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SPEAKERS

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So, here at IMC, one of the primary practices we do is mindfulness. And so it takes the question of what is mindfulness? Or what's the full potential of mindfulness? What, what's the various functions of mindfulness? So I'm going to speak to some aspect of this today. And start with some analogies. Suppose that if you go to visit a country where you don't know got to live in a country where you don't speak the language, there's various challenges, that you have to do many challenges to get by and find your way buy groceries and get a job and, you know, all kinds of things have been taken care of, but you don't know the language. And so you have to be very creative about sign language and, you know, problem solving and it's a No big enterprise to make it all work. However, you could also decide to get to take a class in the local language, and then learn the language and might take a while. But once you learn the language that's a lot easier to negotiate your way through that culture. So, you know, there's a little, there's a little, there's a way of making the whole thing easier. That is learning language. Or if you're walking across a large Valley, large field that's thick with mud. So you need to get the other side he started walking through the mode and you sink in up to knee, knees, and you're walking through the mud. You know, it's heavy going. stuff going, maybe even occurs to you you wish was another way but, you know, you know, that's where you're going over there. So you have to go here. Once you're far enough in, even if you want to go back, you have to go through the sloshed through the mud. And then you kind of squint your eyes a little You see they're kind of far in horizon, you see in the edge of the field or near the bottom where you see there's an elevated dry road that goes through the valley. And so there's hope for you. And so then you start slugging your way towards that road, make it easier for you, because you can get up there where it's dry, easier to walk. But then halfway through the road, you say, wait a minute, you know, it's really pleasant to this feeling of the mud through the toes, it's really nice and, you know, feels, you know, so close contact with Earth, the earth element and the Mother Earth and it's really good and I shouldn't leave, you know, this wonderful place and go off to the dry land, kind of aloof, you know, or then you look around, you see all the other people walking through the mines, kind of pulling their knees up and trying to get out, move along as well. You know, I can't leave these people behind. I can't leave these people behind because, you know, you know that we should all be in it together. And, and, you know, they're my family after all and, and so are then you occurs to you that well I don't really deserve to be out of it, it's really I have had a difficult life I had a bad life, you know, done all kinds of terrible things, basically a bad person and so I deserve to be you know, make it you know I really need to repent the tone or, or I just you know, who am I to kind of get out of this mess I think I just need to slop you know slog through it some more. But somehow, by maybe by and by mistake, you end up you know, up there in the dry road and it's a lot easier to walk through. And, and, you know, walking is easy. You're out in the mud. Or you get a splinter in your soul of your foot. And so walking is tricky, but you figure it out. You get as practice and walk with crutches for a while now. It's pretty ugly. Well, you kind of you know, walk on your heel. And that works really well you can avoid pushing the splinter and or, or you get this wonderful, you know, multi layered shoe that's built up with

layers and the top layers is incredibly soft cotton. And so you can then you can walk because you know, I was questioning you figured it all out or you can reach down is pull out the splinter You know, that's a lot easier right? Or you can walk around being tense in your stomach holding your stomach and if you're really tired, exhausted, painful with 10 stomach and the cursed you maybe it'd be good to get a really good massage. So you go get a good job to earn the money from massage. And finally, you get to the Mrs. Massoud says yeah, I can massage your stomach, but you know, it'd be easier if you just relaxed your belly. Oh.

