

# Dukkha

Uncontrived, Dedicated Practitioners' Group

Graduated Discourse 6

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So we are continuing this series that you don't have to have been here for the first part of, which is to go through what was called the graduated discourse that the Buddha used to give to practitioners, usually laypeople, who he felt were sort of ripe and ready to hear the dharma, and there's this kind of stock passage in the canon about how he would prepare their mind with a dharma talk and then at a certain moment reveal the Four Noble Truths and they would hear the dharma and they always awaken from this discourse.

But the details are never given of exactly what he said, and I didn't know exactly why.

I just thought it would be fun to go through all the topics that it says he talks about.

But I recently was just reading another book, not necessarily not really about this topic, but it touched on the graduated discourse and the author suggested that because the discourse is never, it never says exactly what he said during it, that probably means that he tailored it to the particular audience that he was talking to, the particular person actually, it was usually given to, often to an individual, so he would know something about their mind and he would emphasize the parts that were the most relevant for them.

So I hope we're doing that in this series.

So the graduated discourse kind of goes through the entire path essentially and it starts with generosity and virtue and then talk on the heavens, the wonderful pleasures that are available if one engages in wholesome actions like generosity and the ethical precepts and so forth.

And so the person gets very inspired and excited about the goodness of their own heart and the promise of these beautiful states that come about the way good karma leads to good results.

And then if the person's faculties are mature, the Buddha talks about the blessings of renunciation.

So he then says, but actually, even the heavenly pleasures are not everything, they're not reliable in the long run.

And so presumably the person has heard that and now with their mind balance, kind of aware of all the goodness that's possible, but not attached to it essentially.

The text then says that the Buddha reveals the teachings unique to the Buddhas or special to the Buddhas.

And that would be the Four Noble Truths.

But I want to say first that sometimes people think of the Four Noble Truths as kind of basic Buddhism.

You know, this is what you start with these things and maybe you teach it to beginners, essentially.

But I don't, you know, I don't maybe see that so much here in America, this idea that it's only beginner teaching, but you sometimes will hear that in Asia or in certain circles here.

But if we look in the Tzutas, usually the Buddha only speaks explicitly on these Four Truths, the teachings that special to the Buddhas, when he knows that somebody is there who can hear them, you know, when he knows the audience is receptive to them essentially.

And there's a phrase that's used when somebody's mind is ready to hear the deeper teachings, including the Four Noble Truths.

And it's a series of adjectives that describes their mind.

So I want to read it.

It says, "The mind is ready, receptive, free from hindrances, elated and confident."

So the mind is in a very beautiful state.

It will be calm because it's free from the agitating effects of the hindrances.

It's joyful or happy, even elated, and it has faith in the Dharma.

So those I think are the conditions we could say for hearing the Noble Truths in an effective way.

So under such conditions, the mind is ready to hear about Dukha.

It's ready to hear about Dukha.

So it's significant, I think, that Buddhism begins with this idea of Dukha.

So it begins by acknowledging upfront that the human condition is challenging.

This word, Dukha, is often translated as suffering, as you know.

And sometimes that's appropriate.

Sometimes there really is suffering in human life.

But Dukha also has a wider range than what we would typically call suffering.

It also encompasses the various just stresses of human life where we wouldn't say we're exactly suffering, but it is stressful.

It is stressful to be human.

We have to balance a lot of responsibilities.

We have to try to keep up with work and family and our own interests.

We worry about the people close to us.

Even if there's nothing terrible happening right now, we worry about them.

And there's a lot going on when you're a human.

We also live in a high-pressure culture, our particular culture, where it's hard to manage sometimes.

And it can be helpful to know that this is not a personal failing.

This is something that the Buddha named even back then.

They had different, I think, a different proportion of different kinds of challenges than we have.

But I don't know that they had more or less overall.

They didn't have cell phones and Google calendars and things like that.

But they had a lot more difficulty with natural phenomena, weather and illnesses that at least some people in our society don't have as much of.

So it's all a mix.

But it's been pretty much the same for 2600 years of aging, illness, death, not getting what you want, getting what you don't want, irritating people, things like that.

Grief.

Okay.

So Dukka can also include, besides all these stresses of life, it can also include kind of a general pervasive sense of not enough or not quite working or unsatisfactoriness.

I sometimes just call it offness.

And this is, has kind of an existential dimension.

And that seems to be another quality of the human mind is that we're kind of attuned to what isn't working and what might happen and what did I do something wrong yesterday.

