

2005-02-13 Letting Practice Reflect Goal

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SPEAKERS

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There's a simple principle for dhamma practice, from meditation practice for Buddhist practice that is very profound, even though it's simple, and I think it's very helpful for finding the path being engaged in the practice. The principle is that the means the way in which person practice should reflect the goal. And so what that means is that the goal of liberation or freedom of awakening various goals that Buddhism has established for the Buddha established for spiritual practice, that, that somehow the practice has to be in harmony with a goal or a legacy it has to reflect the goal so that when you look at the means To look at the way in practice, that you see in there a reflection or an image of the goal. So, one of the primary ways in which the goal is talked about, in especially Theravada Buddhism is one of attaining peace, getting to peace, finding peace and the so in in the goal being peace, peacefulness, then the means needs to somehow reflect some peace also there has to be some peace as part of the, the means to to the goal. And that's been said by other people, you know, if you want to, if you want to attain peace be peaceful. The amplifier has a mind of its own today. So, it goes up and down randomly. And so Bruce will try to catch it and follow it along. So, The means and the goal. The so what that was one of the things this means is that, in order to engage in practice, a person should ideally have some sense of the goal, some sense of what's possible. And maybe a better word than sense is some imagination, some imagining of the goal, or some experience of the goal, or some understanding of what the goal is. And some people certainly have a strong sense of what that is from experiences in their lives, at some point in their lives, that has some experience of profound peace, profound well being profound sense of the truth. Something that's very, very significant that then has been an orientation for the life they know what's possible. And that memory of that experience, whether it's, you know, a conceptual memory or almost a felt sense memory is there is available. For some people, it's maybe encountering a great teacher and that great Teacher seems to manifest certain qualities that are very inspiring. And those qualities give you a sense of what the goal is like. Or perhaps it's from reading books like, for example, reading the discourses of the Buddha, and getting a sense of who the Buddha was. What an awakened mind is. And you've read descriptions of someone who's awake into somebody that piece, someone who has great happiness, someone who is not in

conflict with oneself or the world around them. Someone who is mind or heart is freed of greed, hate and delusion is one of the great descriptions in the terrible tradition of the goal. The goal is to have a heart which has no greed, no hate, no delusion as part of it. The and then, maybe it approves, but I says, Give us up disapproves, it goes down. So One of the descriptions of the goal is that it's selfless, that there's no self in the goal. And so the question is, then is how does the goal How does the means reflect the absence of self? in the, in the goal? Can we in some way, the way we practice? Can we look at how we self in our life, how we get attached to a sense of self, a self identity, self image, the way we want to represent ourselves, we want to protect ourselves, build ourselves up, the way we define ourselves. And there's something about that, that I'd be very careful for when we're doing a Dharma practice, and somehow find in the practice, some some beginning of becoming selfless, of not being caught in the trap of self, because the goal is a radical, letting go of self attachment, self clinging, and so how does that reflect it in the means? How is it so? So there's, you know, a lot of negotiation of the path, finding a way to meditate and especially going deep into meditation, you'll have to negotiate your sense of self concept. It can be very innocent, it can be as simple as you're sitting here. And someone comes in late and very noisily and plops down right next to you. And how could that person be disturbing my meditation? This is my meditation time. It's a precious time. It's for me all week is about other people. This is my time. And this person has interfered in my meditation. There's a lot of my there. And I would say that doesn't reflect very well. The goal. And so perhaps another way of reflecting the goal is not to have all that I in it. There's an experience is happening and present comes in, it's noisy. It seems to be able to take your mind that'll make you sit the person sits down next to you You see here the breathing and just that's all it is no reference to self and that experience shouldn't matter of fact, this is the way I was trained in Burma by Pandita. When we had to give reports about our meditation every day, most days and all our reports had to be without reference to the self, you couldn't you sat down and said, Oh, my, my knees really hurt today and I felt really, really sorry for myself and I was wondering what I should do and you know, he would just send you away for the day come back, try again tomorrow. And would you come in you say, today I sat down. There was a lot of there was pain and my pain in the knee, but I better not say my knee just pain in the knee. And that pain was experienced as a sharpness and tightness and pulling I noticed that there was agitation, I noted the agitation, the agitation quiet a little bit, I noticed there was fear, I noticed that there was some concern about whether this was healthy or not. And then the motivation arose to, to, to change my posture, change the prop change the posture. And I, and I know I know I noted the intention, the intention to change the posture, and, and then the movement of the leg and so forth. And it was a wonderful training to kind of talk about things much more directly and immediately, without the larger kind of concept of self. It can seem innocent enough to use self from your mind. But often the idea of self me my mind myself, is a magnet for all kinds of associated ideas and clinging around what it means to be a self. I saw this big time when I was in Japan, in monasteries in Japan. I was learning Japanese when I was there and And I found out that in Japanese, you generally don't use a pronoun, especially the first person pronoun for yourself. It's just to understand who's you know, in context what's going on. So you know, if I'm right that you know, kind of you say, leaving, and you know who's leaving, but it's obvious who's leaving because the person just said goodbye to you, that person is leaving. So you don't have to say who just is leaving. So they tend not to use the personal first of the