So these kind of analogies are kind of pointing to it. You know, there's a kind of a big transition in Do radical new way perspective or way of being in the world that maybe is not, you know, evident in the way we live our life now. And so we're in it in the maze. And, and we're kind of going through the maze of life, with our face pointing down in the maze. And the walls of the maze are only five feet high that it could be toe, you can look over, that you see the way out. But if you're in the maze, you know, you're trying to figure it all out. So mindfulness, meditation, mindfulness kind of helps you stand up, look around, and see there's a whole different perspective to understand this life we're in, that can change your relationship to yourself and your life in a very radical way. If you can put up with one more analogy, the maybe you've had this experience of a being at a party or in a group gathering of people, and perhaps there's some some behaviors going on big argument about politics or some big argument about something or perhaps some behavior That's kind of that you thought was fun drinking and you know, whatever. And, and then you have to go have to leave, go to the bathroom or something go out. And then you come back and you're standing at the edge of the door looking in. And you see they're still at it. But you've stepped out, you're not part of it. You said, Wait a minute, I don't want to go back in there. You know, and now that I'm out of it, it just seems to be worth it, you know. And so there's a kind of that perspective distance you have it, you know, that behavior, that activity is not quite what I want to do. So mindfulness is kind of like, can be many things for different people. The simple definition of it is paying attention to what's going on, but to pay attention carefully what's going on. Often that attention that we bring to life, the knowing to what's going on, comes along with a lot of baggage, a lot of other things come along. It's not pure awareness. Pure attention. So I could be upset about something. And I could know that I'm upset. Oh, yeah. In terms of upset. It's so hard. And those people, you know, I need to let these people know helps him. You know, I know, you know, I'm being mindful, right. I know how upset but I'm in the mud. You know, board board. Yeah. I hope you all feel sorry for me. And so that's being mindful but you know, but there's a whole other way of being mindful, which is where I don't wallow in self pity and know that I'm, you know, but I pull myself out of the upsetness Oh, I'm really upset here. And I get up, I kind of like an adult, you know, like, Oh, look at this. This is what's happening here. I'm upset. And we don't add on to that my self pity my my desire to get other people to like me or fix me or take care of me or what Never just oh, I can stand on my own two feet standing if I'm upset. Look at that. Well, you know, it's very simple. And so I've kind of managed to pull myself out of the mud a little bit. And, and I think it's a big challenge sometimes to have a clear acknowledgement, clear recognition or seeing of what's happening for us. We pulled ourselves out of the entanglement we have with what's happening. And there can be a lot of beliefs, a lot of ideas of why it's important to stay entangled. And some of those are subconscious. We don't even realize they're there. So, you know, one of them is we often go through her life may be very mindful enough, but not aware of how much the mindfulness is self referential to all the ideas we have about what I need, what I deserve, who I am really shipped to other people, how do people see me? How do I judge other people and these Kind of can be embedded in the mindfulness itself. And so and so the mindfulness is helpful, perhaps, but it's not as helpful as it could be. Because we're still walking in the mud. We're still having learned language of land. And so part of the opportunity of mindfulness is to

recognize what's happening. Clear clearly enough, strongly enough that you feel actually you kind of stepped out of the arguments, you stepped out of the mud, you stepped out of the maze, so you can see more clearly what's going on. So what does it take to acknowledge something clearly enough? And I've had been in situations where I have been upset. And it's sometimes it's been quite a quite a struggle. I kind of know that I'm stuck in the upset. Sometimes I don't want to be unstuck because if I get unstuck from being upset, then the person can get With it, you know, if I get stuck, I hold my anger that you know, you know, you know, then just right for that person, I'll be miserable. So the other person, you know, could somehow hopefully rub off on that person. Isn't that very useful way of living? But, or it can be some, you know, all kinds of things where I'm so interested in that upset during so I'm so angry at being upset that I kind of engaged and reacting and doing all this stuff with it. And even though I know I'm upset, I'm not really willing to take this kind of take my two cents on my own two feet. Take a deep breath and really acknowledge in some full way. Wow, there's upset here. Like, maybe do it. Yes, I'm upset. And that lozad lousy, no good person and I get pulled right back in so quick sometimes. And so the opportunity with mindfulness is not just mindfulness in the small end. Oh, yes, I'm aware of this. You know, we're looking from mindful to the big end, the mindfulness, where the mindfulness pulls us out of the mud pulls us out from being entangled, pulls us above the fray. So we can really stand here and really acknowledge in some pure purity of the moment, oh, this is what's happening here. Here, oh, this. And it's a time to time it's really easy to do that. At times, it's difficult. At times, it's heroic. Just to be able to kind of take that position sound your two feet is just acknowledging the simplicity of the situation. This is what's happening. This is how I am this is what's happening. Because of the belief systems, the attachments, the ideas of needs, you have, your very sense of identity can be tied into being, being in the fray being connected to you know, being Engage in all this and to pull yourself out and just be here very simply, it's kind of simplicity of being and recognize what's happened, pulls the rug from underneath, much of how we've kind of built up our sense of self and our sense of values and who we need to be in the world around us. So sometimes that's heroic. And what I suggest that when it when it's gonna look like it's gonna be heroic, that's really productive, to engage in the exhausting exploration of what's really going on. Don't assume that your ideas of what you need your identity, who you need to be in relationship to other people, when you need to have a successful life is as it needs to be. Part of the function of mindfulness is to encourage you to question your life in a very deep way. And so it could be, you know, is it sensitive? It's very simple. You're trying to find out How to Be aware, fully aware what's here in this world of ours in our life of ours. But you do it with an awareness which is independent of what you know. So if I say, I'm feeling physical pain I've been the situation had a knee pain in rotation, for example. And I'm aware of it mindful of it. Like this.