And there's kind of this sense like it's hard to get it all together, even if you can't name a specific thing.

And we don't know what's the meaning of my life, am I doing the right thing, these kinds of questions that plague us more than other kinds of beings.

So the Buddha pointed to all of this as kind of fundamental to human life.

It affects all different kinds of people.

It doesn't matter all the details that we worry about these days of gender and race and sexual orientation and class and wealth and where we live and educational level and so forth.

Everybody has something.

Everybody has to go through these things.

So I think some people find that Buddhism is respectful in a certain way because it just names right up front that it's hard to be human.

So starting with Dukka also gives us a chance to see immediately what our relationship is to Dukka.

For a while, there was a traveling exhibit called Consisted of Human Cadavers that had been preserved with some kind of plastic material.

So they were in various postures like one was swinging a baseball bat or sitting in a desk typing.

They were interesting.

I don't know, did anybody see Body Worlds?

Well, it was here.

Yeah, I see a few hands.

Yeah, I was fine.

I don't know, maybe 10, maybe 15 years ago at this point.

Yeah, but I remember that when you approached the exhibit, at least the one that I went to, there was before you got your ticket punched outside of the gate, there was one single display case that had just one body in it.

And you could tell that it was there so that you could, you know, if anybody was going to freak out, you knew what you were going to see, right?

And so if anybody was going to freak out seeing this one cadaver, they would sort of have the option to turn and not go in.

So you sort of get a glimpse, they got a glimpse of their initial response to what was in the exhibit.

And then if that was okay, then it would go in and there were a lot more of them.

So the difference is that at the exhibit, you could turn around, but here in human life, you don't get to turn around.

If you decide you don't like aging, illness and death, there's no turning around.

It's too late.

So here we are.

So, you know, what is your relationship to the stresses and inherent challenges of human life?

Do you have a sense of your general relationship?

Of course, we have different relationships to different kinds of stresses.

I get that, but it's often that people have a certain character response.

People do all kinds of things to avoid the realities of human life.

And maybe that's even skillful if we have no tools to handle it.

Maybe that's even skillful.

I don't know.

But once we become practitioners here, like we are, we have lots of tools.

But, you know, these avoidant strategies that basically look like the problems of the world.

I just sat down and came up with a general list.

See if you recognize any of them.

I came up with control, overwork, anger and aggression.

So either personally angry or politically angry, fear, anxiety, collapse, addiction and numbing out, endless distraction through our devices and hobbies and such, or intellectualizing and philosophizing, and possibly including various religious views about how all of this works that we can hide behind.

So every one of these could be tied back to the basic fear of death.

Fear of pain, fear of getting old, fear of duke.

We don't want these things at some level, of course not.

And nobody wants these exactly, but we try very hard not to touch into them.

And for people in high option cultures, there are various scenarios that that can look like.

We have a sort of a high option culture for most people.

So I have this quote from Ajahn Tsuchito that I read way too often, but I like it so much that I'm going to read it again.

Kind of long, but it's for a fact you'll see.

Are you sure you're doing the right thing in your life?

Maybe you're missing out on a really great opportunity somewhere else.

Then these multiple options become a strain.

Can you?

Develop shamanism, play classical guitar, study ecology and cybernetics.

Have a successful fulfilling relationship with your partner, your parents and relatives and your children.

Come to a mature understanding of the political arena, grow your own organic food and hold down a suitable job with the right kinds of people for the right ends all at the same time.

But if any of these go wrong or you miss out on a really fulfilling experience, you're likely to feel disappointed or personally to blame.

So cram it in and hold on tight.

I thought that was pretty good, pretty accurate description.

This is by a guy who's a monk, right?

So he can observe all of this from an outside perspective.

I think you get the sense.

So there's a lot of cultural avoidance of Duka.

And all of these responses to Duka that I named have a way, you may have noticed, if you're mindful of just perpetuating the challenges or there's a circular feeling to patterns of avoidance or anger or intellectualization or other forms of grasping or pushing away, they just go around and around and around.

And when we don't see clearly, then we create Duka.

When we're caught up in Duka, it further obscures our wisdom.

So it's all just kind of this cycle.



But at some point, all of our various machinations to manage the relationship with Duka are going to fail.

It doesn't work anymore at some point.

I read an essay recently about a woman who had a leaky pipe in her wall in her house.

And she noticed that there was water seeping onto the floor under a baseboard.

And so she moved the couch out of the way and she got some towels and mopped it up.

