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SPEAKERS

Gil Fronsdal

Good morning, everyone. What's on my mind to talk about this morning is something to do with the process of mindfulness practice or the process of Buddhist practice. And over time, and it can be over a short time, it can be over a longer time. And in order to do this, I'd like to borrow from observations that anthropologists have made about rites of initiation.

Starting maybe in the beginning of the last century, anthropologist got very interested in rites of initiation and different cultures would go around and study different cultures especially what they called non modern cultures. They probably in other words, then but non modern cultures with the idea that you cultures that were not the modern cultures like the Amazon Indians or various places that they would exhibit the different phases of initiation, different process of initiation in ways that were much more clear to see than how you find in modern society. And so then we can maybe use that to help understand what we do in a better way through some clarity that they offer. So I don't know if that thesis is so valid, but in any case, people have studied many different cultures. And they came up with a number of different universal or near universal steps in this process of initiate initiation. And the first and it can be kind of summarized in three stages. The first is separation process of separating oneself from one's normal life and the second has to do with Being in an in between. time in between place in between, in between realities in between places. One anthropologist calls it a liminal like a word limit comes with limits in limit in kind of Latin, which means a threshold. So the via the threshold where you're not you haven't gone through yet, but you've left behind what's the other side where you come from, where you came from. And the third stage is a stage of transformation. And sometimes that's the stage where you go back into your old reality old world, in some ways are now new. But you've been transformed in some way. You've changed in some way or your vision and understanding has been changed. Somehow in the transformation process in this liminal stage, you've maybe touched some aspect of the sacred, some aspect of yourself. You maybe had some encounter with your God or some Holy, holy, holy, sacred being something that triggers some transformation. And I think that this process is useful in order to understand much of our life, not just simply meditation or Buddha,

spirituality, but even all kinds of regular, ordinary activities in your life. If we want to see kind of the opportunity that's there in all of life, kind of see, understand kind of the some of the process that's happening for us, whether we know it or not, but also the process that's happening for us that, that can give birth to something new. I think of the, the process of, of specially the process of being an in between state, kind of in limbo, I guess we call it is often a very important stage for people to be in. It's often a transition stage for people between the old and what's going to happen and it's a process. Maybe that lets you know it's kind of a time it's something's gonna be moved through a circuit give birth or something something's about to happen. And it can be quite beautiful stage for some people, but it can also be quite difficult and painful. As you know, the giving birth can be both those things. Each of these three stages, I think, have their challenges and have their opportunity. They to go and sit in meditation is to some degree, to separate ourselves from a normal life, to go on retreat, which Buddhists often do is to separate ourselves from our normal life. And there's many ways in which we kind of separate ourselves even to come to meditation center can be seen in the sense separating separation. But many situations in our life, we separating ourselves from something which is conventional, normal, ordinary, that we're used to, in order to maybe see things in a new way, and not have the visual ways of understanding things. And often that separation time is In the most challenging times people have to separate ourselves from what's customary to put ourselves in a situation where our, our sense of self is not what it has been. Often, when people go into this liminal into this in between time, it's a place where their normal social identities don't apply. And it kind of, in some places people in which a kind of ritual or people will shave their heads or put on robes and Buddhist world kind of becoming monastic is kind of becoming a permanent in between person. Sometimes people get new names, sometimes people get

you know, there's all kinds of ways in which kind of in your normal social identities kind of stripped away from you. And then having that social identity stripped away is often very, very painful for people. It might be easier and can form a rite of initiation, if the whole culture has kind of been built around that and has really become an As a teenager and as a rite of passage into adulthood or whatever, it's kind of understood this is the process. But many people who go into the world of spirituality and meditation, don't really understand the, you know, they might understand intellectually, but really in their gut, the degree to which we're kind of dropping so much of our normal conventional ways of seeing ourselves understanding ourselves and relating to the world around us. And sometimes we need we need almost like a ritual in order to encourage us to let go fully enough, from the normal ways in which we have holding on to ourselves. I remember when I was living in Japan, I was told that I knew that you know, Japanese culture, in some ways is a very structured society. Everybody has a kind of role and a place and, and in some ways, a kind of hierarchical structure. And you have you kind of learn who's higher than you the hierarchy and you learn to talk to them a certain way and maybe in many ways, very similar to what it was like in England. Some decades ago, and maybe stilted it's a little bit degree. And, and so you know, people's social position was very well understood people kind of knew it when you met a stranger kind of to figure out where they were in the social structure and, and all that worked except in bathhouse and then everybody would take their clothes off and they'd be in a sauna together or whatever. And there are people would treat each other as equals, because somehow that was