Oh, I gotta be mindful of the pain of feeling better or, you know, or I, you know, stand by on two feet, and say, oh, there's pain. Oh, there's pain and a lot of self pity, self pity. Look at that self pity those thoughts of self mediocrity, self pity, pain, and there's a world of difference. And when I was early in my meditation life, I saw for me the difference was when I lean into it or how to untangle with it, my poor pay per view, I could feel the muscles around the knee to tighten up and hurt more. And when I can take that independent mindfulness, oh, there's pain here and not getting tangled with it a little bit to some degree, I could feel that the muscles of self pity loosened up was more manageable. So I was tracking what else was going to wait a moment until it comes back or something new. Something new happens.

So, so that you know so that, you know, I want to encourage you that it's very worthwhile. When it's difficult to do this. It isn't like you're failing in the mindfulness, but actually the questioning exploration, that when it's difficult to have this independent mindfulness is actually very rich. And some people who practice mindfulness Assume that you're supposed to be able to kind of practice some kind of pure, independent mindfulness just like that. And if you're not doing it, you're a meditation failure. I think a

little bit of mindfulness that shows you what's you know, challenges you and you invite the challenge to explore, to explore and find out what's going on for you. It's actually much more realistic and helpful, in some idealistic of idea of kind of now I'm going to be, you know, out of the mud and walking on the dry land, thank you. Mean, nice we can get there. And that's certainly part of the potential of mindfulness is to learn how to find a place where the mindfulness is independent. Now, when when you start getting a sense, getting close to that sense, place of mindfulness, the way that your knowing mindfulness and knowing are almost synonymous. So you know something, but in knowing it, you're independent at what you know, to know and be independent of what you know. So it reminds me of this popular saying in our circles, they came from a long ago meditation teacher said to a woman, the thoughts of your mother, or not your mother. And that helped us so much. The thoughts of your enemy is not your enemy, the thoughts of your past, it's not really your past the thoughts, the thoughts or thoughts or constructs. And many times we're reacting to our thinking, our thoughts, our ideas. And, and so to see an idea is an idea. To see that in ideas an idea is to help you find a place where you could know you have a thought. But the knowing is not the thought. If we're living in our thoughts, if we live through our thoughts are thinking then, in a sense, knowing and Thinking are entangled. But there's an opportunity to step back. And simply in a very simple way, no, oh, I'm thinking, I'm thinking someone cuts you off in traffic. And you get angry. And you're going to do something with your finger occurs to you. Let me just kind of line up my car here if I like somebody did that in San Jose, right? Something like that do something got killed. And, you know, it was tragic, because not only was the person shocked, but his kids were in the backseat. So, you know, a moment of lost mindfulness is very consequential. So, the so here you are. So, what is it like to see your anger, your thoughts of wanting to do something as just a thought, and have a clear place of independence? We could Oh, I don't have to pick that up. I don't think involved in that. I can't necessarily stop thinking that way. But I don't have to be that thought. But if we don't have that clear separation, then we are that we'd almost likely come those thoughts, and we are those thoughts, then we don't have as much freedom to maneuver and to choose how we what we want to do. So what is it to know, to be mindful to recognize and have the mindfulness help you be calm, independent. And in the teachings of the Buddha, the direction that mindfulness is going is to come to a place where you're independent of what you know. But you still know, you know, independent, what you know, it doesn't mean you don't know. You're still very cognizant and aware and alert to this life of ours. But there's a kind of sense of independence. It's not aloof Nothing more than hopefully, then, you know, in the complicated social chaos of nursery school, to kindergarten through nurseries to have teachers stand up in the middle of the crowd and look at each other and when the kids are doing it again, as opposed to these kids, you know, their school teacher is not aloof, unloving, but their teacher knows to be independent from she did my boy.

