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SPEAKERS

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One of the interesting questions and also attentions sometimes in Buddhist practice is between instant gratification or delayed gratification is Buddhist practice about something we're supposed to realize, immediately, right here and now or do something that we are to realize, someday, if we have been tough enough if we work at it and develop ourselves and do the kind of inner work work that eventually leads to some kind of something great. And I think and I hope that the answer is that it's both Shouldn't be considered one or the other. I come back. I came back Friday from having taught a month long retreat at spirit rock. And it was really a lovely thing to do, to be a teacher and to be there for this retreat. It's a month long Silent Retreat for the people who are retreating, or in silence and spend pretty much the whole day engaged in a meditation practice, either sitting meditation, which is done about, I don't know how many, there's probably about 910 periods of sitting meditation each day. And then maybe, maybe about five, six periods of walking meditation and meals are done in silence. So the idea is to incense Be mindful and meditate while you're eating and enjoy things One of the things that was quite remarkable near the end last days of the retreat was that when I was doing interviews for people, people come in the interviews stopped being about something else about the difficulties they had earlier in the day yesterday on their retreat, practice, their what their what they might be able to do, but you know, wasn't about advice and give them when you go back to meditate, so in half an hour, then that point you might try this and that and the encounter with the retreat and stop being about something different than the beating what was happening right there in the room. And because some of these retreats at least, just being alive, just being present, whisked Quickly, full and complete and enough and they were looking for something else. They weren't trying to change something. They were just very present and alive for this moment. So now I'm telling you about something else, something that happened a few days ago. And so one of the questions is what is the opportunity that we have

to meet here?

What is it what does it take to be present? As is as if maybe this is enough of a present for this experience right here some full and complete way. So that this Dharma talk is not about what you can do when you get home from meditate. So the you know, the question Buddhism always is, what is it to wake up. And I love the expression waking up. Because in my mind waking up is something that doesn't require anything to change or be different. You just wake up to it. You're awake to what's happening. So at the end of this month long retreat, there was a lot of diligent work that went into the tweaking practice. And certainly, there were a lot of challenges people had to face in order to be able to show up and be present and alive in a very simple way. And the challenges for the most part, were their own. Were there what they brought with them in their own psyche, their own minds. And what's remarkable about the retreat environment is that they're very, they're almost, almost, there are very few distractions, not the normal distractions. There's no television or newspapers. There's no social conversations. There are no you know, there's all these all these kind of things that people do in daily life. don't happen there. So you could say there aren't distractions. But the other thing is that there aren't easy ways of getting present. And there are many ways which are kind of easy. I mean, some people will example exercise, go for a run and go for a long run if you decided to run from here up to skyline. All of you would be very present. Some point between here and here and there. Some of you all your normal concerns would fall away by the time you got to Hudson which is about four blocks and you just breathing with you all you could do and some of you even better shape would get as far as you know two ad sets between here and there. Some of you would really it's one way you know kind of really showing up and letting go up. I think everything drop seeing a movie many years ago documentary of a man who used to do something like motorcycle racing doing had children, he decided he should stop doing that didn't have time for motorcycle racing. I guess it takes a lot of time. And but he still needed a way to kind of clear his mind because motorcycles racing had cleared his mind. And he kind of emptied himself and so it could really be kind of distressed and present. So it needed something to do with much, much quicker way. So what he did was parachute diving kind of, you know, he would he would go early in the morning, before it was still dark. He would climb over the fence to construction sites when you're building skyscrapers. And then he would climb up. You know, skyscrapers pretty high, maybe have this kind of parachute kind of like glider and on his backpack, and he would unfurling he'd jump off the top, and then slide into city streets and there'd be a getaway car for him to take him away. And he said, By the time he reached the bottom, my mind was clear. That was a lot faster. It'd be happy, like in time for breakfast that he'd be clear. So you know, in normal life is like some people have memorizes very distracting. There's also many ways that you can get to kind of clear your mind and be very present just here. jumping off skyscrapers is one. Some people have all kinds of ways that people do that. Some of them are healthy, some not so healthy. Sometimes it's the crisis of life, they do it at some house, you know, someone dies, or you're in some serious accident and all kinds of stuff kind of gets cleared away seems some colorful purposes, you find yourself very luminous, they present very clearly present, this is really important this meeting this situation. But on retreat, there isn't that. You know, you're not given wonderful things, you know, given jumping off skyscrapers, or you're not given kind of dramatic things that kind of make you show up. It's really ordinary, it's kind of, you know, you're in this big room with a lot of other people here, their eyes closed, and you're not talking. You're not running around, you know, doing all kinds of exciting things.