eliminated that was an in between time where the everything kind of dropped away. Sometimes Carnival time is a time in societies where, you know, people separate them from all the normal ways of behaving, and even sometimes the normal ethical behaviors immoral, more, the more civil society, and then it kind of is freedom occurs and people do all kinds of things that for all kinds of purposes and all kinds of values. But the separation part, to be willing to let go and you'll see it just in you know, sitting down to meditate, you can just forward minutes, that the mind has such a strong momentum to be still caught up and concerned with normal everything everyday kind of things from the most petty you know from you know, what's what I'm having for dinner today to sometimes very significant and very powerful and meaningful things for us. Because you know, we carry the mind carries the momentum, the concerns if the occupation of those things. And part of the process of meditation then is learning to separate ourselves from all those concerns, at least separate yourself enough so that we stand outside we stand in between, with a mindfulness so the awareness or attention is not engulfed in tangled lost in those things. So mindfulness itself can be seen as a place within us in our psyche, which is in between place where when we're mindful when awareness is luminous, or clear, so strong, that there's part of us which is no longer untangled from the normal things we're concerned about. And that's a big challenge for the psyche to learn to let go of its attachments, it's clinging its fears in order to be willing to drop or let go of, or to stand independent from to stand separate from so many things that we're so entangled with. It's not a judgment about the world, no judgement about things we're involved in. But, but it's a judgment, if anything about the entanglement, the way we are with the world. And mindfulness doesn't necessarily mean separating ourselves physically from the world, like you wouldn't have traditional rites of passage, but there's still a process of separation, or becoming independent. I like the word independent a lot. The word classic word in in the Buddhist technical language for meditation is the Becca. Rebecca is usually taken as being the separate or be solitary or solitude. It's a process of meditation where person becomes separate or solitary from everything else. I think that doesn't have a good connotations here in the West, and probably a better translation for us as the word independent, we learn to become independent, and that's good American kind of idea, right? And it, maybe it maybe buys into much to the problems of American individualism, but still, the psyche has a place where it becomes independent. And so, that process of negotiating that meditation, what is it is happening, where am I holding on to now, what can I let go of? What do I need to do in order to enter into an in between place, where

my normal idea of who I am the normal idea of what society is normal, all kinds of things, all the all the conventional customary concepts we have, I can put down for a while. Often people will go into the wilderness for this kind of activity, right? And you many of you have, to some degree have been off into the wilderness some way And often so much of the usual way we relate to people and ourselves and what what's really important for us doesn't relate so much anymore out there. I've a nice shirt on today, I think. I think it's nice. And, and you know from about, you know about town a little bit and going out for lunch with someone who I respected. You know, I'd feel kind of, you know, a little bit funny if I'd spilled ketchup on it. But you go up into the Sierras and you've been out backpacking for three or four days and you spill ketchup on your shirt and you meet someone on a trail and you know, you're sending, those kind of concerns aren't there because you kind of let go of so much. And then it's part

of the reason why it's so relaxing to go off into the wilderness or go on vacation, and then you come back and then you know, and rather than having been transformed by all that, we just use that as a time for a relief from it all. And then we come back and it'll start to pile up again. But to allow this process of unfolding to move the process of initiation so that it can be some real transformation. It helps to know The process No, this is a possibility in any situation. The process of separation is not just simple physical separation, both the body and the mind. But also it has to do with, we're forced, this is forced on us at times, we have all kinds of tragedies occur in our life and the way things should be. The way we hold ourselves is, you know, the ideal, you know, me or you know, and we get separated from our loved ones we get separated from our work many people lose their jobs these days, we get separated from you know, so much reality takes things away from us. And, and then it has separation time. And we could just feel terrible about it and regretful and sad, which is inevitable, I think. But, you know, this is where we're sometimes giving birth is very painful to because that very process of being separated from things in the kind of tragic way also is a time for something new to be born. And even if you say to someone you know, something new is gonna be about to be born, you know, your husband died. You know, it's kind of like, not the right thing to say I think. But in fact, it can be that process sometimes where, you know, something new is about to happen. And, and sometimes, you know, we look back 20 years later or 10 years later, realize what, you know, you entered into a tremendous Limbo and certainty and, and chaos and confusion. But that period was very necessary for some transformation to happen. I'm thinking of the famous Buddhist story of Keyshia Tommy, who lost her child. And the story for her is a little bit that she was kisa means frail or thin. And she was frail poor woman, who apparently, you know, was kind of maybe I don't know if he was orphaned or something but very poor and kind of an outcast kind of person, and didn't have much prospects in life. But then eventually she got she was able to get married and One of the really key things in classic Indian society is a person especially a woman had her position in society, in relationship to the men around her, her husband and her sons and her father. And so who we are, you know, how we're safe and how we find our place in society was very dependent on those relationships. And, and here she was this poor woman finally find ourselves into a family situation where she had some safety and food and things. And after some time, you know, she didn't give birth any child if you don't give birth to a child, you know, you know, it's kind of like I've heard stories of how some inquiry you know, old days maybe I don't know if it's still the case in Indian societies, that until a woman gives birth to a son, she's still a little bit outside the family doesn't have much respect. So finally accused of atomic is gives birth to a son and her son dies and,