How could you do it again? No, you know, there's a clear as an adult kind of presence. So how do we do this? How do we learn this? And I'd like to offer you maybe this one little technique or a that we use in our tradition that I use that I find very helpful to kind of You know, especially when I'm kind of in the mud, I find it very helpful as a way of kind of beginning to kind of find my way out, pull my way, oftentimes, it's hard. You know, the mud sucks you in. And that is to name what's happening in the mind first silently to label it. upset, upset, and to very calmly maybe keep it going. And as I say it, to begin explore what it's like to be free of the experience of being upset. Where is it? Where am I tangled with it, where the tentacles are holding me to the beliefs, the ideas, the attachments, and keep saying it until I see it. See if I can say at the very calmly, and can I begin freeing my breath, my breathing from the experience. Because of your breathing is tight and constricted, you're entangled and caught. If your breathing is loosened, relax then you're more likely To be independent so upset upset I said a couple of times making progress upset and then I relaxed forget about it and then it sneaks right in like you step on the slippery I slept on the edge it certainly it's definitely edge of the dry ground and you know not paying attention to slip writing. You know, get complacent. I gotta keep it to keep it up little for a while.

Oh, there it is. let's acknowledge it as listening good. I was getting was pretty, pretty better, much better now. I'll start paying attention, slip right in the middle, keep it up, just notice. So naming and then I find it's sometimes in the very quiet naming in the mind. It's kind of like a full acknowledgement, to fuller acknowledgement. And probably you've had that experience of being something difficult in your life. Something's going on. make it difficult because many beautiful but someone comes along and names it all You hadn't really seen it to hadn't really understood it. And some friends comes along and names it. Like, oh, you know? You're pretty happy. Oh, well yeah, you're right. I am. I haven't really I haven't really taken it in. I'm so busy being you know, engaged. Oh, so my name's it. So this fuller acknowledgement is a very powerful force in the psyche. They can help free us of things it can help clarify can loosen things up, they can let things move, so they can kind of unfold in their own kind of way. So the name very, very softly. And then sometimes I found as I named experience, the tone of the inner voice that doesn't name it is very instructive. Hey, I'm naming it. That's very different than pain, pain. Or sometimes it is a nice thing, you know? Well, that's nice, right? But what's the problem with that? Is that I have gotten entangled. We not only entangled in the difficulty, we get ourselves entangled in the wonderful things too. And then you say, what is now you're getting suspicious of me. Wait a minute, wait a minute was all good. We talked about upset. But you know, you know what's wrong with being entangled with the good things. nothing inherently wrong with having experiencing good, wonderful things. But if you're entangled with it, your chances are pretty high, that you setting the conditions to suffer down the line. It's much better, to have pleasure and have an independent knowing presence, while you're experiencing is much more pleasant. It has a different quality, to kind of pleasures to have different qualities of character to it, than if you're kind of enmeshed in it. So if I say, oh, pleasure. That's very different than Oh, pleasure. Pleasure. I'm supposed to be, you know, really, I deserve that pleasure, I should really kind of lean into it and get into it, you know, Savior, a tantric pleasure of eating this strawberry. Well, you know, it's good, it's fine. But what happens, what I found that happens is that as this sense of mindfulness to the big in, the knowing quality, gets stronger.

It's so satisfying. The clarity of it, the crispness of it, the wakefulness of it is so great. But it's kind of a clarity and satisfaction, that it maybe is kind of easily forgotten, because it's kind of like having the air be completely clear and clean. You see the Mountains across the bay river mountains over there, it seems so close. You know, it's so clear, so satisfying, so wonderful to have that wakefulness. When the smog settles in again and he settles in, life goes back to usual we will forget there's, you know, mountains over these coasts, East Bay. So something very satisfying about this wakefulness. I'm awake. And so a knowing which is independent of what it knows. And what I haven't said, is a knower that's independent of what is known. Because as soon as you have a knower it's a magnet for all the ideas you have of what it means to be a knower itself, individual. And there's a and there's also when you have a knower You have a fixed reference point the one who knows which is not really completely free because that incense oh there's knowing but I'm the knower Thank you. Knowing can exist without any reference to a knower. Of course, we know it's you that knows. We're not gonna say you're not you, but but in in the in the fullness for clarity of the moment. There's no need to add. I am knowing. They're just knowing. And it's so peaceful. It's so simple. It's so satisfying. And that it's always so simple that the mind probably will say it can't be that simple.

