

2005-12-11 Discomfort

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SUMMARY KEYWORDS

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A few days ago,

here we had a conversation about pain, sitting, meditating, practicing with pain.

And

out of that conversation can the idea that maybe I should give a talk about pain. And then someone said, rather than talk about pain, talking about discomfort. And so this is going to be an uncomfortable talk. And if you get uncomfortable listening to this talk, then listen more carefully.

Because I'll be talking about how to

work with discomfort. And also the idea of listening more carefully. points to the idea that we try to do in Buddhism Buddhist practice is to investigate is to look more deeply to understand more deeply what is going on. And so if there is discomfort in our lives, it's the test article. To understand it more deeply

it's interesting that

the Buddha listed a few of the tasks or sometimes especially these duties, that Buddhist and one is that one task is to understand suffering, understand discomfort. Another task is to develop a path. And understanding and developing are two very different ideas. But unless you are suffering, we don't develop suffering. But we understand it and which requires stopping and looking at it, giving it to time and then in relationship to the path, we develop it,

and I say that because the path

is a path is supposed to lead us to freedom from suffering. discomforts freedom from

from

especially bring a sense of ease or happiness. So we develop that which brings us happiness. And we can just understand that which brings us suffering, to see the difference. And both are needed.

When I first thought about giving a talk Sunday morning about discomfort or pain, I had a little tinge of own No, just Sunday morning, people come here. They want to be inspired.

You know, just give something really uplifting and wonderful and,

you know, all that

and stuff break up like this comfort boy.

No one's gonna stay for key

is a Buddhist practice in its essence has to do with becoming free Becoming liberated, coming away. And if you're only liberated, when things are comfortable, you're not really liberated. You have to discover some capacity to be liberated or free in the midst of discomfort, as well as times when they're comfortable in times when they're things are inspiring, and times when things are inspiring

and inspiring.

It has a lot to do with the quality of what we bring to the situation. What can we bring? What do we offer to any situation we find ourselves in. So rather than judging or reacting or resisting situations we find ourselves in life whose practice has a lot to do with what we bring to it, how are we in relationship to it? So when things are uncomfortable, how are we then we take responsibility for that? I think we're comfortable.

How are we then.

So if we're only free when we're things are comfortable, And then we're not really free. And I'll read you a quote.

The ultimate measure of a person

is not where he or she stands in the moments of comfort and convenience. But where he or she stands at times of change and controversy.

He said that, yeah.

Martin Luther King.

The ultimate measure of a person is not where he or she stands in moments of comfort and convenience, where he or she stands at times change and controversy. So, where are you how you are, in times of challenge challenging times, is very important to measure who you are, how mature you are, how well did how well developed you are.

So we don't go looking for trouble.

I noticed at some point in my Zen practice, sitting with me physical pain

helps me be very presence

gets very concentrated.

So I went to my teacher

and said, I noticed this. And what did he think was a great idea for me to sit in full lotus all the time. Because, you know, that's, you know, really, the pain would really be there right?

And, and he basically said to me,

don't go looking for trouble. Don't go look for pain, don't create it. For when it comes, then be present for it. So when it comes to pressing for when it comes in some kind of way, maybe even being inviting of it, or here is uncomfortable. This is an uncomfortable uncomfortable situation I'm in what is it for me to learn here? What is it for me to understand here are the tasks a Buddhist is to understand what is to be understood in this kind of situation.

And understanding uncomfortable situations, painful situations is for many people counter intuitive or counter to normal habits and when we have,

where the normal habits would be,

perhaps, to resist it. And resistant takes many forms, to push it away, to run away,

to go numb,

develop apathy, and I give up. I'm not going to pay attention. There's just too hard

to strike out.

There's many kinds of approaches, none of which have to do with actually investigating being present. Perhaps.

I had a friend of mine who taught

mindfulness to people who suffered from basically kind of incurable pain. There was a retired police sergeant or police officer came to his class and he had some kind of back pain. Hospitals doctors hadn't been able to help anybody living with his pain for many years. And out of desperation, he took this class and using mindfulness meditation to help him with his pain. And my friend told him, this one, the first instructions was, hey, not pay attention to your pain. And the fella got really angry at my friend. That was his response. Because they do that you paste. I'm not here to pay attention to my pain. I'm here to be free to be free of it not to have it. you telling me pay attention to us? I can feel that more. Yes. And then that kind of situation, you know, he hadn't you know what all the other choices that he had tried everything else. So sooner or later, you have to kind of sit down and pay attention what's really going on here? There's a lot of advantages to paying attention carefully. One is that we can understand what's going on.