you know, So it's very, it's very meaningful, much. I mean, it's always meaningful when a son dies, but it has tremendous meaning for this woman that maybe can be different than kind of what it means for us. And she gets crazed. And she goes around caring. She refuses to accept the fact that her son has died. And she carries this child run with her, going to house to house asking people for medicine to bring him back to hell. And she's described as being kind of crazed. And finally, someone sent her to the Buddha. He has the medicine for you. The medicine this morning, my son was I took a bit of medicine this morning and my son said, Why are you always taking medicine? And he knew what he was saying, you know, he knew that he knew the difference between medicine and medicine. If you

had your medicine or simply met for those who know knows the Buddhist word for loving kindness so she said the Buddha had medicine. And so she went to the Buddha with a great expectation hope for a cure. And he said, Oh yeah, I can help you. And what you need to do is you need to go into the village and collect mustard seeds, which is very common in India, everybody would, you know, curry and stuff, they'd have mustard. And they grind it up. And so go and find must want to get get a mustard seed from every house that has not been visited by death. She's full of hope, you know, this is easy as she knows how easy it is to get mustard seeds. And you can knock on the doors and can I have some, you know, mustard seed? Oh, of course you can have, you know, one. But I'd ask you first is anybody died here in this household? Oh, yes. You know, not just once but you know, we've been generations here in this house. generations of people have died here in all kinds of ways and children and grandparents and parents. He goes around and the same story happens. And after a while she realizes the universality of death. And something about that realization transforms her. She's in this in this Limbo time, which is not really accepting. You know what's happened, she hasn't really allowed the separation to really occur. But somehow, by seeing universality of death, somehow she's able to see this, separate ourselves to completely separate this situation. Maybe it's really admit what's really happened. And then she's somehow transformed or potentially transformed. And she goes, she goes to the Buddha, then it becomes the Buddhist disciple, and eventually becomes fully transformed in the sense of becoming enlightened. So there's all kinds of ways in which reality presents us with separation. We get sick, and we go to the hospital. And the hospital hospitalization itself is kind of, you know, when you get hospitalized, you're being separated from everything that you know much what you know, and what you're used to and who you are and You know, you know, maybe you're attached to being able to take care of yourself, and that's been taken away from you. And you've been attached to making decisions of yours for yourself. And that's been taking away from you. And, and I met a woman recently who, whose husband was so close to death that they already had the eulogy prepared. And she was actually going to grief counseling already before he died because that's what's You know, he was in the hospital in Toronto, during the time of the SARS epidemic, and he was and she couldn't even go see him because he didn't have SARS. But everybody was quarantine. He was you know, and his death, you know, bad kind of, and she couldn't go see him because, you know, Toronto, SARS. And they started pulling, somebody started pulling off the tubes to let him die. Then you rallied, now he's home. But you know, this radical separation from you know, that happens in so many different circles. Scientists in life and then we end up in this limb Limbo this in between times transition this transition time. That in itself can be very disorienting and very difficult and painful for that reason, especially if we haven't like go completely, if we still expecting to have the old orientation, the old ways. And part of the transformation that can happen in the limbo time is a fulfillment of continuation, this process of letting go and discovering some place of being some place of rest, some place of surrender, where we've surrendered from all the old ways, all these old, customary things we're used to. And I was reminded recently of the 12 step program, where I guess I don't know what that well, but it's there they talk about in order to conquer you have to surrender. Isn't that great?