It's actually very unexcited. It's in some cat in some descriptions is probably one of those boring things. You can do. meditation retreat, but because so simple. What it takes to show up and be present for this moment fully means we have to somehow come to terms with many of our inner psychological tendencies to be distracted to be afraid to be lost and stories and fantasy into you know, all kinds of things that arise. It's we have to really deal with ourselves rather than kind of have it done quickly be zapped somehow. And so there's a lot of inner work that gets done. But then that inner work then if you do it well leads to something which maybe was always available which was this moment here. Here we are. Sunday morning. And what is it is it possible at this moment here together us is kind of luminous, special. Wonderful. What is what would it take? It would take for each of you to find yourself here. not bored, but when I'm saying, you know, are not perplexed or not wondering when the talks can get more entertaining or get to something really important, you know, I'm sure Buddhism is big important religion has important things to say. So when is he gonna get to that?

The list

so what it does then is in this current saying this is that it puts the responsibility on you to do something. So what is it you need to do, to wake up to be present to be here in some clear way in a way that's deeply satisfying? If you want to be deeply satisfied, or in this moment, you could take responsibility for that. jumping off skyscrapers is not taking responsibility. That's kind of like using some kind of adrenaline rush to get get it. There's a kind of a remarkable discourse in the middle length discourses of the Buddha of a monk who is visited by a diver at night. And I like to think of this as the record of the monk's dream. In any case, he has this vision or this devil comes and the the, the devil tells him this kind of story.

He says,

an anthill, smokes by night, and blazes by day. a Brahmin comes along and says, take a knife. Oh why is one and dig into the anti so the wise one digs into the anthill and sees a bolt like a bolt on a door and he says, a bolt or venerable one and the Brahmin says, throw it aside, throw it away and keep digging. So, he keeps sticking with his knife and the next thing he sees is a frog, he says, A frog or venerable one and the Brahmin says throw it away, keep digging, keeps digging, and then it comes to a forked path in the anthill. And the Brahmin says, throw it away. Keep digging, keep digging, and then he comes to a sieve. And the Brahmin says, throw the sidaway keep thinking and then he comes to a tortoise and Brahman says throw away the tortoise and keep digging. And then he comes across a slaughter block. And the Brahmin says, throw away the slaughter block and then it keeps digging. And then he comes across a piece of flesh in Brahman says throw away the piece of flesh and keep taking. So he throws away that piece of flesh and he keeps digging. And he comes across a cobra. And so the wise the digger says to the Brahmin, a cobra or venerable one and the Brahmin says let the Cobra be do no harm. Do not harm the Cobra. Respect the Cobra so here he's supposed to throw away all these things. things except the Cobra or the Naga. The word is Naga. Naga sometimes that ancient

