

# 2005-06-05 Rhythms of Practice

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## SPEAKERS

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I want to talk a little bit about rhythms, rhythms of practice. And how important it is to understand that practice. spiritual practice in life in general, involves rhythms, waves, waves come and they go, there's the peaks and the valleys. And then it's a lot easier to engage in a spiritual practice or meditation practice. If you have a sense of that you're working with the rhythms. And in thinking about this, I was reminded of Suzuki Roshi, Zen master in San Francisco, who summarized Buddhist teachings in three words. And those three words are not always so. So minor I take that as a profound statement since he wants to summarize all of Buddhism and those three words. Not always so and I see it myself. I see many people in gauged in spiritual life, a tendency at times to want things to be one way, or to get some kind of wonderful spiritual teaching that is profound and wonderful. And assume this is how I'm supposed to be all the time. And I'm supposed to always supposed to be, you know, concentrated. Or I'm always supposed to be spacious and open. Or I'm always supposed to be one with everything. Or I'm always supposed to be, you know, something some way. And it creates a certain kind of problem if we think most people are supposed to be a certain way. Because that's not how life works. Not always. So things are always changing and moving and flexing, and there's a rhythm and movement in at all. So how do we work with the rhythms of life, if we're not going to hold on to one particular way as being the way so rhythms I don't know, I'm not sure where the best place to start is. But I'll start this way. For one of the classic ways of classic rhythms in Buddhism back to the time of the Buddha was the rhythm of going on three month retreats, and then going back into the world engaging in the world. And this is what the monastics did. The monastics would spend what's called the rains period, the rains retreat, in one place, not wandering around, basically on retreat. After those three month period was over, they would scatter and they wander around the countryside. And this still idea still exists in some Buddhist countries today. Certainly in Thailand, and they have that still today. In Korea, they have that that where they have two, three month practice periods in Zen monasteries, and the monks gather for the practice period. The day the factories over they scattered and they roam around Korea when they come back for the next one. And, and the idea of this rhythm of kind of being an intensive practice environment, and then leaving it behind and going out into the world provides a wonderful

complementarity. And one of them is that the retreat time is a time certainly of being inward and focusing, finding out what's going on inside. And then we go out onto the world. We're in part testing, what we've learned, testing what our realization is testing what's really happening, and I've known a lot of people who've been on retreat too long. And they think they're really hot stuff. And then you know, they go off and into the world do something. They go to Bangkok, if they're in Thailand or they have two kids or something. And and, and they realize that, you know, Oh, things are a little different than what I thought they were like. And some people will flee back onto retreat this point. That's where I need to always be spiritual person, I can only do it on retreat. So let me go back there. But the time in the world is really a time of seeing many aspects of ourselves growing, testing, revealing, and in a sense, then getting more material to work with when we go back on retreat. also works the other way, is that sometimes we live a life that's active in the world. We can fool ourselves. We can think there that things are going fine. Or I'm engaged in certain things great way. And in fact, we're not realizing that there are tensions and pressures and issues that are bubbling up inside or inside there are masked by always being busy. And so by stopping some radical way, like going on a retreat, allows for this stuff to bubble up. So I saw that even sitting here with you today that I had something happened earlier this week that I kind of Oh, yeah, it was okay. You know, I don't have to, I don't have to deal with that. Just a small little issue. I just, you know, it'll take care of itself, whatever. And as I was sitting here peacefully this morning, minding my own business and, and up comes these strong thoughts, almost like a pressure, oh, that thing. And I could feel, you know, oh, no, I could have, I could have just automatically be thinking that's what's to be thinking about the past. Right? supposed to be here present. But when you open to the present, one of the things that happens is it allows for the pressures, internal pressures to, to, to move up to pop up. And that was one of the pressures inside of me was this thing that happened on Wednesday. So, so, I realized, Oh, I take care of this, but I wouldn't have really Realize that unless i'd stopped, I think it would have gone on with my life, you know, probably. So that happened in the sitting today. It happens in bigger ways. The longer you go and retreat, you go on a, you know, a weekend retreat or one day retreat. It allows for the kind of surface chatter to quiet enough to allow some deeper stuff to appear. If you go in a three month retreat, a lot of stuff passes away, you'd be surprised at the deep deep stuff, sometimes it can bubble up, that can only bubble up if you really kind of, you know, have that extended period of silence. So, in a sense, daily life tests, our meditation practice or retreat, practice, and meditation practice and retreat, practice, tests our daily life. They will help reveal each other, they inform each other they work together. So there's a rhythm there. Going back Come forth. And it's important, I think, to play that rhythm and go back and forth. And people different people have different ways they work that rhythm. And sometimes I think it's kind of an intuitive one for people who like to go on retreats to know when they should go on retreat and when they should withdraw. Some people spend long periods of time doing a lot of retreats. Some people will like to, you know, once a year, some people do it intensively for several years, and then they don't do it for several years, and then they go back and do it for some time. There's a rhythm to when it's appropriate and how to do this. With this rhythm of going back and forth into the world. I started to realize or appreciate the value of this when I was at Tassajara, the Zen monastery and there rather than leaving the monastery, at the end of the retreat time, the world came to you. And so what happens there in the summer, is it becomes a resort. So in the winter is is very