pronoun. But when I was speaking Japanese, there is a way of saying, you know, I in Japanese Watashi wa, as for me, and I would start every sentence Watashi wa. You know, it wasn't, you know, you don't need to do it in Japanese, but you could do it. But because we do a thing, because we do it in English. It was it was kind of hard for me to understand that. You could say Something without, you know, as for me, I think or whatever. And so it was a training in Japanese to kind of for me to kind of step out of this constant self referencing, and always having to do with me, myself and I. So the goal in Buddhism, there's something selfless about it. So can we negotiate or can explore selflessness in this moment here. The goal is one of peacefulness. Can we find out how to be peaceful here. And that applies to how we practice. I know it's really easy sometimes to practice, non peacefully. We sit down to be attentive to what's here. And then we notice what's going on. And then we, we are violent to what our experiences. For example, we might be self critical. Though this is terrible, this shouldn't be happening. I'm here. I'm doing a spiritual practice. And I shouldn't be sitting here with lust. I'm a terrible person for doing this. I'm just awful. And that's the kind of violent approach there's no peace in that Or there's a lot of self reflection that can kind of be quite harsh and critical. And so that's there's no peace in that. So how is it to be present and experience something, whatever is arising in the present moment, and have a relationship of peacefulness to that or beginning to do that beginning to explore how to be at ease or peaceful, non conflicted, or what arises. And that's a huge part of the training, not easy to do. But that's part of the training. Part of the training is just start living the way the goal is meant to be. So I love that kind of parallel that harmony. So, freedom from greed, hate and delusion is part of the goal. So you don't want it in practice greed, greed fully. You don't want to practice with hate, but you want to begin exercising your ability to live without greed, without hate without delusion, even in small steps. Whereas the greed here, whereas the hate here, one of the ways which enlightened people are described in the early Buddhist tradition, is not by some great attainment of, you know, oneness with the world or some great awakening or some some kind of metaphysical kind of awakening, but rather is by the quality of who they are. The quality of being absence of greed, hate delusion, being at peace, being contented. It's how we've changed how we're transformed, which is really one of the primary things we're looking for in our practice, not in having some great experience. The point of experiences in Dharma practice is their value in how we've been transformed by those experiences. There's a tendency among Westerners to be very experience focused, having some great experience a point of practices to have some great experience I had that experience that I'm validated. If I have the right experience that I'm a good Right Dharma practitioner. And people will come to teach and say, I had this happen to me, is this the experience? This is the right thing, you know, but the point of experiences is not the experience itself. The point of the experiences in Buddha Buddhist practice is how we've been changed by it. As it helped lessen our greed less than or hate lessened our confusion or delusion, is it helped us become more peaceful? Does it help lessen the kind of attachment that clinging to self, which could cause so much suffering? Has it helped us become more compassionate? So one of my teachers, I asked him how, how, you know, when someone's enlightened, and he said, we have to watch them for a long time. And if they're helpful, then you might then they might be they help other people. So how we change this is, you know, we're looking for some kind of change. We don't look don't wait for the change to happen by magic. You know, like, by I know, people who've done the math approach to Buddhist practice where they go to