serpent is a very powerful figure, an elephant a great majestic elephant, sometimes called the Naga. In each of these ancient texts, mythical serpents kind of dragons are called Naga subscript very powerful figures are Cobras are very powerful. So, this monk has this dream and he goes to the Buddha says what was that about? And the Buddha interprets it for him. And the interpretation suggests to me that this monk had a lot of problems with desire. So, the Buddha said, The anthill is the human being, is you and digging and the knife is wisdom. So it was it was a dog with a knife of wisdom but wisdom and digging is the arousing of energy. To the arousing of energy, some people think that the eminence imminence, imminence of awakening imminence of now being present, of just being here should be really easy. The lazy man's approach, somehow you've kind of relax and sit back. It's just supposed to happen. And I think that energy engagement is part of being human being what is it to be engaged, maybe something being awake is also kind of way being engaged, arousing energy. So here digging is the browsing of energy. And the first thing it comes across as a bolt and the both the Buddha interprets as ignorance. And here you have wisdom, meeting ignorance, and he's told to throw away ignorance. And ignorance is maybe the beginning. Understanding ignorance is the beginning of the Buddhist path. To understand a little bit, how we're ignorant and the suggestion here is that ignorance is when we look outside of ourselves for happiness, we look outside of ourselves for the work that needs to be done. So we can be present here Sunday morning bridgestreet for our sense of well being or happiness so there's all these ways in which people look outside of themselves, right? Or also all kinds of ways in which we blame our suffering on the world around us. You know, I suffer because George Bush, the economy, my mother,

my kids,

in all kinds of things, you know, why we suffer, it's out there and, and that's an ignorance when we turn away from our own hearts, in a sense our own minds and see that this problem the solution is outside. And wisdom is when we throw away that kind of externalization Have of caretaking for ourselves and then begin looking within into our own quality of our own hearts or minds and be the caretakers of it. So you throw away the ignorance. And it's interesting ignorance is the bar that the bolt, the lock that stands in the way of doing this kind of work. So sooner or later we come to this juncture where we're up against a dramatic, dramatic turning the attention around some dramatic movement. It's almost like 100 degree turn from directing the attention externally, as if the external world is going to help us or save us to somehow turning around to where the locus of liberation or awakening or freedom is going to happen is going to be so then he throws away The boat and then he sees a frog. And the frog is in one translation is defined as despair due to anger. Another translation I know, they just call it anger. So I don't know what about frogs, you know? You know, in our culture frogs are kind of you know, princesses right. You're supposed to kiss them in here you throw them away. But, you know, somehow the toad is associated with anger or despair due to anger. So here the instruction is throw away that anger throw away that despair. So in what way does despair despairing about the world disappearing like your condition? Or being angry about the world anger, your condition, prevent waking up to now to hear the wish degrees or kind of veils of frustration or being upset or being angry, how things are things should be different things should be easier. And then he throws away the frog. And then it

comes to in decisiveness. Fork road fork path is symbolized symbolically in decisiveness. So I know it's really easy to kind of see where the work is where the waking happens, takes to, to show up, to be indecisive about it to feel like Jeez, it's safe to do. really safe I mean, I'm really open and present here, then I'm vulnerable, that someone's gonna take advantage of me or I'm gonna let someone in or it's better to be guarded after all, because then you know, we stay safe. Or we can be indecisive about whether it's worth the effort or all kinds of reasons and somehow indecisive. This has to be overcome. There has to be some commitment or some engagement. And then next thing he comes across is a sieve. And so of course, as you know, if you can't hold water, you put water in a sieve and it all drains out. And the sieve is said to be the hindrances. And these are the psychological forces, which really drain our energy, drain us away drain our energy and vitality. And so their forces of essential desire, desire, aversion, sloth and torpor, restlessness, anxiety and doubt. And when they operate in grippers, it's a way in which our vitality is disappears from us. And I like the word vitality because sometimes these things can energize us. Certainly when you're restless, you can be quite energized and anxious. energized, but it's a kind of filled with desire. Sometimes you can be filled with energy or filled with anger and it's filled with energy. There's a kind of energy which is tiring in the long term, just stressful, that sooner or later you're going to collapse. And then after the save, there's a tortoise, the five places we cling to self, of tortoise as these five, you know, the head and the four limbs and pull them in to the shell. So it's supposed to be the way for different ways to reclaim to a sense of self, to ourselves. So we cling to our body, we cling to our feelings, we cling to our perceptions, our thoughts and opinions, our motivations and to consciousness to awareness itself. Some we cling to those and make them into this is who I am. And this whole movement of clinging to make This who I am, is one of the barriers to being awake. And this can be very, very, very strange. Because if someone's going to be, you know, if you're going to wake up, it has to be you, right? He wasn't going to do it for you, you know, it's up to you, the AI to me has to wake up as because it's, so it's all about me, right? But actually, it's not about you. Because some there's something about the clinging to the sense of self, or clinging to the one who's going to have a spiritual experience or the one who's going to be free, which is another barrier to being present here. And I'd like to suggest that being present breaking up here be content and alive here. Makes you in some ways kind of transparent. It's kind of like the usual reference points that we have for it. You know, this is for me, and this is for my well being this is you know, I want to wake up all the usual reference point, this is who I am. This is who it's happening to. kind of disappears. Probably some of you have had that experience, you know, maybe, you know if you've jumped off skyscrapers. Perhaps there's a few moments there where the normal references of self in an actor don't relate a certain kind of sports for example, you engage in very actively, and you kind of disappear in the activity. In the slaughter block, that's pretty dramatic language, the slaughter block and the slaughter block if here at least for this month, not for any of you, of course, is sexual desire. So something about sexual desire, which here this month is a slaughter block. Jason throw that away. And then, the piece of flesh which is lasting to be thrown away, is also this delight and lust Light and less which one's the light isn't that part of it that light lastly I can understand getting in the way the light there's a way in which there's a kind of indulging in delight indulging and enjoyment even of wonderful states of mind states of being without a very indulging is a barrier to the transparency of luminosity or clarity of just being awake. And then the final thing it comes across as a cobra and this is the thing not to be let go