be that simple. I have to prove myself. I apologize. I have to do or accomplish, to defend myself. I have to show people how smart I am. Knowing is not smart. And it's not smart. It's just knowing. So the whole, you know, in, you know, mindfulness is said mindfulness is always useful. And part of what we do in Buddhist practice is very slowly if we do mindfulness practice, we're purifying the mindfulness, we're clarifying the mindfulness. We're strengthening the mindfulness until the mindfulness itself becomes almost like an a presence than entity in its own right before Something that has, you know, you kind of recognize or whatever it is. If you're kind of very casually aware of something, and you're

completely involved in everything, you kind of know what's going on. You have very little sense that the mindfulness is a force or power in its own right. But as a mindfulness become stronger, and when you pull yourself out of the mode, the entanglement it's almost like you have a companion. So most of you have this, this wonderful ally or presence. In the same way, perhaps, that if you go work out at the gym, perhaps and you feel really good, a lot of good coursing energy and vitality and you come out, you feel so much bigger, and you feel like it's presence and strength with you. And in that kind of fullness, so that strength, the inner strength. someone tells you that they don't like the color of your hair. He's kind of like it's bounces right off, because he was full. But if you're feeling kind of down and national The mud and muddy so hard and difficult or the money sounds great. I love this mud. And someone says you don't like the color of your hair, you might be pretty consequent, pretty consequential. So not that's a good analogy. But the idea of mindfulness itself becomes like a presence. So a presence and, and so much so that I'm actually you know, talking with talking with Christians, sometimes. I'm comfortable enough saying that mindfulness, mindfulness practice is kind of comparable, not the same thing. But it's kind of similar to practicing the presence of God. I don't know I have no idea what God is. But it must be pretty good for those people who have it. So it's comparable, the sense of presence, the sense of real presence. And I kind of think that we have an advantage in the fact that he's just we just have presence without any subject. Or any object. So just presence. So I hope that in some nice some way this talk is offers you a kind of different perspective, a challenging perspective on mindfulness practice the How to kind of move it to a different level or to kind of notch it up. And be very satisfying to me if you're challenged by this, even if you get upset by it. Not because not that you wouldn't want to be upset, just stay upset with me, then you wouldn't have been challenged to in yourself, I hope you're challenged with yourself into Okay, what is it? What is it? How can this interface between this idea of an independent mindfulness and in what keeps me from that, that's what I want you to be engaged in. Anyway, so we have about you know, Six, seven minutes. And now I can hear how upset you are. If you'd like to, or a question or questions you have or something. Um,

it seems like what you're describing is,

is something that I can

do when I'm sitting to when you're

when I'm sitting when I'm practicing meditation

or when you're alone.

Or something like that here is where you're sitting. And it seems like as soon as I

get us a cushion, all her says, thoughts, feelings that had calmed, come rushing back. And, you know, I know that

ultimately. You know, I would like to get to the point where there's not a big difference between sitting and the rest of my life.

Right now.

There is And I'm

just wondering if you could say something, I think everyone everyone will feel a difference there's a difference. And you know, in part mindfulness meditation is a training of slowly by osmosis it carries over into our daily life. And you don't know when it's going to really might help us very small ways a little bit of improving your daily life, it's probably the operating some, making a little bit calmer, and might also sometimes click in at a time of crisis. When you really need something, then oh, then all those all those Ella meditation experience you have, that's when that what you've learned there will come into and you can engage it because it's really the need is so big. This to see the contrast between what happens in meditation and day life. I think it's a very healthy and one of the one of the hopes I have is that people are inspired by that difference. And then to try to bring the mindfulness more into the daily life and define ways to do it in daily life. in small ways, in big ways, and not just leave it on the cushion. So maybe it's as simple as deciding when I am alone and I'm making dinner, or making breakfast or cleaning up or something. Let me see, let me do it. See if I can do it with the mindfulness in a mindful way. There's some activity find something. I've known people who, who their teacher sent them to. They're doing a lot of meditation, but the teacher wanted them to learn more about mindful daily life. And the teacher sent them to this Zen tradition to do training, Japanese tea ceremony, because that was a way of practicing in daily life, or another Zen student who was sent by the teacher to learn pottery because somehow to learn mindfulness and activity, so it has some activity that you do, where you can do it. can bridge make that bridge and another another kind of bridge. To the help that I find very, very significant is do your do your meditation. Ideally, add 10 minutes more time and then not meditate, but at 10 minutes to the session, you can't add 10 minutes to the session, then truncate your session by 10 minutes, your meditation period itself. But whatever have a session where where you have 10 minutes at the end of getting when you get up for meditation, where it's transition time, where you're committed to being mindful to continue in that spirit of the meditation itself. So you're not going to rush into doing everything at once. And during that time you start your daily life again and watch for the first time as you get up. Will you grab your mind hurries up? Will you get you know, tight or whatever? And then stop, even sit down again your chair, close your eyes and take stock. study that what happened? Why did I do that? Why did I believe or the feelings were the emotions was all going on there. And, and, and then if you do that over the over the weeks in the months, my guess is you'll learn a lot about yourself that you haven't learned in the Christian. And as you learn about yourself, you can also then start questioning whether some of your behaviors and beliefs, some of your ideas are really necessary. It might, it might give you a little bit of a wedge to get in there. And, and finally, you know, it's really good not to be idealistic in this tradition. But to really feel like this is a way of life. And the slowly over time, we're slowly making progress and growing and developing. And every little drop makes a difference in the long term. And so it's it's also a slow process.