some people who've got an endless retreats and just sat in the cushions on the cushion, and then got really bitter because if I went all these all the research, I did my time on the cushion, I sat there and nothing happened. What do you expect? You know, if you just sit, nothing's going to happen, you have to do something because I just sit there. It's as Arjun submitter said, If sitting there was going to do it, then chickens would be enlightened. There has to be some engagement in that process, nothing, nothing magical thinking and part of the engagement is beginning to change ourselves and not waiting for the transformation to come from down from above. And so, eventually there will be some kind of radical shift that is not of your doing. But in order to prepare yourself for that and move in that direction, there has to be a beginning of changing ourselves moment by moment. So in very simply, one way to do that is how can I become a little more peaceful or more Non conflicted about what's happening right now. Not uptight about it. Lighter about what's happening right now. Enlightenment, English makes a wonderful pun, right? If the goal is enlightenment, the path to becoming enlightened is to be a bit lighter. Lighten up, please. Sometimes people in practice get kind of grim, serious, and that doesn't reflect the goal. So like enough, do you want get enlightened? One of the one of the ways that the goal is described in the early Buddhist tradition is sometimes with by saying it's stepping off the wheel. And most classically, it means stepping off the wheel of rebirth. The idea of being endlessly reborn, which is the ancient, you know, Buddhist kind of view of things, is considered to be not so desirable, because it means going back to the world of suffering over and over and over again. And so rather Then coming back over and over and over again, stepping off the wheel is considered more appealing. Another way of understanding this is stepping off the wheel means stepping off the wheel of reactivity. So when something's happening, some experiences happening, whatever it might be, we find ourselves stuck in the orbit around that. in orbit is something where a planet for example, that is in the gravitational pull of the sun, for example, if the sun, let go of his gravity, gravity, stop doing gravity, then the Earth would stop going around, right, they would just kind of head on out and out and out. But we're in orbit, we're caught in a sense that the earth is trapped is caught by the gravitational force of the sun. When something happens, oftentimes we're somehow another because we're reacting tivity We're caught by that experience, and we're orbiting around it. So, you know, someone comes in here, and is really noisy. And then you spend the next 30 minutes, being angry and upset to the person and if need for having a meditation center that's in an urban center. And you know, if you just if this center was off in the woods someplace, no one would come late or just be me. And, you know, and the mind goes on and on and on about all this and that and all kinds of schemes about how to make sure no one comes ever late ever again, we'll lock the door. I'll have a key, you know, and so if that goes on for 1020 minutes, you are in the orbit. You know, you're stuck. And, and so, to step off the wheel is to kind of step off the orbit so that we're not caught by the experience, something happens. We're not kind of staying staying kept evaded by caught by it. If you pay attention to your mind, you'll find that probably much of the time, the mind is in the orbit of one thing or the other. And certainly, if you sit down to meditate, that is why it's often difficult to stay present. Because the mind isn't a gravitational force of something or other. You sit down in the mind, thinking about the future, thinking about the past, thinking, ruminating about something, and you just, you know, so easy to slip off, slip off and come back and sometimes you really try hard to stay present. Sometimes, you start seeing tremendous power force of wanting to be distracted, wanting to think about certain things and be caught by certain