And as we understand what's going on, we can choose wisely.

To do so, in terms of physical pain in meditation, or discomfort in meditation, if you pay careful attention to the pain, you'll probably begin reading signals from the pain that might tell you a little bit what's going on. And

if you don't pay attention to if you just toughed

it out, for example, ignoring, then you don't pick up those signals, and you could end up damaging yourself. So paying attention allows you to kind of understand more deeply what was going on. I've known a lot of Zen students, where the basic policy in Zen was tough enough to just sit and be present and stay with your breath and just, you know, and they would have these great grueling, you know, macho contests.

Not in zen, but in among Zen students.

And that, you know, who could sit the longest, all kinds of I could tell you stories and, and not a few of these people. I knew we've had too much your approach ended up having eating a surgery, because they just sat with a pain

if you ignored it and pay attention to it carefully.

If you pay attention to carefully, then the chances are you'll start to see understanding, when it's dangerous to sit with the discomfort to sit with the pain, when a situation requires some kind of change, otherwise, things wouldn't get bad.

And

so, sometimes it's very clear, it's obvious, that situation needs to be changed to respond, but sometimes not so obvious. And so you have to kind of go in and look very carefully, be very sensitive, have the ability to be sensitive. Also, very sensitive, very mindful of discomfort and pain, we start understanding the nuances of the situation. And so in looking at the nuances,

we don't have to react kind of in some kind of blanket policy or

some gross way to situation where we can be more refined in the situation. So you sit meditation and

you have knee pain, pretty common phenomena. Many people,

especially those sitting sitting on the floor, and those who sit in the chairs here, long enough probably have back pain. Because it's serious, maybe not that soft.

And

so one in one attitude about, you know, one reaction to having knee pain is you know,

IMC is a crazy place, I'll never go back.

You know, that's one big approach you could do that. Never have that kind of knee pain again, because you've never come back. Or it could have been more refined. And you can go into the pain very carefully and find out what actually, you know, if I just moved my niece likely out a centimeter out, it relieves that pain, and I don't have it. That's a refined response. So, you know, sometimes people take gross responses and sometimes you take refined responses. responses depending on how carefully you're looking and seeing what's going on, sometimes. So, a big thing we want to do in mindfulness is investigate. And investigation is an interesting thing. Because if you take the human mind, or human being as an ecology ecosystem, if you add a new element to an ecosystem, the whole ecosystem rearranges itself.

And if you

introduce investigation

to the human ecosystem, it becomes a new ecosystem. Everything gets rearranged and changed. So phenomenal thing to offer the situation. It can change the situation radically, to going okay, let's get what's going on here. Let me look, let me take a time to look.

Now some of the things you might find out when you look

is that it's not physically damaging.

So then the question is, is it valuable to stay with the discomfort with a pain in meditation, for example, For in life is valuable, it's valuable to stay with it. Some people's policy is to avoid discomfort at all costs. And it's a some people are afraid of discomfort very deeply in doing fear around any kind of discomfort,

feeling it even getting close to it.

But is there value?

And I'm not going to answer this question for you. So be careful. I might sound like I am later on but you have to answer this question for yourself. Is there value for you at some times of being present nonreactive presencing presence for more discomfort or pain in meditation or in life in general?

When you have a choice.

If you have no choice, then no point wasting your time answering the question. But if you have a choice, is there value of sitting with discomfort and pain if it's not going to be done? And I'd like to suggest for, there's a lot of benefits potentially, from sitting with discomfort and pain. And in terms of meditation practice, it's kind of like, you know, you go to the gym, and some people I know, work out the gym to the point of you know, it's kind of hurts. And they find that valuable. in meditation, you could also do that you could sit still enough and not move when discomfort arises, in order to develop certain benefits.

What are the some of those benefits you might have?

So one of them I said, already, you understand more deeply what's going on.

And don't underestimate the value of deeper understanding.

Say it's emotional discomfort that you're feeling rather than physical pain,

to sit still for a long time,

and really look and look what's going on. What's really going on what's really, really going on here. Now, wait a minute, okay. No, let's see what's really going on.

No, no,

no, let's find out. And keep asking the question keep looking, not settling for the first answers. You go through layers and layers. understanding yourself and what makes you tick and what motivates you and what causes you to react. And it might take a long time to understand certain, really deeply certain kind of emotional distresses, we have to expect a quick fix

is to do a disservice to yourself.