intense, very serious and monastery. In the summer. You have all these guests coming in for Good food for the hot springs for the good beds, you know, just you know, the cabin, you know, and it's like you can't believe the difference. People walking around their bathing suits and their bottles of wine deciding Roman. You know, you've been a strict monk off winter. And I found that three years I spent the time Sahara, the rhythm of that of the summer in the winter being very important of by the end of this of the winter, I was ready for the summer, into summer I was ready for the winter. And I learned a lot about myself. I learned a lot by my practice, by the alternation of going kind of this more active engaged in the world kind of mode. In this mode, there was an inner. The other thing I learned at Sahara was that in part, we learn who we are, by being very still very introspective, being able to look very deeply inside ourselves. And in part we learn who we are. By engaging in the world. That aspects of who we are, don't become revealed, unless we engage. And Buddhist spirituality sometimes lends itself to, over prioritizing, being still being silent, just watching, especially especially the past in the practice, just watching and seeing. And, and one of the things I learned in Zen practice is that it's not only about realization or seeing, it's also about manifesting, and there's a rhythm between realizing and manifesting. Sometimes they're not so separate, and sometimes they're quite separate. So one of the things I learned at the monastery was that I discovered who I was by engaging in different activities. Because there sometimes every three or four months, you would change your job. And I had more jobs in the monastery than most people have some in a lifetime, you know, I was, I was, you know, cook and carpenter and I kind of, you know, guest manager and, you know, altar boy and you know a variety of things, and gardener. And sometimes I head head crews of people, sometimes they work alone. And in all the different situations I found myself in, it called on different aspects of myself. And it challenged different aspects of myself. And I saw parts of myself in certain settings that I wouldn't if I'd always been in the kitchen. I would have kind of seen myself as a cook. But I wouldn't learn how I was, as you know, a carpenter. Different different skills, different challenges. So we learn partly who we are by silence seeing introspection, and we learn partly who you are by being engaged by manifesting which partly means taking risks. If you think if you can only learn about yourself by being quiet, then you're shortchanging the possibilities. Now most of us are mostly learning about ourselves actively. So as an antidote to that, most of us need more time quiet, but both are needed and the rhythm of going back and forth. There's just a little bit of saying, you know, the idea of being an individual. You're supposed to be, you know, find yourself and be yourself in America as an individual. It makes as much sense to be yourself as you know, as it does to speak your own language. Imagine speaking your own language. I'm going to speak my own lightning individualists. I'm not going to, you know, you know, I'm gonna have my own language. Myself, that's great, but language is our communication. And if you have your own language, no one's gonna understand you. To Be yourself doesn't exist in isolation. It's also something exists in relationship. If you're only finding yourself independent of relationship, you're only finding a part of who you are. And if you find yourself out only in relationship, you're only finding out part of who you are. You find out who you are in the kind of totality of it all, but being able to go back and forth. For people who are only know about to they are in relationship or trying to negotiate their life only in relationship. Buddhism has a lot to offer in learning who we are free of relationship. For people who've been Buddhist for too long, you know, kind of gotten lost in the world of you know, kind of the world Independence of being free of