And then she got a mop and was pushing the water back.

And at that point, she began to realize, oh, this leak isn't really stopping.

There must be something pretty big going on behind the wall.

She realized that, you know, this were kind of, you know, initial efforts were not going to be sufficient.

So she canceled her plans for the day, turned off the water main and opened the wall to see to find the actual burst pipe in the wall.

But being a reflective person, she noticed the experience or some resemblance, kind of a metaphor for how she dealt with issues in her own life.

She says, I thought about all the times in my life that I tried to push back the water, or the times I did not alter the perpetual motion of my days to address what was seeping under the baseboards.

Sometimes my attempt to push back the water looked like overwork, or a selfless form of not taking care of myself.

It has also looked like a wide variety of well honed survival techniques and distractions.

But there comes a time when there's little left to do, but open up the wall and start working on the real problem.

So sometimes we know that our machinations are no longer working.

We run into a health problem that's very real and we have to deal with it.

We just can't go on with our work anymore.

You know, what we were doing just is not working, or relationship ends.

Many people come to the Dharma with a specific challenge or a sense of that what they're doing so far is not working.

But sometimes we don't explicitly know what isn't working.

That's also the case.

There's a sense of tiredness or unease.

We can't put our finger on it, but it's just sort of a vague longing to do something different.

That's fine also.

Sometimes people frame it in kind of a positive sense, like stress reduction or finding support through community.

But underneath all of that, even in those cases, there's usually some kind of unease or struggle or insecurity going on.

So all of this is Dukha.

All of this is how we relate to Dukha, and a lot of it isn't very skillful.

But don't worry if you've done these patterns for decades.

Most people have.

And even once you start practicing, there's always more and more patterns to uncover.

You know, we maybe dealt with the top level, but we see more and more ways that we're still not handling Dukha very well.

Because that's the central challenge of practice.

So it takes a long time to work through all of that.

But the good news is that there are healthy relationships to Dukha, and they're not too hard to start on right away.

It's not like you have to, yeah, you can start on them right away.

So there are ways to have a relationship that what is what's called onward leading.

So if we relate to Dukha in ways that are skillful somehow, even though there's still the Dukha, it leads us onward.

It begins the path for us, the path toward the end of Dukha.

So the foundation, the foundational skillful quality is some degree of confidence or trust.

Confidence in the Dharma in our ability to walk the path, or at least our ability to affect our life in some way.

If you don't have any confidence that practice will matter, or that there's something you can do about Dukha, you won't.

And the Buddha was in his time, ran into teachers who taught things like, all of your suffering is due to the gods, all of your suffering is random, you know, it doesn't have a cause, all of your suffering is due entirely to your past actions, and it's all deterministic.

You know, all of these teachings don't motivate us to try to do anything about the difficulties in our life.

The Buddha was very critical of these other teachers, and he was very clear to say, no, there is karma, there is the unfolding of how things go, but you can do something about it.

There is that possibility.

So if we tap into that, and we agree with that in some way, at some level, or at least they're willing to try, I think that's the foundational skillful relationship.

And that's why confidence is listed along these qualities that I named earlier, ready, receptive, free from hindrances, elated and confident.

It's pretty foundation.

And then, and then the task that the Buddha associated with the First Noble Truth of Dukha, I know many of you know this, the task associated with it is that Dukha should be understood, or comprehended.

It doesn't mean intellectually.

And then, you know, how are we going to know if we're understanding it well in the same sutra where he talks about that task?

He says that we will, when we can claim that we've had genuine insight into what Dukha really is, that's a sign that the path is progressing.

So the second, I would say the second healthy relationship to Dukha is one of investigation or inquiry, you know, Dukha is to be understood.

So we have to look at it, we have to turn toward it, we have to see what it is, openness, willingness to see something different than what we saw instead of just like, oh, my life is a mess, or I can't figure this out.

Maybe if we looked a little more carefully, we could see something else, not assuming that we already know either.

This is a quote from Rupert Gethin, who's a scholar, he says, "Developing an understanding of the first noble truth involves not so much the revelation that Dukha exists, but the realization of what Dukha is."

So I think we all know that Dukha exists.

Does anybody not know that Dukha exists?

No, so we all know that.

But maybe we don't quite know what it is.

I mean, we think we know what it is.

Yeah, I know what it is.

It's, you know, I could name all the issues I named before.

Of course, we know at some level what those are.

Read the newspaper, it's all Dukha.