Because a quick sick a quick fix might not allow you to kind of understand

layers and layers and layers,

which of yourself what's going on.

So, investigation is one benefit understanding.

Another is that we develop patience.

Learning how to be present,

patient patiently,

not to be in a hurry not to be anxious not to be,

you know, just caught up in our reactivity.

And 90% of the price be a meditator is probably learning to be patient. Because notation is a very no takes time. takes a lot of time. Be patient with ourselves. Developing patience is a strength Patience is strength that you can develop as a as a strength, and then take with you in different situations related to patience is a quality of equanimity.

So things arise,

and we have the ability to be a quantum it's about,

we don't automatically fall into our

pushing away you're holding on to we don't automatically fall into our rejection of it, or are grasping at things or running around spinning around like a trap rat, where we have the ability to kind of stay open, balanced,

peaceful, in the midst of what's happening.

That's a huge endeavor.

And it's very, very powerful to have that capacity. And it's something if you kind of ride the edge of you know, okay, maybe this level of discomfort, I'm willing to kind of explore the possibility of how do we equanimous here with this, you find that ability with something is relatively mild. And then the next opportunity comes along a little bit more extreme. So can I can do it in a, in a situation, let me do with B and then While later you do a C, or D, but you don't

jump from zero to D,

you know, automatically you may get build capacity. So maybe, you know, you have a little bit of tension in your shoulders. That feels uncomfortable. And I see people sometimes in meditating going like this

Yeah, I guess

it's okay to do reasonable human things to do. And,

but if you don't move,

there is an opportunity,

possibly in moving and that is, we couldn't learn to find a winner. Is it possible to have the heart the mind the economists or a peace with a situation that feels uncomfortable? My shoulders, my neck feels uncomfortable. Can I find that balance place inside of me a center place where I'm not caught or reactive or needing anything else being different? reckon CSP? piece with this discomfort.

And you know, it's not that bad the

shoulder pain or the you know, the shoulder tension or whatever it's kind of, you know, it's you know, a grade. And then you learn to do it there. And then

perhaps another day you come along and you have a headache.

It's been great. And

so maybe you learned to work with a headache, you could get up from meditation, go go take an aspirin or do something else. You could do that. But the question always is, is there a benefit to staying with a headache. So one other benefit that comes besides developing equanimity and, and, and, and patience perhaps, is beginning to understand the nature of our reactivity, how we tick what goes on. And I have learned so much about myself,

in sitting in meditation

or being in other kind of situations.

Where I said okay my stay here

and and notice what my reactive

tendencies are.

And in fact, the stronger the pain sometimes, the more the deeper roots, the deeper kind of tendencies of reactivity show themselves. You know, if I could sit peacefully with a and b and c and d, great discomfort, I won't see that actually some really deep seated fear

that motivates me in relationship to certain kinds of pain.

Or when I sit with G level, pain, then you know, it gets around. So sit and see what our reactivity is, oh, I tend to be a person who lashes out. I can or I can be a person who withdraws and gets numb. I guess a person who gives a conservative person that gives up,

I tend to have a lot of self pity.

Fear trick is triggered big time when I'm uncomfortable, or I have pain. And that's fear. I react to the fear not to that Pain, and the fear kind of drives and drives me around. So as many things to understand about our psychology. Now, if you take the time to discover those aspects of psychology, in a situation where you have some choice when you sit with discomfort or not,

then sooner or later,

I venture to say that all of you

will come to a situation where it's going to be uncomfortable,

ie painful, and you don't have a choice.

You got to stay there.

You know, all kinds of things might happen. I mean, it might be some, some person that you care a lot about, who ends up going to the ER, emergency room, you take the person with you, you'd go along to the person to er, er is a very uncomfortable place to be and you have your friend who's in crisis, you're okay, basically, but it's a very uncomfortable place for you.

And now you know about how your mind

has to react to just come from uncomfortable places. And so you to kind of work with that, and not get caught for those activities, and stay present helpful in your in your way you wouldn't if you hadn't understood yourself well. So the sooner you come to a situation where knowing yourself really well, is really helpful. So, meditation is kind of like a laboratory. Where, okay, I'm going to explore myself and find out who am I, when I'm uncomfortable, so that later I can be more mature and more responsible for what's going on. So if you think that meditation is only for time or getting relaxed and having bliss and joy, great cosmic white light and all this wonderful stuff, and you'd all get this guided meditation tapes and the guided meditation get me in this mood, I'll put the mood music on