So sometimes it has to be the great surrender that happens in this, you know, to go into this, you know, and that's what's called for in the rites of initiation, sometimes very dramatic ones. You

surrender everything. And only when you've surrendered everything, when you surrender your ego and your identity and all these things, then you're ready to be initiated. And then you're ready to be offered or offered some powerful new insight or tool or ritual or teaching or something.

It's not so uncommon in traditional societies, for people to have to be initiated, before they're taught something. And here in the West, you know, we teach teaching so freely. And I've heard Zen teachers complain sometimes about other teachers, I don't resent teachers, but it would certainly criticism would apply to me and to be passionate teachers. We explained too much. You know, and explained too easily, we just kind of lay it all out there kind of, you know, and that's, you know, the map and everything and, and, and you really, you know, and you know, it'd be possible it's very insight meditation, we do Considered traditionally in Theravada Buddhism to be the cream of Buddhist practice the pinnacle and you could go on Kaiser and be taught it right

you know, it's come to walk off the street here in Birch Street and you know, here we are and we don't ask anything of you and you know just tell you to pay attention. You think it's an innocent thing to do and but you often use years of preparation before you're told to pay attention. Imagine that only my mother had known that when I was a teenager but but you know the idea you prepare yourself in the pure often a period of surrender and all that before you're taught these kinds of things. So then you get ready. And then there's there's a sense of you're offered something or something happens to you or some, some contact with a sacred some contact with something. And whiskey so good Tommy, maybe with some contact with a world of compassion. And I know many people who enter into tremendous worlds of suffering, and there's no way of suggesting how to make it better. But they come out of that, and their capacity for suffering has changed so much. And they were able to meet people in a different way. I think, you know, back to 911. And you think that, you know, in some ways that people have talked about that being a sacred moment United States, not to diminish the tragedy of what tremendous tragedy it was. But sacred in the sense that many people it was it was a turning point in themselves and in their life, where they made choices and decisions about their, they knew about where they want to take their lives and what they wanted to do. For some people was more life service and emphasizing that some people was, you know, being more diligent and connecting to their family and friends and telling them how much you love them and, you know, some kind of transformation. And I think when tragedy occurs, that unless there's some kind of, unless we take it in enough to allow ourselves to be changed by it You know, I guess I don't want to be careful not to kind of judge it exactly. But certainly there's a lost opportunity. But I think I think that this tragedy is big enough, unless we somehow take it in enough and allow ourselves to be changed and have our intentions and our priorities, in some ways changed. I think we do kind of violence to ourselves. And I can't explain to you exactly why that's the case. So something as dramatic as 911 unless we are somehow change and allow ourselves to be change and make new choices because of it. I think it remains a kind of violence to ourselves, maybe that violence takes the form of a kind of numbness, or kind of shutting down or something. So some transformation happens. And so we sit in meditation, we separate ourselves from our normal conventional ideas of self and so whole process, it takes you know, it's easy things happen maybe in a few minutes, and the difficult things happen in 10 years, you

know, in meditation, and then we're in this Limbo state and often disoriented and off we don't know who we are we going to be it's a delight not to know who you are. People in Buddhist circles often talk about the state of not knowing. And being this place of not knowing and how profound it is a place of surrender, where we're going to allow something new to happen to come through us to give birth to us. And sometimes the transition period Limbo stage has a lot is a long time. And you can't really know how long it's gonna last. It can last it depends on what particular process we're going through. It could be very short, it could be, you know, minutes, it could be, you know, a period of meditation, it could be a retreat, it could be years, depending what it is we kind of feel some part of us it's kind of, we don't really know where we're, you know, where our feet are going to land where we are. And, and so then, you know, having the patience, having a willingness or having the support from the teachers and the community. It's okay, this is where you're at now, and it's appropriate, it's fine. Sometimes I've encouraged people to, I told him very clearly No, you're right now you're in limbo now. And you need to be there. And it's really important to kind of let the psyche do it, the unseen aspects of the psyche kind of, you know, do what it needs to do. And this Limbo stage, and if you rush to try to fill it, the rush to find a purpose or meaning in your life or activity or this or that, that, you know, there's problems there. I don't know why this comes to mind right now. But I think that expression when someone has a separates from like a divorce, and then there's the rebound effect, you know, and person didn't allow themselves a period of transition of limbo, and they kind of rush to fill the void. And sometimes I guess it works out but sometimes, you know, it doesn't work out because persons not really ready for a relationship. And sometimes maybe it does work out, but it works out only because the person has gone back to safe, old familiar ways. And so it's nice and comfortable again, but the opportunity that was there for some reason period of transition and Limbo and transformation. that opportunity wasn't taking advantage of. In the transformation time, you know to be transformed by all this,