relationship, then maybe it's important to kind of get back involved in relationship to find out who we are to have the kind of you know that the package behold, and going back and forth. So the rhythms, there's the rhythm of sitting every day. And if some people like like that rhythm, and they find that sitting every day is kind of a truth teller kind of reveals what's going on in their life and lets us process things and work things through. They see that. And so there's a rhythm of going and sitting and then not sitting, sitting and not sitting. When I first started doing sitting alone, every day, I sat twice a day. It was done after spending two weeks at the San Francisco Zen Center. So that became my model of how to sit on a daily basis. And the model there was, I don't know why wasn't the Japanese idea. But the model there was, they sat basically in it. Two days, twice a day. But they didn't sit on Sunday. And, and so I thought, Oh, that's great. So I sat for two years, I sat alone every day, twice a day, 4040 minutes. But I didn't sit on Sunday. And I don't know the wisdom of that. But I think there's some wisdom to that, that kind of doing this twice a day is pretty, pretty big thing. And but then having one day, you're not doing it, you're free of that. So you're not holding on to some model or some way. You let something some integration happening, something else happened. So it's like you do yoga, right? And at the end of yoga, there's often this time with the corpse pose. And the way that's been explained to me the value of it, it's a time of integration. It's kind of letting all the kind of things that happen in yoga kind of sort themselves out in your body and settle out. And it's a really important time if you just jump up from the last, you know, intense pose. You don't allow that settling to happen or the reason of learning a skill, you need time off to learn. Also, if you only spent learning, learning, learning learning, you don't have the time to deeper integration that happens, been pointed out that some of the integration happens in sleep. And if you don't give yourself enough sleep, it's difficult actually to learn. Because you need to sleep time for the mind to kind of process what you're learning. Or when I was a kid, we used to go skiing. And I was always surprised that at the beginning of the next ski season, I could ski better than I could at the end of the previous one. And I wasn't skiing for six months or eight months. But it's something something happens in the off time behind the scenes integration. So I'm working out some, you know, sorting out of the neuron, neural pathways I guess who knows. So, you know, the rhythm of on and off and on and off the off time is as important as the on time. So for some people Meditation is the off time, then you need off time from the meditation. You know, so the Sunday was the day off back then. So then there's a very interesting rhythm. And this gets into kind of more of the heart of meditation. And that is the rhythm of being concentrated and not concentrated, being present and not present. We sometimes will hold up the ideal I'm supposed to be concentrated. And when you find your mind drifting away, that's bad news. You know, you don't want your spiritual friends to know that or supposed to be you know, you know, present all the time, then you find yourself not present. But the mind, I don't think he has the ability to be locked on that concentrated way forever. You can't do it. You can do it for some extended periods of time. It's possible to do with the most extreme, or highest capacity or having one point of concentration that the Buddhist tradition apparently mentions is that human beings have the ability to do it for seven days and seven nights. That's the outer extreme. That's only you know, amazing Yogi's the ones who can can lock themselves in a box and be buried in the ground. So, but you know, sooner or later between now and seven days, your concentration is going to go. And, and what's your attitude about that? And I know a lot of Buddhist practitioners whose attitude around the concentration going is not very wise. I blew it there. But the