and, you know, have a strobe light on and

I don't know what these people do, you know, was to sit and look at my aquarium, you know, meditate the aquarium fish line by just you know,

whatever You know, it's all you know, just so I can get it exactly meditation

is getting into my sphere, the wonderful thing I get my meditation couch instead Yes, you know, and my meditation, eyepatch that covers over has Rosemary smell and and, you know, just really get into it

and just so I can get this. I mean, that's nice to know that all these things, but you're not using the opportunity to understand yourself in some realistic and deep way. And I would like to say I'd like to believe that Buddhism is meant to be deeply realistic. Not to be kind of Pollyannaish not to be kind of kind of creates this kind of nice, nice

feel nice feelings feely touchy kind of thing. You know, whatever

is nice, except everything's wonderful. But it's really, really quick ability to be show up, wake up, be present for life as it actually is. And sometimes involves choosing to stay in the midst of uncomfortable situations and practicing with it, working with it being present.

And it's fascinating, you know what you can learn. So I stuck with physical pain for example, and emotional pain and had to learn to be very attentive

to my reactions to it. The subtleties

of it, because even a certain reactions to it

accentuated the pain.

So for example, if I hated my knee pain, the muscles around the pain would tighten up because nothing was a pain because of the hate. And so I tried to be very attentive and tracking the hate so that I wouldn't keep didn't get into the hate. Didn't didn't allow myself to have hating thoughts. Also, I noticed that the self pity thoughts But also create little contraction around the pain of for me, my knees hurt, oh, does anybody care about me? Oh, you know, and normal kind of things to feel for some people, right? But those normal little kind of thoughts have consequence. And these tendrils that reach out from wherever we did take you places

and reach out to, you know,

tighten up something. And so we tighten up around the pain.

And so I found many times that discomfort and pain was quite manageable as long as I stay responsible and track my reactivity, and learn to let go of it, not to get into it, learn not to indulge in it. Stay in a place where don't get caught by those things, and stay with the pain of things much easier to be with. Another reason to benefit from staying with discomfort and especially like in meditation, is that in staying with it in a nonreactive presence, being present It allows something new to happen. That cannot happen if we're constantly struggling with it, or running away from it.

And so it's like giving space for something to

happen. And sometimes

if you give space

mindful awareness, presence to what's happening, sometimes there's a wisdom in situation wisdom in our body. That might be very different than the

puny little wisdom, we might have an intellectual understanding

what's going on.

So how many times have I stuck with people? So I did a lot of talk with people. And I have this great idea for what they need to know. Oh, yes, you know, I know just to suggest the thing for them. But rather than rushing with my opinion, saying Oh, let me tell you, you know, just as soon as they finish talking before they finish talking, I already know what's the you know, just rush in there and take okay. The grabbing doing that. No, this is uncomfortable. It's uncomfortable here, this

isn't comfortable with it,

rather telling my solution to their life problems. Why don't I just kind of

be present for a little bit the situation,

make some presents to the President.

And in that presence net pause,

the person comes up with the next thing they're going to say. And what they said,

is much wiser than I could have ever said.

Or is a new piece of information that I couldn't agree with that, I guess Wow, I said that I would have really, you know, pretty insulting or something, or something. So something new happens when I

pause and bring presence in the situation.

So sometimes it's very helpful to learn to wait

and see what else bubbles up

internally in ourselves, rather than

reacting in easily Normal habitual ways, giving space to the inner life which show something else. Maybe something else gets born. Maybe a feeling of loving kindness or compassion arises for that no good, lousy guy.

You know, rather than her

lashing out and yelling and top Could you be pause,

be uncomfortable. I just been attacked. I just been kind of insulted. That's very uncomfortable. I know how to be present for discomfort. Yes,

I can do this. I've been training myself for years to

be present with discomfort. This is uncomfortable. And I think I'll kind of this is my opportunity. I could just punch the guy out. But Gil said don't lose the opportunity to investigate. So I'm going to look into investigate and give pause. And you find that in that pause, you look at that. No good, lousy person in a kind of way. You see something in the eyes,

that allows compassion.

So sometimes give me space for our company. Situations allow something else to arise and be born. that's particularly true in, in meditation practice, when there's physical discomfort or emotional discomfort is that often, the physical and emotional discomfort that can arise, not always but can arise is sometimes things that are moving to us are working through us. And if we make space for it, then we can allow that moving, moving and unfolding to happen. So for example, it's relatively controversially common in meditation

for people to begin to feel

calmer, more relaxed, very nice. And then they get relaxed, getting more if your relaxation is going down, right to come down, down, down and more relaxed. And then suddenly they get go to go down to a

certain level.