I didn't think I would see myself saying this too. But you seem to strike a chord for me and I feel it's appropriate for me to,

to share this.

So two days ago, I had a couple

of things that were juxtaposed to one another one was, I had to pay

large tax

which I had prepared myself to, I mean, it came because of a big boom of an investment last investment where we finally are debt free and we had slowly work to mindfully work to get to that place. And then the other

one is I got

diagnosed with prostate cancer.

And it was interesting because I have a medical background for one thing

and the sequence of events that led up This

was I was in a shared with you I was in Thailand for

that retreat for three weeks in

northern Thailand. And two things came up at the end. One of our teachers said, just simple few words, just stop chasing feeling. And it resonated with me in the way that what you said resonated. In other words, the thoughts, the feelings, the symptoms, whatever

they are physical, mental, emotional,

is we chase them. We chase those feelings and that's where we get stuck.

So, the other thing that happened was I developed a flare

up of my stomach when I left the monastery, I primarily Asian food and no problems.

And that

first night after the retreat, I did a two hour yoga class and I had an eight o'clock dinner pizza You're a Heineken beer pizza in a salad.

And that next morning I got a radiating pain in my stomach.

And it happened two days in a row. And I was afraid that Gee, am I gonna make this 20 hour flight back and well, it was uneventful, I got fat. And week went by and had one more flare up and then disappeared. And that led me to go to Kaiser. They did ultrasound and my stomach found

that it was not

gallbladder. But in the process was they normally do other tests that did a PSA

test.

So it's interesting that the sequence of events

happen and

led me to the scene early. I mean, I have a really good prognosis. I just have to act responsibly, and I have

time to slow growing and

so I feel good about that. This morning I woke. Well, let me backtrack. Yesterday we woke up. My wife and I went to the yoga class at a Buddhist Center in San Jose. We went to the farmers market. And I got an email from my brother in law talking about reprioritizing. And I realized that I have

been reprioritizing these last

10 years, and I would not change anything that I'm doing. I'm living each day,

just the way I want to live. So you're prepared, I was prepared. And so when this happened, you able not to be pulled into it are entangled in a way that no, I mean,

there was a national shock. I mean, I knew more than 50% I had this because he said on examination he felt in a regular surface and hardening and because my medical training, you know, alarm bells went off. So I I knew that it was more than 50% chance but the biopsy confirmed it. So And we're, you know, we're here today. And I feel really inspired I don't believe I'm in denial without it. I mean, I'm trying to step I believe I'm outside and now we're in the knowing, you know, just being with whatever it is. And last night or this morning, said about the Twilight morning, you know, what's the first thing you latch on to? I thought about this gland and how it's been with me for a long time and how I may need to go but I had the sense of compassion for it instead of being this war on cancer, it was like just being with you know, not because I struggled so much on retreat about wanting to push away the knee pain, the back pain, all the negative states emotional state, which is kind of been with it in my

life. You know, let let it process today. So today, so

I appreciate this is kind of a testimonial. I think of years of practice that you've had this degree of equanimity and balance for freedom with such big challenges people often ground ground in these kinds of challenges at times. So congratulations so happy to hear this. And this is a very I appreciate you saying that the only thing I've written the lingers in my mind is they don't chase after feelings is a good instruction. But some people need to hear the opposite, but don't run away from them. Some people that's what they do is they running

well thank you for listening.

So I'll end with like classic Buddhist image that's meaningful for me maybe kind of caps the morning and that is the image of the lotus blossom, kind of a Buddhist symbol. And, and the idea of a lotus blossom is that it is born and it grows up out of the mud. waters, but then it blooms above the muddy water and blooms above the muddy water. The pedals I guess Are you know, slippery or are you just inside of butter something when they blossom, the beautiful white usually white but can be other colors. White blossom is untouched by the mind. So the mind of awakening is connected to the world. But the mind opens up gets released blossoms such a beautiful way and independent is not not colored by by the conditions, the conditions of the world. So may each of your beautiful minds blossom