of not to be thrown away. Let the Cobra be. Do not harm the Cobra, respect the Cobra and the Cobra is a symbol for a person who has destroyed the outflows or the toxins. All the ways in which we that we are vitality and energy flows out of us. drains out of us and this is good To be someone who is enlightenment in the Buddhist tradition, someone who has no that no outflows anymore and restrains and rather than being someone who's kind of self effacing, someone who kind of, you know, be just kind of like not quite there. The person is called a cobra. migrate.

Don't get too close.

But something's lots of energy, lots of vitality, something is very powerful. So again, the question is here is there is a power inside of you? Or is there a cobra in you? And what does it take to tap into that? If the Cobra is the symbol for the kind of possibility of waking up and being present right now at 1030 Sunday morning, on bridge Street, what stands in the way of you as a cobra what stands in the way of your vitality or wakefulness so that's the quote, you know, assess the question in what what is it we have to throw away? What did we have to drop? What do we have to empty ourselves. So that something here something that is not here, here in every other here becomes a place where we can feel content, feel happy, feel alive, feel luminous feel presence, where our sense of being, and our connection to others in the world is not about the conditions in the world being improved or better or different. So the conditions of the world can be what they are. Our inner freedom is not dependent on the conditions of the world. So what does that take? If it's not that doesn't have to do with the conditions of the world? We'll have to do something in ourselves. And the question is, can we then what do we have to let go of what do we have to empty ourselves up? I hope all of you have had some experience of your life, of doing some kind of activity. So thoroughly and completely, that you felt empty in the process. And that and that emptiness felt quite, you know, happy or alive or liberated doesn't have to be so spiritual that they empty when I was a college students I used to love taking the first couple years in college, I love taking exams because I would study really hard for a few days, two or three days long, you know, memorize all this stuff promptly forgot after the exam. But the I would really, you know, do those engagement and then I show up at the exam time and do is to three hour exams and everything dropped away and just me in the exam, you know, me in the paper, and I just did it, you know, as fully as I could. And then I would leave after turning in my paper my exam and I was amazed. said how peaceful I was. I'd be completely peaceful. I'd walk around feeling kind of stone. You know? Wow, you know, this is amazing world I live in look at that tree. That's an amazing tree there. I didn't notice that tree being so great. And, you know, color college exams as a kind of drug was really a drug but it's just a way of emptying myself I was so engaged, so fully emptied myself empty myself of all the concerns I had. worries. So, it's one thing to empty yourself without doing the inner work of understanding what you're emptying and the circumstances empty for you. It's another thing to actually do the work of turning around and looking at your mind well enough to really understand what it is that you're trying to enter yourself from today. Do the work of really understanding the mind and grappling with what's there, to grappling with desire or fear, or aversion, or conceit, or the many things that kind of are there kind of being barriers, filters, to waking up to being present. And it's a sometimes it's hand to hand combat. To do this, it's not easy, I think, is important to