man Can't stay concentrated. They can't stay in the present moment all the time. The mind is not a thing that is fixed. The mind is like waves and rhythms that move and flux and change. And so how do we work that? How do we do? How do we work the rhythm? How do you work? rather than how do we fight it? If you're out in the ocean, or standing it descending where it's, you know, maybe up to your shoulders, and these big waves come along, you don't stand there kind of like this, right? You have to in order to kind of not be submerged, you have to kind of know how to kind of move with the waves. Right? So how do we move with the waves of the mind, the patterns of the mind the rhythms of the mind. So there's a natural rhythm. I would know naturally, maybe a dangerous word to use here. But there's a rhythm between being present being concentrated, and then not being so you stay present for a little while, and then the mind wanders often thought mind wanders often thought, rather than being upset and saying, Oh, I'm not doing the practice, right? I would suggest the attitude. I don't know if it's a right that is true, but you know, but it suggested as a strategic attitude, that when the mind wanders away and thought, take the attitude that it needed to do that is part of the rhythm. And as soon as you notice, the mind has wandered off your job, in this play this game in this is to contribute to that part of the rhythm that comes back as soon as you can. But not to fight the rhythm not to feel that was wrong that it happened. It happened because it has to happen. And then your job is to come back now, if you're very self wandering away, and you think what you're wondering away about is really great. And let's think about that. Some more. Then you're not playing the rhythm. If you're playing, they're working the rhythm. As soon as you notice, you have to be able to start coming back be present again. And you can do that and then mine pulls you out, you come back, pulls you out. And sometimes it's very quick and slowly as you work it, and you get calmer and more settled, because you're working it, you stay more and more present. You know that how, how soon it takes you to how quickly you go out, or how long you go out how far you go out becomes smaller and smaller. Because you can have smaller and smaller rhythms. You working you working massaging the mind rather than holding the mind. Kind of like you're massaging a muscle that's tight. You know, usually you don't kind of just put your, your your fist or your thumb into the tight muscle just hold it there. I think maybe there are some techniques like that, but normally we don't do that. You know, we alternate you know, push in Let go pushing let go. And then slowly the muscle learns to relax. The mind also can really I think relaxes a lot faster and easier. If we have a sense where it's being massaged. We're working with it. We're cooperated with it. We're kind of working the rhythms. And it's certainly a lot better that attitude and the attitude of, Oh, no, oh, no, I've been lost. This is terrible. It shouldn't happen. Oh, it happens, come back. Back, you kind of work in and try to it's more you work it the more you involve that sense of working it and massaging it. I think you are being present and you're working yourself into being more and more present. So working that rhythm, working that rhythm and the movements away, might be necessary. Just like for me today, as I sat here and started being present, getting I was getting calmer and more present more open. At some point that allowed for this pressure there was inside to bubble up What I had to see then was, Oh, this is an issue in my life that I had to have to look at. And then I worked with that, and that's settled. And then you kind of working working out rhythm, rhythm. So there's rhythms, and there's visit rhythms of selfing becoming a self of self identity, there's rhythms of what interests us is rhythms of emotional life, the motion, emotions come and they go, they move through us. emotions have lives. And it's not like they have just like a linear life. They have kind of a