There's plenty of knowledge in some sense of what it is.

But the suggestion, I think, is that we might not really know.

We think we know.

It's my back pain, it's my relationship breakup.

But do we know deeply what Dukha really is?

So the Buddha offered these noble truths to someone who was in a clear, aware state of well-being.

And so maybe if we looked at Dukha from a wise perspective, we might see something new.

We might see something beyond the surface level.

And one thing that we might see is what is present along with Dukha.

Normally, we're so entranced by the Dukha itself.

We're busy hating it, distracting ourselves from it, trying to control it, you know, generally doing all those avoidance or aversive behaviors because we're, you know, we don't like the Dukha, that we don't notice what else is there.

And what else is there is that every time there's Dukha, there's also craving or clinging.

And that's the second noble truth, which we'll get on to next time.

Very simple.

We could see it.

It's present in every instance of Dukha, but we haven't necessarily seen that because we've always just focused on Dukha.

So if we truly understand it, we'll start to see into the bigger picture.

So that's further my thoughts on Dukha.

I guess it was a little short for, you know, but you know, you guys know Dukha, maybe, maybe you know the teaching on it.

But let's talk a little bit about it.

Did you, did you have any revelations perhaps of your relationship to Dukha or your general patterns?

Or do you have questions about how the Buddha talked about this very fundamental quality of the human predicament?

Yes, Steve.

It's just a question.

Just a question.

Can, the last thing you said, that we're not absorbed so much in the word you use.

I can't quite hear you very well.

Yeah, I've got, I've got audio problems.

I'm so sorry.

Okay, it's better when it's right in front of your mouth.

Yeah, I'm going to put it right into my mouth.

When we are not so absorbed in our denial, I can't remember the word you use.

Affordance, yeah.

Affordance, yes.

You see the bigger picture and you used the word for that.

Oh, I think I said what else is present.

It's the one word then anyway.

I don't remember.

Does anybody remember?

Anyway, yes, there is a bigger picture to see the context and what else is present with Dukha and that would be craving or clinging.

He's always there with it.

Heidi.

I really like talking about Dukha often because I think I tend to forget.

I mean, what I forget is to label my own suffering.

You know, I get so involved in what I want or what I don't want that if I can just remember and acknowledge I'm suffering, then I can take the next step of looking for what I'm grasping or pushing away.

Right.

We have to be able to identify it as such.

This is Dukha.

Oh, right.

This is Dukha.

Yes.

So we can't talk about it too often for me.

It's really helpful.

Great.

Yeah.

Yeah, Heather.

I would really echo that.

I feel like it's helpful and something that it's helpful for me to talk about it, but it's something that I guess was stood out to me and what you shared was this invitation to investigate what is labeled as suffering or seen as suffering.

Is there an opportunity even to open that up a bit more and to look at, is there a view here, for example, that's or a feeling tone underneath the, yeah, just that opportunity to take, to reflect and open it up and investigate.

It's, that's helpful to me.



I feel like I'm still really learning how to see, I mean, yeah, see Dukha, but also to kind of have maybe more of an in-depth understanding of what's, what are we really talking about in a particular example.

Yeah.

So I really appreciated that.

Yeah.

Yeah, teasing out the part that is the Dukha, because, you know, even the Buddha had back pain and lived in a world with a lot of problems in it.

So it's not exactly that, and yet he didn't experience Dukha.

He had released it completely.

So in his experience, you know, he, he saw a world that had all these problems.

He felt, he touched and felt a body that had its health failing, but there was no Dukha there, because he had eliminated the part of his mind that would create that, eliminated the activities of mine that do that.

So sometimes, you know, we, yeah, we don't always have an idea of which part is the Dukha.

Exactly.

Thanks.

Thank you.

Brett.

Yeah, I like this discussion that what, what I've noticed with my practices often, it feels like I'm really just increasing my capacity to be with Dukha.

It's just like, you know, my life strategy up until recently has been how to avoid just, you know, like many people.

Yeah.

Yeah, just every little way.

And, and, but learning that I can just sort of, you know, right now it's like this, it'll pass.

And it's difficult right now.

And most of those kind of things are just really ordinary, simple things that bump into pepper throughout moment to moment.

Nothing really dramatic or heroic that I'm overcoming exactly just little, or hassles and little things, right?

And maybe, maybe overcoming or being learning to be with these little Dukhas or ordinary Dukhas can help me with bigger Dukhas is when they do arise.