things or certain feelings. And that's the gravitational force to step off the wheel of that set us up out of the orbit isn't have a mind or have a heart or have a presence, which is not caught by anything. That is not that allows things to happen. In two allows experienced experienced to happen but doesn't then in reactive mode to what has arisen things are wrong. So in Zen practice is sometimes talked about letting everything leaving everything alone and letting everything be itself you let your friend be your friend and let the person be him or herself. You let the wind be the wind you let the cold be the cold you let everything what it is, you legislate be, be what it is, as opposed to trying to maneuver and negotiate and react to what that experiences. So the goal is to step off the wheel to step out of the orbit. And the way it means is gonna reflect that how do we start doing that now? How do we move in that direction right now? How is it that when you know if you have you sitting here and feeling uncomfortable? Well we need to step out of the orbit that because by that discomfort How to let the discomfort stay there not be caught by it. What is that? And so that might take a long time to kind of stay present and really explore that how you get to know it really well. over and over and over again. Dhamma practice focuses on the importance of understanding. You have to really understand why the word we're really interested in, well what is going on here, in by understanding, then we can begin finding where the letting go can happen, where the freedom can happen, where we can step out of what's happening. So the means should ideally reflect the goal. I want to read from the Metta Sutta. This is a discourse on loving kindness. But we call it a discourse on loving kindness. But the discourse talks about loving kindness When he talks about primarily, is how to reach the goal. And here the goal is described described as a state of peace. So in order to reach the state of peace, awakening, liberation, enlightenment, one should be capable and upright, straightforward and easy to speak to, gentle and not proud, contented and easily supported, living likely, and with few duties, wise and with census calmed, not arrogant, and without read for supporters, and should not do the least thing that the wise would criticize. So then it goes on. In addition to all that, the person should reflect as follows. May all beings be happy and secure. May all beings be happy at heart, all living beings, whether they're weak or strong, tall, large, medium, or short. Tiny are big seen or unseen, near or distant born to be born. May they all be happy that no one deceive another or despise anyone anywhere, that no one through anger or aversion, wish for others to suffer as a mother would risk her own life to protect her child, her only child, so toward all beings should one cultivate a boundless heart, with loving kindness for the whole world should one cultivate a boundless heart, above below and all around without obstruction without hate, and without ill will, standing or walking, sitting or lying down. Whenever one is awake, they won't stay with this recollection. This is called the sublime abiding here and now. One who is virtuous endowed with vision, not taken by views, and having overcome all greed for sensual pleasure will not be reborn again. So in order to attain the goal, the mean should reflect that. And the suggestion here is this is how it's reflected is reflected by being upright, virtuous, ethical, have some level of integrity of being straightforward. Not beating around the bush person should be easy to speak to. So, basically means that if someone's going to reprimand you, you know or admonish you, especially if in the monastic orders, what happens a lot, that is okay. I understand. Okay, I'll do better, I'm sorry. As opposed to I didn't do that. being gentle and not proud, contented and easily supported, living likely and with few duties, wise and the census calmed not arrogant and without read for supporters, and should not do the least thing that the wise which criticize the goal of

Buddhism, the goal of liberation can be seen as a quite a lofty goal, quite a amazing goal and to the degree to which a person is motivated to do that, it requires serious investment or serious endeavoring or applying oneself in one's life. And so, it requires, requires something of us and this kind of description in the method sukha is offering suggesting some of the things is requiring us we have a chip we have to we have to change ourselves, just enough so that we can be so that the Dharma can change us start living gently or peacefully with integrity. However, not everyone is motivated for liberation. For the ultimate goal of Buddhism, but even then, if you let the means reflected the goal, the practice becomes, I think much more satisfying, much more peaceful because in a sense if the means is reflected in the goal, then every step along the way, is satisfying. every step along the way, has qualities of peacefulness has qualities of gentleness, of love, of non conflict of selflessness even just a little bit, each little step. It's been said that even if a person doesn't get enlightened, if the person's practice is sincere, it's almost as good And so, if your practice reflects the goal, it doesn't matter so much. Whether you reach the goal, because you can taste the benefit of what our practice is all about here now, in this life that you're living, you don't have to wait. You don't have to wait. It's not a waiting game. If you're waiting, you're not reflecting the goal. So those are my thoughts. So as you continue your Dharma practice all of you. You might keep in mind this little saying that the goal should be reflected in the means. And that as you kind of negotiate and find your way, that little statement, maybe will help you find how to do the Dharma practice in a more satisfying and productive way. So we have some time for questions about this talk or anything else. I'm not going to be here for a few weeks. So if you have any questions you'd like to ask, this might be a good time. Yes, if you don't mind using the mic so everyone can hear.