have tremendous respect for the very great power of some of these forces in our minds that keep us from being here is just here, appreciating this moment. And you see it on retreat, that the degree to which you know, is much longer tweto in some of the people there, it was a incredibly difficult and arduous undertaking. Nothing was asked to them except to sit down, be quiet and wake up. Be present. And not this retreat by the way retreats where people have run out screaming. I've known people who have panic attacks in the streets. Maybe Okay, panic attacks serious ones. There's one woman who had, who never went many years ago who, who came to me thought she was having a heart attack puts me in a difficult situation, you know, I'm not. I can't really diagnose people medically. But it was pretty clear to me that it wasn't a heart attack. And she just had touched something really painful. really frightening inside of herself. So I stayed with her. We walked around for a while and debrief during check in with her and pretty quickly it all settled away and never came back. And she's been healthy ever since. I was 12 years ago. And the conditioning of the mind is really, really powerful. So what are your frogs? What are your tortoises? sieves? What is it that stands in your way? So one of the things that we're asked to do in Buddhist practice is to become very clearly aware, very mindful, attentive to the barriers that we have to waking up to being present. And not to bypass Have a look around and really clearly understood. And it actually sometimes told, if you can throw something away, easily, don't take your time so you can understand it, to really understand the very things you don't like about yourself, because they get in the way of your freedom, whatever, Don't be in a hurry to get rid of them, actually look at them really carefully, to really understand what they are. So you can go through them. So you can dissolve them so you can resolve them, rather than in some simple way throwing them away, because sometimes you throw them away to simply come right back. So the guy who jumped off the skyscrapers, you know, was good, he was good for you know, the next week, and then the following weekend hip jump off the next skyscraper, because he didn't understand how he reconstituted himself. He did understand how the forces of attachment and clinging and fear kind of came back into his psyche. And so in Buddhist practice is really important to understand. How do these forces work in me? How do I how does my sense of self get arise? What are the most What are the beliefs what are the different things coming into play as I create or form a for my conceit I am, whatever to understand. So, but does that mean that we have to delay our gratification, we have to delay our awakening because we have to do all this serious work of understanding ourselves and looking at our attachments and our fears and then we have to huff and puff for a month on a month long Silent Retreat or for 10 years. Then eventually we'll kind of discover this Cobra which we just take on faith is in their back to a delayed gratification School of Buddhism. The so when I took these exams in college, I'd come out of the exam. And I'd see these trees in the courtyard. And I'd be amazed at the trees. And we just awesome. Just a tree or I would it was at UC Santa Barbara. So it was pretty easy because he would go you know, just walk sometimes you almost walk out of the class and you see the beach, the ocean. Wow. There's a kind of it's true, but there's a story that sometimes when people on retreat, they see a candy wrapper on the ground. And the candy wrapper is so incredibly beautiful. Wow, look at that. That's an amazing thing. Just like candy wrappers, sparkly and silver to really see the candy wrapper as opposed to seeing it through the filter of how could someone have thrown that away and polluted my environment and that's no respect for me. And everybody else and I got to talk to George Bush and get us fixed.