wave like life within us. And certain emotions arise, they're there, they fade for a while, they might get stronger again. And so how do we, how do we work that rhythm, so we're not opposing it, but we're working with it useful way. And I think one of the useful ways is have a sense that it's rhythms. Very intense emotions, are more manageable for some people when they have Have a sense that it's part of a rhythm. Oh, this is just the intense peak of the rhythm as opposed to Oh, this is it. And some intense peaks can last for a few minutes, a few hours a few days, sometimes longer. But they will actually last the rhythms of emotional life will be very short. The freer we are with it, the less attached less resistance, we are with it. arising and passing arising and passing. I wanted to read this quote. This was this was written almost 20 years ago when someone visited South Africa they pico de apartheid times. So you can see the little things being maybe symbolic symbolic meaning for something else, South Africa, it's time perhaps maybe your life now. A compassionate person seeing a butterfly, struggling to free itself from its cocoon and wanting to help, very gently loosen the filaments to form an opening. The butterfly was freed, emerging from the cocoon and fluttered about what could not fly. What the compassionate person did not know. Was it only through the birth struggle? Can the wings grow strong enough for flight? It shortened life was spent on the ground. It never knew freedom, it never really lived. So there's a there's a rhythm there of struggle and maybe letting go struggle with Part of life engaging effort is part of life. And certain things don't grow and develop unless we engage. And I've seen some Buddhists who think that it's all about letting go and being calm. Sometimes it's a struggle to do that. But there's not one way to be, and, and learning to kind of ride the rhythms and go with the changes and not be not and to recognize when we're holding on to an old view or fixed you. This is how I'm supposed to be. So we don't be limited. We don't limit ourselves, but can flow back and forth. There's a, there's also an alternation between being focused on ourselves and focused on others. When do we pay attention to others, offer ourselves to others for their service. And when is that too much when we lose ourselves in that by going back and forth, having a sense of rhythms, we actually can find the write downs. If it's only one way, it's hard to be balanced. So meditation, for example, is maybe a time to be more for yourself, in a sense. And then that allows a greater possibility for being present for others in a richer way. I find that we talked about this the other day, some of us I find that when I'm in conversation with someone, I don't have a fixed mode of how I am in that conversation, like just fully present with that person. But when I'm doing it, my mind is doing it's actually has a rhythm of going back and forth. There are times when I'm very acutely paying attention to the person I'm talking to. And other times where I pay attention to what's going on within me how it is listening, my thoughts, my reaction, my feelings, my motivations. And sometimes I get lost in one or the other. Sometimes I do get on listening and sometimes I'm paying too much attention inside and ask them to repeat themselves. But ideally, I'm going back and forth and monitoring the conversation to know kind of where they tension should be, but needs to be back and forth. So I can track it all. From only tracking the other person. It's dangerous, but only tracking myself. It's not useful. Let's go back and forth the rhythm, going in and out, being present. So having said all this, I'd like to read now a poem by Rick fields. This is the very short sutra, on the meaning of the Buddha and the Goddess. Now, most Buddhist sutras start by the expression, thus have I heard this one's a little bit more honest. Thus, I have made up Once the Buddha was walking along the forest in the Oak Grove at oh hi. Walking about walking, walking without arriving anywhere, or having any thought of arriving or not

arriving, and lotuses shining with the morning do miraculously appeared under every step, softer silk beneath the toes of the Buddha. When suddenly or the turquoise sky dancing in front of is half shut, inward looking eyes, shimmering like a rainbow or a spider's web, transparent as they do on a lotus flower. The Goddess appeared quivering, like a hummingbird in the air before him.

She

for she surely was She, as the Buddha could see quick could clearly see. With his eyes discriminating awareness was mostly red in color, though when the light shifted, she flashed like a rainbow. She was naked, except for the usual flower ornaments goddesses were her long blue hair was deep blue. Her two eyes, fathomless hits of space in her third eye, a bloodshot Ring of Fire. The Buddha folded his hands together and greeted the goddess Deus. Oh goddess. Why are you blocking my path? Before I saw you I was happily going nowhere. Now I'm not sure where to go. You can go around the said the goddess twirling on her heels. Like a bird darting away, but just a little away, but just a little way away. Or you can come after me. This is my forest to you can't pretend I'm not here. With that the Buddha set supple as a snake solid as a rock beneath the bow tree that sprang full leaves to shade him. Perhaps we should have a chat, he said, after years of arduous practice, at the time of the Morningstar, I penetrated reality. And now, wait Not so fast Buddha. I am reality. The Earth Stood Still. The oceans paused, the wind, listen 1000 our hearts Bodhisattvas and dakinis magically magically appear to hear what would happen in the conversation. I know I take my life in my hand, said the Buddha, but I am known as the fearless one. So here goes and he in the goddess without further words exchanged glances. light rays like sunbeams shot for so bright, even Shari quickdraw the all seeing one had to turn away. And then they exchanged and then they exchanged mind. There was a great silence as the as vast as the universe that contains everything. And then they exchanged bodies and clothes. And the Buddha rose as the goddess and the goddess arose as the Buddha and so on back and forth for 100,000 culpas. If you meet the Buddha, you meet the Goddess, if you meet the Goddess, you meet the Buddha. Not only that, this, the Buddha is the Goddess, the Goddess is the Buddha. And not only That this, the Buddha's emptiness, the Goddess is bliss. And that is what it what not you are, it's true. And so here comes the mantra of the goddess and the Buddha. The unsurpassed non dual mantra, I just say this mantra, just to hear this mantra once, just to hear one word of this mantra once makes everything the way it truly is. The mantra is, okay. So as we began we in so the Buddha, penetrated reality, but the Goddess is reality. The Buddha and the goddess are the same so if you think that you have seen understood what reality is, then your job is to become it to be it to manifest it to relock to express it. Don't hold back. And if you don't hold back and go out and engage in the world, then make sure to give yourself time to pull back. So you can see also, both are needed. So may you have the wisdom to go back and forth, all the waves and rhythms of your life. So we have five minutes to have your thoughts or reactions. We can't the rhythm can go this way. Also, I can shut up. What would you like to say? No, it's not for your stuff for our sake but other people