Talking about being in an orbit in the last week or so I'm in a family orbit that I'm afraid that my actions will create harm and not to get into details that

you know, my meditations

so you're, you're caught, you're in a family situation, you're in orbit around And you're wondering how to be involved in this difficult family situations without causing more harm. Said, right. Well, you know, that's great. It's very open ended. I mean, it's very hard to kind of give advice. So what you might do is get the get my book here and read the Metta Sutta three times, before you have to talk to anybody. Just read it through, even better memorize it, and then recite it to yourself. Sometimes the teachings are that little discourse. If you just recite it kind of gets it gets a concentration practice can help you become calm. It can inspire you for different possibilities another way. And then when you come into into the situation, you have to say something, maybe you're more likely to speak in a kind way or nonreactive way. That's one thing you might do. The other thing to do is it doesn't always work. But I'm very fond of being straightforward. best I can. So before there's a crisis, so say, you know, say, you know, you know, I'm coming over to see you guys soon, you know, we're having some I know we have this family difficulty. And I'm really reflecting a lot of how not to get reactive. And you should know that I'm struggling with that. And do you have any advice for me to put it all on the table, so that you're not

wait until the crisis arises. And I know some I know, some couples with anger has been a problem in their relationship, sometime when the non angry will sit down and say, let's have it let's let's kind of talk about this tendency for us to get explosive. And let's, let's make some plan. Maybe whenever we that starts to happening, maybe any one of us can kind of raise our hand. That means five minutes of silence, and then we'll talk about it but it's always taken The silence five minutes. So you make a plan ahead of time. So I don't know your details. So I have no idea whether this, you want to ask some more just relevant to what I said,

Be the caregiver and make decisions for that person and they're not quite totally incapacitated to take care of themselves.

It seems like someone should be forthright in to keep that person out of danger not to take over.

Right? I think that TS Eliot said, This forecourt test, he said, teach me to care and not secure. And I think that captures very well the notion of Buddhist practice, where it's important to care and to offer compassionate care and all that, but also it needs to be balanced with not caring. So it's not cold hearted but care and not to care. And one of the ways to do does not have anything at stake. And so you try to do that what's the responsible, careful, compassionate thing to do, but you don't have anything to stake your ego is not invested in it. And if someone gets angry at you, who wait for your good intentions, you know it, you know, you're not in the orbit, you know, it's okay. Well, my, my mother got angry with me. But, you know, that's unfortunate, but, you know, you're free. You're free of statements, you know, be liked and not like, you don't have anything at stake. So one of the things to do in a mindfulness practice is to look at what is it we have at stake in a situation and question that and then it can be for free so we have nothing at stake. It doesn't mean that we don't actively get involved, but it means that we're not going to be caught

in terms of envisioning

how detailed would you say when needs to be

envisioning the goal? Having an image of it imagination? I don't know. I never thought about it that way, how? How detailed? And I don't have to answer that question except that. I think an important element of Buddhist practice is using our imagination. I mean, it's a part of who we work toward, and part of any human life. And sometimes in mindfulness circles, we keep talking about being here and now and letting go over imagination. Sometimes people really don't understand that imagination is actually a very important part of life. And, and it has a time and place for it. You know, if you go to a restaurant and you need to go to the bathroom, most of us imagine where it might be in the back of the restaurant. Sometimes our imagination is wrong when we have to use our imagination to find it. There to find the goal. So to have something imagination of what's possible, spiritually, I think is very important. A certain phase of spiritual life is very important. And how do you get a really good sense of