And suddenly, they feel all this pain in their shoulders. They can't believe the pain the shoulders, it feels so tense. What's happened? I was doing so well. Meditation. Now I'm really tense person, I've gone backwards. This meditation right from me, I shouldn't do it, you know, I'm a failure at it. Or how can I get more tense than attending supposed to make you more relaxed?

It isn't that you're getting more tense.

What it is, is that is that the surface muscles are relaxing, and then some of the deeper chronic tension that sometimes a held shows itself.

And if you expect medications that go from, you know, you know, more linearly to more and more pleasant situation. It's not going to work that way. Because that's not how things are stored in our psyche in our body. And so sometimes there's periods of opening and relaxing. And that's followed by periods of great challenge. Some people actually think it's almost a principle. I don't feel this way. But principle. Whenever you have a great opening, spiritually, the next thing will happen is you'll be going through a dark period in great difficulty. It's like a great opening allows some deeper stuff to bubble up, that you know have been repressed or held down. So the sometimes it works that way. And so then you feel the tension or you feel the deep seated, you realize you had

you feel something.

And so you feel it. So you allow it to move to it through you relax more deeply or unfold or do what it wants to do.

It turns out,

that's for the stuff for me experience physically in our body,

whether it's emotions or pain or anything, that's structural pain, and if you're kind of sitting in full lotus stupidly, but, but certain kind of dharmic pain, psychological kind of knots that we can have in our bodies,

that as we stay present

for who feel it, it allows slowly, slowly can allow the unraveling of those notes. And that unraveling sometimes is much more helpful. Then ignoring it, or covering it over again. So sometimes in meditation, especially on retreats, people go through periods of time where it's actually quite challenging. And I've sat, for example, for long periods of time meditation years sometimes. You know, with relative comfort and ease to meditation thing, oh, good deal, you're doing really good.

And, and then

suddenly something arises some tremendous, powerful pain. Where does that come from? I mean, what happened, I suppose to know how to do this. And now I have this pain and I just hated about it and what happens with all my years of practice? It isn't that I'm going backwards. It just now some chief key player maybe has showed itself and we have layers that in layers of knots in our body, in our psyche, that were formed sometimes in some of the earliest periods. in people's lives, you know, maybe even a childbirth, seemingly so some, some experience that I've seen with people when I've worked with people can be very, very early. And it takes a lot, a lot of concentration stillness, to kind of uncover these deep, deep, deep, deep knots somewhere inside of us. So there has to, if you want to do that unraveling, you have to be present. You have to stay there and see the discomfort as an opportunity.

I like this quote a lot.

I think it's been said other ways, but I just quote I had and

it was written by Ruth Sanford on visiting South Africa in 1987. That was still when they were in struggles there. compassionate person, seeing Butterfly, struggling to free itself from his cocoon and wanting to help, very gently loosen to filaments to form an opening. The butterfly was freed, emerge from the cocoon and floated about what could not fly. What's a compassionate person did not know was that only through the birth struggle? Can the wings go strong enough for flight.

It's shortened life was spent on the ground.

It never knew freedom and never really lived.

So there is a place where to be in a hurry with our struggles or to avoid our struggles, or even to help someone else quickly get through the struggles. Sometimes as a service, sometimes we have to go through our own struggles. No one else can do it for us. It's necessary. Another opportunity was sitting with discomfort in our pain is the cultivation or the awakening of compassion.

When I started my Buddhist practice that was the Zen tradition.

And in a sense, I was there, you know, there's two sides to Buddhism, there's the wisdom side and the compassion side. And I was in a wisdom track, you know, enlightenment or bust wisdom and discover emptiness. And, and I sat my Zen practice for many years for no cause. And in retrospect, what I realized after many years and looking back, I don't know how much wisdom I learned those early years in practice, but unbeknownst to me at the time, what one of the things very, very crucially

important things that was being developed for me was compassion. I was being compassionate. Permission practice, compassion, mental rest. And, and I wasn't question wasn't really part of my vocabulary when I started Buddhist practice. wasn't interested in it. I didn't, you know, it was probably worse than no interest. It was kind of this kind of sentimental. And however, I sat with a lot of discomfort in the agenda and is in the same house, I took a lot of physical pain, I stuck with a lot of emotional pain. And I was kind of stupid. So I had no idea that it should be any different. I had no idea that I was supposed to kind of, I could work with it or kind of, you know, do anything so stick with it. I sat with this assessment.

