in probably one or two days.

Andrew Holecek

The store consciousness is another term for what's called substrate consciousness, what's called eighth consciousness. This is where we're going and the very final stages of death, we're going to cascade down into this eighth consciousness. So when he mentioned store consciousness, he's referring to that is virtually synonymous with your body. Also synonymous with your unconscious mind which means what your body is your unconscious mind. So we cannot hold the seeds of the Dharma in our intellect, we have to bring the teachings into our whole person and plant them in the soil of our store consciousness our bodies.

Andrew Holecek

And this is where it gets really interesting. During the night, our mind consciousness or thinking, sixth consciousness may rest and stop functioning. But our store consciousness continues to work. After the gardener stops working, the soil continues to work, in order to help the seeds sprout and grow. Sooner or later, quite naturally, we will have a breakthrough. The flowers and fruits of awakening will arise from our store consciousness from our body. Mind Consciousness, intellect, has to trust store consciousness body, just as a gardener has to trust the land. Both roles are important. And that's again why we do here and contemplating meditating, going from the head, into the heart into the body. Remember, though, that enlightenment Insight will be brought to you, not by your mind consciousness, not through your intellectual understanding. But through the deeper wisdom of your store consciousness, your body, it's your body that's going to wake you up. That's where the wisdom or the buys.

Andrew Holecek

So we want to wait down Wait, whatever wake up, you want to wait down into the natural wisdom of the body. And this kind of pedagogical approach is going to invite us into that. Again, it's exactly the same approach it's going to take place when we die. When we start to cascade through these eight stages, we're fundamentally cascading from gross to subtle to very subtle body. And that's where all the goodies that we're now going to be working with, are going to be waiting for us. So instead of having this hornet's nest of spiders and snakes or whatever down in the unconscious mind, with this material through the processes of hearing, contemplating meditating, we're downloading all these teachings into our Soma.

Andrew Holecek

So that when we cascade into this as we die, guess what's there waiting for us? All these seeds of wisdom that are handed down by these wisdom traditions. And if we know that, at the level of the map, start to experience it through that you know, the territory through the journey, how does this transform your relationship to the end of life, it gives you something to look forward to, you realize you have something really fantastic to look forward to. So especially when we start dealing with the teachings on emptiness, and about five days, that's kind of the core of our week. The conceptual mind simply cannot wrap itself around these teachings. Because we're going to be talking about non duality from a dualistic point of view, that's an impossible thing to do. There's just no way, there's going to be riddled with

paradoxes and contradictions and ironies, and all kinds of cognitive dissonance isn't like, Oh, this is like driving me effing crazy.

Andrew Holecek

That means it's actually starting to land, you're starting to see the limitations of the conceptual network. So we're going to be working with our bodies to actually understand these teachings because your intellect actually cannot understand the subtleties of the teachings that will be heading towards. But your body can your body knows, your body can handle this, so we have to trust and release into that. So Ajhan Chah again, that's great. I think he's Burmese. Burmese, after you said says if you try to understand these teachings, intellectually, your head will probably explode. But we're gonna use our head before we blow it up. We're gonna use the processes of understanding contemplating it's like lighting the fuse, right? By the time we get into the deeper teachings, you know, four or five, five days out, we're going to blow up the head, we're going to literally take it off.

Andrew Holecek

And we're going to find this wisdom waiting for us. Were here, in our bodies, for intellectuals, most intellectuals, academics, if you were such, you would probably already be out of this room. For most intellectuals and academics, this kind of pedagogical approach is extremely frustrating. Which is why when I teach at universities and conferences, whatnot, I never talked about this stuff. Because you know, and again, this is the kind of a facile generalization, but academics in the like, if you can't understand it, actually, intellectually, it doesn't exist. And so there's no way you could work with that kind of solidity. That's, that's non yogic mind. That's not a mind that stretched and open. That's a mind that's so constricted, and it constipated so tight.

Andrew Holecek

That even the idea of understanding and knowing something outside of the intellect, it's not even within the radar. Unfortunately, a large part of the scientific community also abides by these tenets. So the idea is fundamentally we're gonna start with our head before we blow it up. We're gonna take these teachings from our head, drop it into our heart, because fundamentally, this is a journey of the heart. It's a journey into the body. This fundamentally the journey of death and the journey of our week here, even though we'll be using our intellects is a journey into and through the mind, into and through these deep, subtle levels of body.

Andrew Holecek

And so when we engage with contemplation, we're thinking feeling more with heart and we're feeling evolved, when we start doing these contemplations, and I'll give you a handout of six kind of rules of contemplation, I think a really elegant, you'll start to see this kind of low level dissent. And so, like our Rinpoche says this, the absolute truth cannot be realized within the domain of the ordinary mind. And the path beyond the ordinary mind. All the great wisdom traditions have told us is through the heart, and through the body.

Andrew Holecek

So this is what Chris Wallace says he's a Sanskrit scholar, author of two quite extraordinary books. One's called Tantra Illuminated. That's where this quote comes from. And another book for those of you

who are longtime students of Buddhism, that is totally resonant with Mahamudra absorption. Don't worry if these terms don't land with you. This is the stretch for some of the more senior people. He wrote an absolutely stunning text called the recognition sutras, unpacking 1000 year olds spiritual masterpiece. It's a set of 20 sutures written by a great cashmere Schneider's master whose name is shot singlaraja. That I cannot recommend this book to highlight. It's a masterpiece. And I will be drawing on the spirit of both these books during this week.

Andrew Holecek

So these are a couple of the texts I'm gonna pick out right away, but this is what Chris has to say. Some people call this material heavy. But here it's just the opposite. We are trying to get beyond the limitations of the conditioned mind. These reflections can feel difficult for the mind because the minds parameters are generally much narrower than the scope of what we are trying to what we are trying to looking into here. We are trying to use concepts to go beyond concepts to go beyond the mind. That's not easy. Especially if you keep trying to figure out the concepts instead of intuitively looking in the direction they're pointing that which is the direction of contemplation notation, the direction of nastic knowing knowing to your very body