But I'm sort of, I'm sort of just reminded about, I remember used to smoke cigarettes and being on an airplane and going, wow, I can't smoke.

And at least well, actually you could for a while, but then you couldn't.

But, and then it's like, this is hard.

I don't think I can do this.

I can't, I need a cigarette.

And then, and then it passes.

It's not like I need to cigarette for the whole time or whatever, you know what I mean?

So it's just sort of in that way, just sort of learning that I can be with things that can be with it somehow.

Yeah.

Right.

Is that what you're teaching really?

Yeah, that's a big part of the practice is to just meet these little moments of Dukha.

And, you know, that builds, it builds two things.

It builds some confidence that you can do that.

And I hear that in what you're saying is that now you realize, oh, it's no problem.

I can be with a lot more than I could before.

And it also builds capacity, which you also said, you know, it's like when you go to the gym and you don't start with the 200 pound weight, you start with the 10 pound weights and you do a few of those and you get a little bit stronger.

And then, you know, if 20 pounds happens to be what you need to do next, having done the 10 pounds, it won't be too bad.

Whereas if you've never done any working now at all, that could be hard.

So it does prepare you.

When it does, when you do it with mindfulness, it's even better.

Right.

Yeah, thank you.

Yeah, Maury.

Excuse me, I'm getting a very cold.

I just appreciate the conversation and the discussions.

And yeah, I just feel like the whole concept is so revelatory to me.

And what's interesting to me is as long as I've been wanting to learn and deepen my understanding of Dharma and coming closer and closer to it is just how astonishing.

I still have these astonishing moments.

It's like, oh, my gosh, this is so incredibly true.

So that to me has just been a beautiful experience.

But I really find learning the concepts and practicing them and then just keeping trying to meet them in kind of every moment or every situation where I'm feeling overwhelmed or I'm feeling aversive of just kind of bringing it back to that.

I think echoing what a lot of other people have said.

But one thing that stands out for me personally is just how humanizing the concepts are because I've experienced some pretty extreme life situations that people find difficult to hear about.

Really quite objectively traumatic and just extreme.

And I've long felt very alienated by that and kind of outside because of how people react to it and how I have to hold it.

And I love that like everything fits into these ideas.

And it's helped me feel just less different.

Like, oh, you know, there's a whole range of Dukas and it can be really small and it can be really large and really, really tragic.

And lots of people have really, really tragic situations.

But I think especially growing up in a kind of material and economically privileged environment, I experienced something that's more unusual than somebody who grew up, you know, with war or really extreme poverty or something.

But it's just, yeah, so it just helps me kind of feel less like unique, I guess, or strange or it's, yeah, like I'm just part of humanity.

I think everybody experiences and that's just, I like the humility that gives me and like letting go.

Like I feel less resistant to what I carry because I just feel like, oh, yeah, okay, it's just part of humanity.

Yeah.

And I also appreciate these ideas and working with them as I have a lot of fear of aging.

I mean, I think all of us do, but yeah, so I think it helps me think that, okay, I have these tools I can practice with and develop, you know, like actually my life is really great right now and it's not going to be forever.

So, you know, I can practice now and build those skills and kind of have that for whatever comes.

So thank you for teaching too.

I find the teachings to be very humanizing also in the sense of really generating a sense of common humanity with all people when it's, when the definition of dukkha is birth, aging, illness and death, you know, even, even our, that's the beginning part that goes on, but the, you know, even our worst enemies and the people we don't like in the world will go through those things also.

And so there's a, yeah, the humility to, you know, we're not, no one's above that.

I've also found that it's good to assume even, maybe not, let's say at least don't not assume that the people that we need are carrying very heavy things.

We don't know, we see somebody who is apparently pretty together in their life, you don't know what happened 10, 20, 30 years ago.

So all kinds of people are carrying many things.

And these days, there's a lot of emphasis on our outward looking appearances and identities around those.

I'll just say that as a dharma teacher, I talk to a lot of different kind of people.

And I think I'm willing to say that I don't think there's any class of people that has more dukkha than another.

It's proportioned differently.

You know, so people of certain groups have a kind of dukkha that people of another group doesn't have, but total dukkha when you add it up, you can't, you can't judge it based on the outward appearance of a person.

So at least that's what I, that's from my observation where I am.

Yes, Susan.

I'm thinking about as a beginning point for a practitioner, even maybe before meeting these teachings, there's something really, really important about encountering and recognizing and naming.

This is not good.

This is painful.