And that's just sitting with discomfort.

melted my heart. It kind of rose my compassion. And so I'm not saying you only sit stupidly with your discomfort and pain. But one of the opportunities was sitting with discomfort is the awakening of compassionate growth. And certainly self compassion. Some people need self compassion more than anything else. with compassion for self compassion for others, that capacity is maybe the same. Suki teacher said, overcome any bitterness that may have come because you are not up to the magnitude of pain

that was entrusted to you.

Like the mother of the world who carries the pain of the

world in our

hearts, each of us is part of our heart and differ endowed with a certain measure of cosmic pain. You are sharing and as a tality of that pain, you are called upon to meet it in compassion, instead of self pity.

overcome any bitterness that

may have come because you are not up to the to the pain

that was entrusted to you.

So

in zen, when I got the way I was introduced to Zen I was never told how to work with anything in between After World our world we talk about working with things work with my emotions with my feelings work with the pain, how do I work with it, and then you still just sit there and it wasn't by working with anything. And I'm actually very glad I wasn't told how to work with anything

but part of the traps

of our practice here's your instructions how to work with things. I just worked without paying a certain way ever has a concentrated amount be developed inside I'm going to have to find that equipment a quantum misplace work with

number one having what's the shoulder

blade pain.

It was really intense.

And I broke my foot, my teachers for advice and give me all this great advice. And I would try it and the pain just got worse. Nothing helped. My poor teachers. They just kept getting more and more

advice, how you work with us.

And then finally,

I came it's much easier I think I just kind of first get on this interview. On one day unannounced, is crazy. And I practice equanimity I practice concentration, I practice loving kindness and practice and work with so many different ways.

And he said,

just put the nice oh,

maybe you stab someone who slugs someone in the shoulder some former life. And, and I don't know anything about past lives and all that. Don't think about that. But he said that my reaction was, Oh,

it's there for a reason. And I don't need to know the reason.

And when when, and that

kind of released me from the pain.

And I realized that all my attempts to work with it even to have an equanimity about it was not really economists. It was all just little kind of feeling Connecticut. I'm going to fix it, get it go away. And federal statement of the teacher finally released me from this attempts to try to make it better

and make it go away. do anything with it at all.

And I kind of just accept it for what it is.

And we're always working with stuff. Sometimes you don't accept it.

And sometimes what's needed is radical deep, letting go. We totally completely accept this is how it is. Sometimes in life, there's no other choice. Sometimes you get a choice, you can work with it and work with it successfully. But sometimes you have no other choice. As Thomas Merton said, true love and prayer is learned in the

hour when prayer is impossible,

and the heart is too as turned to stone.

That's something

sometimes people come to me when I'm,

you know, in a retreat, and I'm the teacher for people.

And, and I had the sense that, you know, I would do a disservice for them, to give them any instructions at all. About how to work with our discomfort. These people, this person needs to just bottom out

which rock bottom.

And to give them any, any hope we can do this, you know, just explore it this way and do this, you know, to practice mindfulness more carefully or whatever, you know, and maybe even a disservice, because what they need to do is just kind of play it all out

and just bought them out and then bottoming out,

and they get distracted, it starts happening. And that's happened to me a number of times in practice, where I struggled in all kinds of ways. And, in practice, incense only truly began when I gave up.

It's hopeless.

I should accept this.

This is my heart's broken

So the opportunities of discomfort

I hope they have conveyed that some of us today so that when the time comes

and you're uncomfortable

that you will reflect on what might be the opportunity in this discomfort.

So that's usual habitual ways of reacting.

Don't kick in automatically.

You might still decide this is some pretty not useful to be with.

I think that you know,

I'm not gonna sit on the floor today, I must admit chair or whatever. I'm gonna bring a soft cushion for the hard chairs next time. You might make choices. But hopefully, the more you understand the range of opportunities available, you will begin picking up some of those opportunities and exploring it now. Because it's penance, not because it's some kind of self torture ascetic practice. But because it brings you a certain sense of the light or hope or the hope with delight or joy, or you know, or it expresses some really deep intention, you have aspiration, for helping you in your life. And so some of you volunteer, they do Oh, yes, here's an opportunity. I think I'll take this. And I'll take it as long as I think it's useful to take that opportunity.

And I hope that you take those opportunities.

And I hope that as you do that, take those opportunities as they come along, that you become stronger. And that strength then makes it easier and easier to

live a life

where discomfort

is all too common for all of us. Thank you