have you ever not meditated for a long time and then come back and found that like your scheme that you were right there more efficiently?

So I'm back have I sometimes not meditated for some time and then started meditating and find that it was just right there when I started again. Yeah, sometimes I've had that experience. And, and sometimes gone a couple of weeks without meditating and, and then when I sat down, it felt so satisfying was right here. So great to be here. But actually, what I often I often find them to that I'm right here, but I'm right here at a coarser level. And, and then as I keep sitting I realized that it's relatively coarse and in my mind Starts wandering away again after a few minutes or a few hours or a few days, and then I have to kind of work through a whole layer of stuff that's built up. Because I wasn't sitting, that's sitting as a way that I process stuff stay clear. And that if I don't do it enough, it's like, you know, if you don't you know, it's like, if you don't, if you don't clean yourself for a couple of months, right, then you take a shower and so you know, five minutes shower and so you feel was soap really works I got clean, but you didn't really get clean, you got clean, you know, 20% you need to spend a few more, you know, a few more, you know, longer in the bath to really get the grime off. So that's it that I found. And sometimes I found if I take you know, some time off, I come back to meditate and sometimes you know, I'm really scattered So, Sometimes I recommend to people who do a period of intensive practice like three months or sometimes longer, that they take a period and take a real vacation. Like if they're in Thailand. I say, you know, great if you were spent, you know, the last eight months in retreat. Now, go down to the beaches in Thailand and hang out in the beach for two weeks. don't meditate and just and just to see what happens, going to integrate what happened and kind of see to see something different that you can't see if you stay in the monastic environment.

Yes, thank you for your talk. I really enjoyed it. For the mantra, okay, I saw her on the way over here that said, Oh, no, oh, no, and the license. But about your talk, I was thinking about the word manifesting. We don't, I don't think I've heard it before in a Dharma talk. And yet, we do manifest our lives. When our mind sort of when the grosser not meaning ugly, but grosser larger obstacles of our mind seem to dissipate, then these more subtle, what may be subtle or not so subtle layers of mind or thought or beliefs are still in some way doing their manifesting. Even if our mind sometimes is empty or seems to be empty of that, then occasionally our mind goes falls back into these thoughts and beliefs or this is my perception guess of what's happening. And so, what I was wondering is, how do we access that material, which is probably stuff that we got, in some way imprinted over our lifespan? Are we allowed to be imprinted in some way? How do we get to those thoughts and beliefs because you can have just a fleeting thought and it draws that to you whenever you can. Even the Buddha I guess he did. Talk about manifesting in one way, as someone mentioned that he did say whatever you reflect on, you attract or grows bigger becomes more. So sometimes people in retreat say, oh, let's, let's meditate on how many times you feel greedy? Well, gosh, that's not what I want. Anyway, that aside. So if these thoughts are coming



up anyway, the question is, if there's even even in deep meditation, quiet meditation, there might still be layer of subtle thoughts are hard to access that might be there influencing your views, your experience, your activity,

right, I was actually thinking about regular daily life, not to be separate from meditation. But, but yes. And so how do they talk about how that's really manifesting? In a way you know, that is, as the two questions are about that we are manifesting whether we like it or not, so we might as well manage it better. Refer to how do we get to that material?