So,

as opposed to seeing it for what it is. So, one of the things that's some of the things that are really amazing in this world awesome. sparkle like candy represent is our anger and our fear and our lust or distracted mind. Each of those things as they arise is pretty amazing that they should even exist. So rather than seeing it as the problem there, they're kind of probably are the obstacles to the Cobra to waking up quickly. But, but how about if seeing them through perspective and wow, that's an amazing thing. So not to be in a hurry to get around them or think the problem is to somehow fix them. Simply to kind of wake up and see if Wow, isn't that an amazing thing? Isn't it amazing? I don't know exactly why, but the last few days and thinking about going ahead, there's all the articles and paper about the first nanosecond or less universe releasing paper. They had some new discovery week or two ago, or so read report of it, that somehow they had discovered what happened, that no, astronomers can't seem to get back to the moment when the universe was created that first instant, but somehow they can get down to something like what happened after the first trillionth of a second? So they're after they're really content because they don't know what happened at the beginning. You know, they can get pretty close, you know, fractions of seconds. And so they discovered they pushed the limit that even further and when everything was like the, you know, the whole unit First of all, you know, it's just a pinhead or something. And, and you know, and so then there's this amazing mystery of what was before. What would before No wonder people believe in God. But that doesn't help because before God, we were to God come from, you know, with anything come from so where did the universe come from? Where did God come from? Where did whatever it is that is where did it come from? To me it's mind boggling where they come from this universe before that 15 is 14 point 7 trillion right there. 13 point 7 billion so we are a young universe. I mean, there's so many more. Once you start talking about time gets weird in universe but, but anyway, so out of this 13.7 or 14 billion years of life or life Have the universe kind of evolving. It comes down to you sitting here, thinking about what you're gonna have for lunch or reacting to this talk, talk in some way, or getting impatient, impatient or

being amazed

or whatever, it's just, that's what it's come to. So you thought your fear or your anger or your, you know, not to see it as a problem, but to see it as something amazing to wake up to that. So to use the conditions of our mind as a place to wake up with as opposed to continuing to see them as the barriers and then as we wake up to them, at some point we can go them way, let them empty themselves. So, fellow Cobras Are you ready to be Cobras? Do you want to be? What would it mean? I suspect each one of you would be a different kind of Cobra. But Cobras are fearless. I think. Can you live a life that's fearless and unapologetic. So those are my thoughts this morning.

I hope that

I met CueBall well enough. This morning I'm empty and if you haven't thoughts. We have a couple of minutes to feminists to respond or comment or

fight? Yes.

It's Kerber Kundalini is Cova. Same thing as Kundalini? Well, certainly that's, you know, Cobras uses a symbol for this. Energy is particular kind of energy called Kundalini energy. I think that they don't have to be synonyms because it's possible to be brightly luminously awake and present and not have this powerful coursing energy going through the spine or up through the body in some way.

I know you shouldn't push metaphors too far, but

I can't help set again.

I know you shouldn't push metaphor is too far but I

just can't help it. associating deadly danger with a cobra.

any significant do that or is that just

if I was happy to teach you I shouldn't be. I would be deadly dangerous for you. I don't know how to bite. Yeah, it's a high risk. It's high risk that comes to a, you know, Buddhist center. It's really high risk, high risk sport, high risk, you know, you know, the only thing and because ideally, you're supposed to be challenged at the very core of your identity, and what you cling to and what you hold on to. So someone that you know, really trained Cobra can show you exactly what you're still holding on to, but you won't be freed from And with some code, you know, some Cobras can only kind of tell you the principle until you look yourself and find out where it is. So it's always safer that way. Do you think

I wanted to

continue my clarification of delight and feelings and emotions and just being present in them? Yes. And also on sexual desire as well. So, referring to a previous talk, we talked about something that otherwise when you talk about something, so

self selfing so yeah, yeah. So

in the story that you gave to talk about

nothing attached to delight and yet

So my,

my understanding of that, which I'm seeking to clarify here is it's not about being delighted to be delighted or to be triumphant or to be sad or the full spectrum of feelings and that we the state of humanists, it's, it's, it's staying in that being attached to that. So, to make love to one's husband or partner, to be fully in that is to be fully human to be fully present to that, but to grasp onto it and to run after every hour or whatever that

yes, is that is my understanding.