that? classically, there's instructions to reflect on it to reflect on the qualities of a Buddha. So there's always lists of qualities that the Buddha has. But some of those qualities are, you know, kind of superhuman, they don't really relate that hard to relate to them for ourselves. Sometimes you know, it for me, it was a lot of different things. One was my experiences I was having in life in my meditation or my earlier life. Certain were kind of touchstones for me that showed me what was possible. And then as I as I used those as touchstones as guides for finding my way. Also, I was very inspired by different teachers I met or different practitioners I met are very important for me to meet people and have them as models for me what was possible That's not what's possible. There's there seems to be very little self in that person. And how can that be? I have so much self and it's really safe to let go of it I felt you know, it's not safe, I need I need it in order to feel you know, responsible or safe in this world and but that person seems to be quite safe and take care of herself just fine you know, so you know, that helped a part of my negotiation part of my exploration was seeing it in someone else. So one of the things that is often recommended is that when when that when you know, when you have opportunities to go see great teachers is to take that opportunity to go check them out, be around them. When I went to Nepal was all story but on the way to Asia. This guy the airport in Seoul said Oh, if you ever go to Nepal check out this monk speaks English And I wasn't planning to go but ended up going anyway to Nepal and so I had this little addresses monkey speaks English. And so I said so I went and found where the place was in this town and we're out of town. I show people this they Oh, he's over there, over there. The Kansas monasteries are there and showed people that you know, people that speak English I just showed it, the name always up there. So I walk up the steps of next door and got the top floor. And it's monk speak English, right? monks are simple, humble guys. And so there was this. This little this monk and a little, you know, broom, those monk cell is supposed to be really small, it's the bed at a table. And so I knocked on the door and he invited me and I walked in and with my shoes on, and he sat down the chair. So having a talk for a while. And then obviously Westerners sharks aren't showing up and they would get down on their knees outside the door and crawl in to see him. Instead you sit there below and he's in his bed, you know, and if at all This guy may be more important than I realized. And then, so I was asking him different questions about the nature of consciousness and stuff. And he said, Oh, you have to go see a real Master, you have to. So he pointed out his window, go over there and see His Holiness. And, and so, you know, I think he's holding his I know, the Dalai Lama was called the holiness but I didn't think he was in town, so of course, His Holiness. So I look out the window and his little building down there further. So I went and found where it was, and His Holiness was giving teachings and so I come back later. So I came back later. And, and it was a one of the great Tibetan teachers named. They'll go can save him. And he was already quite old, big man. And finally, I was ushered in to see him and the way he was teaching is kind of strange, strange was called like, there was a room and then it was like a You know what I would normally think like a closet, walk in closet on the other end of the room with a curtain. And the curtain was pulled a little bit and he was sitting there in the class teaching. And, and so I was ushered in and I and I offered him the white scarf that you do what's best for teachers and they offered it back. And I had this really strong hit, I was in the presence of someone really wonderful. And, and so I wanted to just somehow I felt really important. Just take that in. And the translator said, you have a question for him. Know, you know, I just wanted to hang out there. And then I was ushered out. I didn't

have the wherewithal to ask the questions to go to dinner Dillinger's day. And so that was kind of a lost opportunity and never went back. Yes, in the back.

You speak to that? Don't we able to carry things

and instituting change,

right in society or in organizations, how to manage people, etc.

How to manage people

seems controlling and then if I'm sitting in a lotus position and accepting everything, how do I stimulate change? So I'm struggling with that

because of your job to direct people.

Well, I come in as a consultant and I'm in quotes a change manager.

The the word acceptance is used a lot. There's a book called radical acceptance. A lot about Accepting things as they are. But I think what that means is not I think it has, it's best to think of it having very, very particular meaning. It means that you're going to accept it into awareness, without awareness getting contracted, or resistant or hard or brittle. So somehow you're allowed into your heart and the heart is quite stay spacious and open and present. The heart doesn't react doesn't mean that you accept this as a good thing. Or that doesn't mean you don't try to change something. But the event that you're in your heart stays at peace in this situation, so your heart doesn't your your awareness doesn't react, is accepted into awareness, the awareness is is inclusive is accepting is receptive, that allows it to be there. So if so, was one of the trainings of sitting on a cushion is learning how to be present Without having to do anything about what's here. It's a very powerful training. Whatever happens when I'm sitting, I'm not going to be for it or against it or change it, I'm just going to hold it in the spacious awareness, hold it in awareness, you can do that. Some people talk about coming to zero, that for, for something or against something, and to have that ability to have a sense that what zero is like or what its nonreactive place is, gives a person a tremendous freedom for then acting in the world. But if you're reactive, if you don't have a zero point, if you have a tense if you don't even know it as possible, then you'll be when you're ready to act in the world. Chances are that your reactivity, your your, the way that your confidence situation will influence what you end up doing. So, coming to some degree of acceptance first or coming to zero first or coming, having having nothing at stake first, or finding some abilities to be receptive Hold it in an open mind open heart first, then gives us a vantage point that can be wiser to decide how to change things, and what needs to be done. And what needs to be done in the corporation? I have no idea. But, but and how you can change other people I don't know much about. But if you can change yourself first, then maybe you're less likely to