Yeah, so yeah, so that's a good wise thing you said, you know, we're always manifesting. So then the question is, how do we manifest in a wise way? And some people manifest by holding back? And maybe that's not really, maybe you're shortchanging yourself versus lost opportunity, then some people manifest too much by going out. And sometimes that's right. And sometimes that's a lost opportunity. People say, you don't see the person coming, please. But manifesting is always manifesting and how do we manifest? How do we step out of ourselves? And there's some risk involved then because you step out of yourself in manifesting, then, you know, then you need time to afterwards to process that or look back and see what what happened there. So you need to go back and forth. And the strength of the Vipassana scene is the seeing part. And manifesting part hasn't been emphasized as much as getting to more now as we're growing up as a tradition. But it's been mostly the seeing part. Zen tradition puts a lot more emphasis on manifesting, you should talk to a Zen master. So Master Zen masters, and try to explain your understanding. Show me your understanding. Don't tell me. So the question of subtle thoughts, you know, how do we access our subtle motivation, subtle conditioning that we have. That's often influencing our, our daily life in big ways and unseen ways. And there's a lot of answers to that. And I'm not sure one way. Certainly meditation is one way the Stiller, we're constantly getting meditation. Some certain certain kinds of subtlety can be accessed and see sometimes retreats to that people are pretty common and retreats. People be shocked and surprised by the conditioning conditioning to see about in themselves that's not accessible in daily life. Otherwise is, you know, to stay within the Buddhist tradition. is to work closely with a teacher. Sometimes by working close to the teacher, a teacher can point out your blind spots or point out what's going on. And, and that can be worked very powerful, even on retreats where, you know, again, some of some of the subtle issues are more closer to the surface. And sometimes a teacher can see them that you can't, and can mirror them back or challenge you there or somehow, you know, connect you there. And then there's, you know, there's all kinds of other ways just, you know, spending time in nature, going for walks, taking a vacation, sometimes it's helpful for some people to see what's going on. There's therapy, which is very helpful to do that. There is a lot of things sometimes sometimes it's interesting to do, you know, certain kind of thinking certain kind of relating to the world and ourselves, happens in relationship to others, not alone and we're on the way weaknesses, for example, of an introspective kind of Buddhism, or an introspective practice of psychotherapy with just you and the therapist individually, is sometimes you don't really see what's going on in the overall social system, example a family system. So sometimes, for example, family therapy is really helpful, where you the whole, the whole family comes to therapy together. So that and then certain things get manifested

some subtlety of some conditioning shows themselves, that's very hard to show themselves, when you're alone with a therapist kind of telling therapists your view of the family situation, and so on. Sometimes taking risks is a good way. If you are if you hold yourself back are always very careful. You might not know what's going on. But if you take some risks, then sometimes it becomes clear. I know that in some in certain situations where there's conflict If the conflicted parties can have enough trust, or enough healthy process that they agree on beforehand, then sometimes it's a very wise way of working with a conflict is by is by not being too careful when you say, because of you being too careful what you say, then the subtleties of your opinions and views and feelings are hidden for everybody. You're kind of polite and proper and politically correct and everything. And sometimes by being politically incorrect, will you find out what you really believe in even kind of fast even Quick, quick in your response. And so, setting up a certain situation where you could save to be quick because you know, the group is going to process it and work with it and hang in there is helpful. I know sometimes with similar with people who do diversity work, like interracial diversity kind of racism, work looking at racism and my People of color and everybody's a color I guess, but usually with a nice white people, right? People of color and white people. But you know, the oppressed and the oppressor that sometimes the people are oppressed what they want from the oppressor is for the oppressor to be politically incorrect when they're doing that work, because they want to have it all out on the table. And then they can work with it, and then you can go deep. But if you're being politically correct, then you can't go very far. So sometimes in the right environment, you want to take risks and just put it all out there and you find out what's going on. So there's no end to your no and to answering your questions. But that'll have to do for now. So thank you very much for today.