often comes from. In Buddhism we say it comes from a vision from seeing darshana can show in, in, in Zen you know, just to see into one's nature, some kind of vision, we see and understand things in a new way. Authentic change of heart, where our heart has now been opened in ways that they can never be closed again or hopefully not could be closed again. In, in theistic religions or other many other processes this contact with a sacred that often happens in spiritual initiation processes, is sometimes with the other with some other with a god or gods or sacred animal. That you could you can have some relationship to or some other. And it certainly some way you can say that in Buddhism that there's something some vision or some contact with some other with a Dharma with some other sense of presence of reality or something. But probably it's safest in Buddhist terminology, to say that it's a contact with some, it's more of an inner contact, the inner transformation, rather than some outer contact with the gods or something like that. But rather it's contact with some inner sacred possibility within ourselves. possible. So certainly compassion is that and compassion has a lot to do with the world around us and contacting others, but also contacting that part of inside of ourselves, where freedom is possible, where the heart is free and unburdened, unshackled on constricted, not afraid, some possibility within ourselves where we've actually learned to let go enough to that, that letting go opens up to some sense of sacred presence, some sacred awareness some so sacred Some transformative possibility where the old ways don't have to burden us anymore

To have to taste that and then go back into society with that as a vision as a possibility can change one's priorities can change how long we live one's life and in simple ways and in radical ways they can change it as simple as you know when I think I go to when I go to work I don't think I want to be always go to work you know, filled with my ambition or filled with my preoccupation concerns and fears of what needs to be done so that I don't have some time where I just a few minutes at least, where I check in and see how my colleagues are, who knows how they are, who knows what happened overnight for them. And you know, let's let's go in with some kind of openness, some kind of presence, so that you can be you know, so that can be a small transformation, small change. Or it can be quite big a person can see Wow, wow, if that what's possible if that level of freedom is possible? And if the opposite of that the way I was, was so enslaved so burdened by not just big attachments and identities and but even just the way in which my

my thinking works, my thinking used to be so caught up with suffering and clinging. Even when I thought about what was for dinner, there was suffering in that thinking I had no idea. It said they know for a saint. I was expression go, that even the smallest transgression is like putting, putting dropping salt into your eyes, or exalting your wound or something, because they're hypersensitive. And what happens in mindfulness and part of the reason why it's so transformative is that as the mindfulness gets very, very powerful, we understand the degree to which clinging and suffering We carry with us, you know, in the evening, the subtlest ways in which the mind works. If we're preoccupied and concerned with things of the world all the time and busy, you might even think things are going great. But, you know, at some deeper level of the psyche, things are not so great. So a person might not really, you know, by going by somehow and through spiritual practice, realize the depth of possibility of freedom.

And just be in awe and amazement at the degree of suffering that exists in the world. So vision of, of the degree in which the world is filled with suffering, and then a vision of the possibility of an alternative to that, that every other pursuit in life might not have much meaning. And so the whole person then chose chooses, you know, the whole new way of living their life that is to really be of service in a radical way to the people around them, and try to try to touch this place or meet this place with other people and show them possibility. So there's a wide wide range of transformations, transformation into possibilities of love, and living from places of love transformation, of living from places of being ethical, you know, realizing what how beautiful is to be ethical, and transformation into Right Speech and how we speak to others. And, and some time ago, a friend of mine, I don't know if you say this, but anyway

you know, right speech, right? transformation into Right Speech, you know, talking about talking about each other in ways and so all this you know, so to allow ourselves to be transformed to allow ourselves to be separate, allow the separation, that reality is forced on us, to occur not to resist it, to take it in, to give some space in our days to be in limbo and transition, even though it's when it's very

painful, not to rush to fill it not to rush to solve it. But allow some something needs to be born inside of you, through you with you to give birth to something, and then to really take that on enough to. So there's a transformation of vision, at least a change of heart. And then you know, it might be easier to have a change of heart have a transformation than it is then to live by that transformation. So part of the transformation then is to, you know, part of this process that is to really acknowledge and notice what's happened to you, and appreciate the value of it. And then really, you know, see, you know, this something that this is just some way in which I want to change my life and live my life in new ways, and how can I support that and make that possible and do that. So I think that it might be interesting way of looking at your life in the most subtle kind of mundane ways and also in the big biggest pictures to look and see if you can notice these three stages separation in between, and transformation, and see if you can find it in all kinds of ways. So those are my thoughts for this morning.