And it's interesting to me because in that, if it's a true recognition of it, there is a recognition somehow that I myself am doing something here.

It's not like I've been thinking it was.

It's not the world is doing things to me.

There's something I'm doing here.

And maybe not an understanding of what it all is, but there is.

And it's a, it's a turning point.

And so it is such an important part of the teachings because without that turning point, it doesn't have the momentum, I don't believe, to really propel a person into a deeper, going into the teachings more deeply.

Yeah.

Yeah, that's true.

And this part about, there's a contribution that I'm making.

That's the second noble truth.

So we'll get to that.

And it has, on the one hand, we might say, no, I want, I want the blame to be elsewhere, but it's also totally empowering.

If the blame is entirely elsewhere, you're stuck.

That's it.

Whereas, thank goodness, there's a component that I can, that I'm contributing, because that means I could change that part.

So it's, you know, we have to, there's some maturity involved in the second noble truth, which we'll get to.

But yeah, just naming it and not, yeah, just naming it right up front is so powerful.

I think there's, excuse me, I think there's something though intuitive that seems to be known about, even though it's the second noble truth is not known, there's something recognized, even with at the very beginning, for it to have the right impact.

Otherwise, it's just anger at the world.

Right.

Yeah.

You know, yeah.

And it is true that the, you know, the four noble truths are called the teaching special to the Buddha's, because they're the contribution that he made to this analysis that is, you know, what uniquely brings people to the awakening that he talked about.

And I like the geth and quote about, you know, it's not so much the revel is it the revel is the revelation that there is Dukha, but the understanding of what Dukha actually is.

And so we have to really look into that, find out where, where what that really is.

And that investigation takes us deeper and deeper.

And that's what allows eventually to the cessation.

You can't see something that you don't know quite what it is.

Steve.

Maybe you can hear me better now.

I don't know.

It's good enough.

I just, it's going to say this somewhat Susan said, how surprised, kind of astonished I was when I first came across the idea that the perception also is a process that I participate in, you know, but it's not just registering the way things really are.

Oh, yes.

Yes.

You're pointing to the five clinging aggregates as one of the definitions of Dukha.

And one of those is perception or conceptualization.



Yeah, I went through much of my life thinking that my eyes and ears were pretty close to being cameras and audio detectors.

And Buddhism taught me that they are not, that there's a lot of cognition behind what we even take in much less what we make of it.

So there's, there's a whole new realm to discover in our subjective encounter with the world.

All right, Carlotta.

So in one part of the presentation tonight, you read or said read, I think the part where he says that basically the Ford over truth are not the beginning for someone because usually, you know, they have to be the right time, basically, the person that the person is prepared to hear that.

Right.

So in real, in day to day life, for anybody like myself, I would never know if anybody is ready for that or not.

Right.

How do I know that that person is open to hear anything like that?

But I have to say that for me, the Ford over truth is what actually led me to this.

For me, that was my beginning point.

And basically, maybe if I had not read those first novel truth of the Ford novel truth, probably I would, it's possible I would not even be here, you know, because of I have before more than now, I have a very inquisitive mind of wanting to know why, why, why, why, why.

I've noticed.

So when I when I read this, right, just even with the first novel truth, it was like, oh, yeah, that's right.

Some bottom line, I really don't know if I agree that the Ford novel truth are not the beginning for someone.

Well, they can be and they're often presented early on.

I mean, yeah, after all the eightfold path, which is where people need to begin to get on is the fourth novel truth.

So usually we've heard them at some point.

But I think, yeah, yeah, they can happen at any time, really.

Okay.

I'm glad you encountered them and ended up here.

Me too.

Thank you.

Hi.

And I think that maybe Carlotta, that was the first part of the Dharma that you really heard formally.

But maybe your life had already prepared you to where you were ready to hear it.

You know, it doesn't maybe Dharma doesn't always come in a Buddhist book.

Yeah, doesn't have to be so formal.

You were you were already prepared.

I'm sorry.

Okay, well, that might be that might be a good place to wrap up.

And so because this is a holiday month, we'll do our next session a week from now on the 13th.

And we'll do the second novel truth that day.

And I hope you might return then.

And then just if you're already looking ahead on the calendar, the next one's going to be January 3rd, I think, whatever the Tuesday is, the first Tuesday in January.

So we'll start off the new year with liberation.

Nice that it worked out that way.

All right.

So perhaps see some of you next week and have a wonderful week.

Meanwhile, take care.

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