So, there's just this. It's very

there's such a, there's a

veil there, you know, of being completely in one moment of emotion or feeling great. And then the other side That which is barely there, of, you know, almost clinging to it, right? So if you could speak into that

we I think you spoke well enough about it, I think there's a there's a difference between I mean issue in Buddhism open openness how we claim, where's the clinging or the resist resistance. And, and so because that's where the suffering is so when the clinging and the resistance drops away, then then the freedom is found right there. And, and sometimes with so called positive experiences, like the light or happiness. People can feel quite contented and happy I've arrived and not noticed that even there there might be a subtle way interest or clinging going on. And we're still in some resistance within that state of delight or, and, and remember one person that just last retreat, had a lot of delight, a lot of joy in meditation practice, but at some point to realize that she was she caught when she was leaving into it, always leaning into it leaning into it, and you can barrier for her becoming free, you have to realize how she was she was kind of leaning into being soothed, and he comforted by the delight. And, and the language of being fully present for something is often used, I might use it as well. But it lends itself to the idea that cleanses it can lend itself to the idea of something extra, I have to throw myself into that to kind of do something in order to be fully present. And that's kind of my thinking to raise myself up and really kind of, and that's very different than kind of full presence that come from when we were empty, used to my still my identity of energy and me engaged, were empty, not trying to do anything or trying to be fully present. We're just there and we're present because we're empty there in some simple way. And a lot can happen that way. So my warning to where you do language you use is even though you have been fully present May you might find in that still some attachment Hillary left one

I still struggle with the feeling of passive achieve that I sort of associate with the idea of just being present. I really understand the idea of being fully present, especially during meditation practice. But

when it comes to engaging with the world, trying to write in justices or you know, just trying to make the world a better place. I it just seems like Just being here being fully awake is seems too passive. For me to be able to engage with the world. I don't know if that makes sense.

I think I think it's a fair assessment. I think that if sometimes people if they get attached to a certain state of being awake, since that some degree of freedom one one of the ways of misunderstanding it is to kind of indulgent it or rest in it or hide in it to variety of things become passive in it. And a cobra is not passive. You know, Cobra is a symbol of something that's quite active and engaged, I would think I mean, energy, you know, energy energetic thing. I hope that as people become freer, that it actually frees up the ways in which we're limited to hold ourselves back. So that when we we, we will engage in useful and helpful ways with the world make us more useful to engage in the world. And there's nothing in inherent in Buddhist teachings and Buddhist teachings that tell us to be passive and, and just complacent with what's going on in the world is kind of a very simple summary of Buddhist teachings is the idea that that there are two things in Buddhist Buddhist practice. They're sitting in meditation. And then there's cleaning the temple, sweeping a temple grounds. And the tempo doesn't stop at the walls of the temple. They'd be being the whole world's your temple. So those are two things we take care of the world and we take care of our meditation. And those those two aspects, if you will, the passive inactive aspects, but hopefully that the passive and active distinction falls away. Certainly in meditation, when people get You know, when the Cobras awakened when the concentration and presence and mindfulness gets quite strong the meditation doesn't seem that passive. It's actually a very, very feels that the whole Active Passive kind of distinction falls away but they're just you know, right. You know, it's really a remarkable in the sense of being how fully you can feel engaged and present and, and energized and vitalized in this posture, meditation, come alive and sometimes it's almost impossible not to have the spine to straighten out. We've had people, people sometimes when they get really present, as well, you know, the Cobra works so well because, you know, sometimes my my teacher in Burma, he told me one point Gail, you, you get too concentrated, you have to tell where your concentration I didn't, I didn't know how to do it, because the concentration was so it was a force that was kind of operating through me so powerfully. And there was such a strong correlation between my posture and gait constantly. But I thought oh if I slump then I can stop being getting concentrated. So it went like this. And within five or 10 minutes, my spine back straighten itself up. And after years of you know Zen practice where I tried to keep my back straight and straight keep it straight, I could not do is just like just energy was coursing through me locked in. And so that kind of engagement energy. And so hopefully I think as we get more mature in practice, the distinction between passive and active falls away. And, and that makes a distinction between meditation in the world falls away. And you know, we're cleaning house all the time. Either we're cleaning house inside or cleaning house outside. It's all cleaning house. Hopefully that wasn't a depressing analogy. Thank you very much