And would you like anybody like to ask any questions or comment on that or maybe someone has an example in their own life.

You want them to remember what the three stages

sorry, stands for sit, oh,

you're all the hair that

separation in between and transformation. If you take that the first letter of each word, you have acronyms sit,

just excruciating.

Wanting to

attach to an identity.

I wonder how

I mean, I just just notice

and things but you

know when to initiate, back when to sit.

It's the nature of being in transition that we don't know, often. Sometimes a guide can know more than you can know. Sometimes having a guide can be helpful. And sometimes sometimes you might have some sense some intuition. And sometimes it's useful to go faster than slower, you know, accelerate the process by going on retreat, for example, or, you know, going into the wilderness or going spending At the beach and just really kind of be used you along with the ocean there. And that can, you know, help. Sometimes it's useful to understand much better some of the emotions and reactions are coming to being in limbo. And it might be that being in being in transition is not really the painful situation. But rather it's, it's some, some relationship to that the fear around is perhaps, or the grieving as part of it. And so we need to relate to that grieving or to relate to the fear. And sometimes what's needed in the limb, you know, in limbo is is to find someplace to hold oneself in that situation where there can be a lot of love. And I think sometimes you said rites of initiations, you know, can be rites of love, where you put you separate yourself and you come to a situation where, in the ritual, there's a lot of support and love, you know, rites of passages for teenagers, you know, sometimes you gather with a group of teenage girl might gather with a group of women, and it's a rite of passage and you're going to In between place, but did you know this union community of women is full of love and care? And that's what's needed. There's a lot of things that come, you know, sometimes nothing's better than nothing and sometimes speed it up sometimes slow it down sometimes find what's needed in in in that that needs brings balance or Yes.

They have the same

soon as you start drinking, he stopped growing. It took me a while to figure that out.

young boy anesthetize itself, all his pain, and anything that happens to him is disagreeable and

he doesn't grow from it. And

from running, I started to sit with all my painful things.

Thank you very much. I completely agree with you. The I have tremendous faith that it's kind of like the human psyche is built to be self healing. And if we take our suffering as being solid fixed thing, this is the way it is and we either avoid it or we continue holding on to it. We interrupt that self healing process, you know, everything you know, every, almost everything occurs in the psyche, both of suffering and happiness can be seen as a doorway to greater freedoms. And so what you discovered is beautiful.

We go through we go

through the pain,

all kinds of things

I've been so inspired so many times by people who have been willing to sit with their some suffering.

And it open ended way

it's kind of like this Limbo, you don't know how long it's going to be to sit with it, and then sit and sit and sit and sit and sit. And sometimes you wonder, you know, how can these people have this confidence? They can just keep sitting with it, you know, for all this time, and, but somehow they have it. And then some point,

you know, oh,

someone recently said that. underneath all the suffering was love.

Versus me. Yeah.

Thank you very much for your comments are really helpful. Early on, when you were speaking, there was I felt my body kind of react when you talked about there's a kind of possible violence that we can do to ourselves by not honoring the pacing of the in between and later on. Towards the end, I have this image. There's a long period of going through and there's a lot of energy that arises to get the hell out of here. And the image that came into my mind which I also went like that was giving birth and I'm on the table, the baby isn't out yet and I leave off the table. That's not too helpful, but I really feel in the body energy to get away and also the kind of body can do not just to myself, but to

Yeah, yeah.

Thank you

to interrupt the process to run away to not study the process he was needed. The I don't know you because you talked about giving birth. I don't think as part of it, I don't know if that direct connection. So don't take this as a statement towards you, please. But the I was reminded of when I lived in the farm in Tennessee, big community and they wrote a book called spiritual midwifery. And they had this the kind of the priests to the community with the midwives, and in a real sense into the people, and the mediators to the sacred. And, and we often often heard stories about how some couple of women give birth, the woman's gonna give birth, and it wasn't happening, it wasn't happening. And then the spiritual midwives, priests, you know, women would go and say, you know, the two of you need to talk about something, something, you know, there's something going on here. And in fact, there was some resentment or something, you know, that unfinished business, and they would, you know, they're on the, you know, birthing table, you know, they would, you know, start talking about what's really going

with them and be really honest and then the debut would come in the importance of you know, not just being you know, sitting with a suffering but looking to see how can we be more honest what's really going on? Well, thank you for this wonderful in between time together.

Let's go off and get transformed.