get in trouble. Or to do it for the wrong reasons. You get impatient. I mean, this is what I'm dealing with, you know, every day being a parent. You know that hold that very question, Kevin. No way. You don't communicate except in the sense that we are living there would be a shift for a living. It's all fine and you know where to go I try to do is to my mind space, try space, peaceful, spacious, open, what's happening living and they'll go over there they can say if you don't clean up right now, if you don't clean up now, we can't do the next day or I tried to do it compassionately. They've got a anger charge that only possible when I tried to do it and so far been affected and waiting for them to work and then we'll have to figure out something else. But I mean I struggled with it. carpal tunnel is like herding cats. So how's it how's the goal reflected in the means? getting him off to the carpool? Must be easy Corporation.

Thank you.

Last one.

Your kids aren't teenagers yet but

I do have a specific question about teenagers whose primary job is to separate from their parents by lying or by cheating or by and they'd love to go to their rooms and just close the door. So, um, you know Wonder if you can expand on that a little bit with people who are dead set upon opposing you?

We'll see how that goes. What happens but I mean I know at this age for example with my kids that sometimes being nonreactive is the solution sometimes be caught in their orbit, it just makes things worse. So just you know, just not not not play the game that they want you to play. We see it with a two year old we have that Robo button them that if he wants to say no, I'm not gonna do it right the dope thing right? I don't want to do that. Don't do it my way. And if I say you have to do it, or no, you can't do it or whatever, you just you engage in with it. They can go on for hours that engagement you know, back and forth and you'll have you stubborn you'll hang in there. But if I just walk away, you know or so you know, just you know, you know, you know just not not not play the game with him. Then he forgets by really quickly. So I don't know how that works with teenagers. But teenagers are complicated animals. I don't know. You know, I can't understand them. At this point that I'm they're so far away from me. My oldest is seven. But I do have one story that that is kind of a inspiration for me. Maybe when when my kids are teenagers, and that is, you know, the models of model of how my parents parented me. And when I was 14, my friends and I was going to take my father's little car for it a little, teeny fee of 500 I think \$600 Kenny fee and we got the keys and promptly took the fee out and ran into a bulldozer. So I had to call my father and say, you know, we ran into you crashed into bulldozer with your car. And, and he said, You said, Oh, what kind of damage is it? Or we can't open the right hand door. And he said, Oh, did you still drive drives fine. We'll see what you can do about the door. I'll see you when I get home. That was it. And, you know that that, you know, maybe he knew how ashamed I was or how remorseful I was. It was no more need to do anything else. And he just

took, you know, very spacious, very open about it and I never got any anger to no more discussion about it. I remember I remember when we got the door, pry pried open or not, but you know, your help. It was kind of old beat up car. But so I'm sure there are ways to not get caught into orbit. As soon as we get caught in the orbit, then it's dangerous. So, maybe it's your job to figure out what orbit you're in. And then step out of the orbit when you try to respond lovingly, strictly. Maybe you're asking difficult questions today. I don't know how to answer any of your questions here. Because you're asking about other people, but but in what you can with Dharma practice does is really help you work on yourself. And if you can clarify and liberate yourself, then hopefully have a better chance of making wise choices with the world around you. So thank you.