

2008-10-20 The Five Hindrances Sensual Desire

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SPEAKERS

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Good evening. And this evening I will continue with a series of talks. I started last week on the five hindrances. For those of you who weren't here last week, I introduced the five hindrances. The five hindrances or five activities or qualities of mind, which hinder us. And so if we have a purpose, or if we want to be wise, or who want to be clear or mindful, or if we want to be concentrated, still, there are various things that can hinder that possibility, make it difficult. And so it's looking at these hindering activities. And it turns out that for people doing mindfulness practice, it's really helpful to study these activities these qualities of mind. So The five hindrances are that narrow description of them. They are a sensual desire, ill will, sloth and torpor, restlessness and worry, and doubt and desire or essential desire is, is only a hindrance if it hinders if it doesn't hinder you, it doesn't hinder wisdom, clarity, stability, concentration, or it doesn't it doesn't hinder what you want to do with your life what you're about, then it's not a hindrance. In fact, sometimes these things maybe can be even be supportive, perhaps. But, all too often they can be hindrances. And in meditation practice in particular, these are can be very powerful. forces that can make it very hard for us to get settled in for meditation practice going forward. So for mindfulness students, it's very important to study this and get to know them well, so that they lose their power to hinder. Often people's attitude towards them is that there shouldn't be there there. Unfortunately, people like to get over them very quickly. And I'd like to encourage you, even if you feel troubled by them, or hindered by them, don't get over them quickly. rather get to know them, well study them, understand various aspects of them. And then with that deeper understanding, there can be greater freedom. And it turns out that a lot of people who come to meditation practice or relating to meditation as if meditation is about having some kind of experience, some kind of deep experience or blissful experience or calm experience, some kind of experience and certainly Experience is part of it. But classically in Buddhism, experience is less important than understanding. And even when people have a so called experience of awakening, the Buddha always followed that with understanding. One understands what that's about. Understanding is very important. So we train ourselves to begin to understand better and better what's happening in our life in our experience, and so we understand to understand these hindrances. So today, the topic is the first hindrance of sense desires, sensual desire. Some people quite happily expand this outward to include all desire, because just but any desire can be hindering if we're preoccupied by it. If we're caught up in it, we can be blinded by almost any desire at all. So some people like to expand it out to where the Buddha limited it to sensual desire.

When I was 20 or so 21 I was hitchhiking in Denmark. And Dane picked me up and we were talking about stuff. And he asked me what I wanted to do with my life or what I wanted to do with something

and I said, Oh, I wanted to study Buddhism. I want to study Sufism. I want to study Gestalt therapy. I wanted to get involved in rolfing. I wanted to learn farming. I want to learn woodworking and carpentry. And I probably had a lot of other things I want to do. And at some point, he turned to me and said something that was kind of a wake up for me. He said to me, You have a lot of desires. And it hadn't occurred to me that I had, not only a lot of desires, but maybe the list of desires I had were just you know No nothing too much for one lifetime even all these things I wanted to do. And so I started and then from there on to some degree began to look at this nature of desire and how it functioned in my life. And I saw that there are plenty of times when desire is quite limiting, and has a negative cost. And there's sometimes that desire is quite freeing and helpful to have desires. Buddhism itself is not anti desire. desires is very broad umbrella term, for a wish and you can wish for beautiful things beautiful aspirations. You can desire awakening you can have greater compassion, you can desire, well being for your family, your neighbors, your world. There's a lot of beautiful desires to, to live, live through and act on. But there's also a lot of desires, which could cause harm to others, cause harm to oneself, and even when they're not obviously causing harm. To be caught in the grip of desire has its cost. And so, for example, I used to when I was also young, I used to love going to bookstores, because I just like books, and I didn't have any money back then. And so I wouldn't buy any books, I would just look at all the books that I want, you know, just look at all the books. And I noticed after a while, I'd leave the bookstores exhausted. And what's that about what's going on? So I looked into that a little bit and discovered that when I was in bookstores, I wanted to have the titles I saw and that one thing you know, it's it's for all of us wanting, wanting, wanting one thing you know, for half an hour or an hour or however long the bookstore, but constant wanting of stuff was exhausting. So one thing can be can be exhausting. In Buddhism, they have a teaching that desire especially sensual desire, vain desire has a function of hiding or camouflaging, suffering. So sometimes if we're feeling suffering, one strategy to dealing with suffering is to want something out there to fix it or take care of it, make it better, or distract us from it. And sometimes the allure of pleasure, the alerts and wonderful desire can be so infatuated, you can get pulled into the fantasy of that. And we can get pulled into the pursuit of some desire that we don't notice that we're running away from some discomfort in ourselves, some suffering. And we also might not notice that the very pursuit of the desire itself is uncomfortable. It's not something so because we're so kind of enamored with that thing that we want to have. So for example, ice creams Mind, maybe it's not the best example. But all kinds of examples come to mind. Now that I think about it,

for example, had to do with 14 years, 14 years old chasing girls. And so, you know, pursuing girls, I guess, you know, has a certain kind of desire and hopefully a nice outcome. And I remember once trying to impress her by trying to smoke a cigarette, which I don't find a very pleasant thing to do. And, and I also didn't know how to how to light a cigarette. So I didn't succeed. I didn't know you probably keep in your mouth when you're tucked in and you start trying to and so that was rather unpleasant effort to attempt to pursue something pleasant. Or then the same month, same time meeting a girl following her home tour, she lived in a street. And all I knew was her first name and the street she lived on. I wanted to, you know, somehow connect with her again. So my friend and I, one of us took the points in the front of the phone book and the other one from the back of the phone book. And we called everyone who lived on that street asking for

so I'm sure none of you have the nets. You know, fanatical about pursuing desires. But it happens to some of us. And so, but anyway, sometimes the pursuit of desire can mask can hide the suffering from us and know some Temporary suffering, pursuing it. Sometimes the pursuit of desire can be alienating, we kind of lose touch with ourselves kind of this kind of hiding suffering. Because partly because we're so focused on the object of what we want, then we don't really notice what's going on here with us. We don't necessarily notice that the wanting that we have comes from maybe loneliness, or comes from fear or comes from, from some sense of emptiness. Or who knows what is, you know, something here.

And so we're pursuing the object, or we might not we might not notice that the desire the way we're holding the desire seems like a wonderful, nice, pleasant thing to want, whatever it might be. We don't realize perhaps, that there's greed, lust, something very powerful and very painful kind of, you know, addiction sometimes that we're in the grips of. We don't notice perhaps, that we've lost our freedom in the pursuit of it. We think we're free Because they're freely pursuing it, going after it. But in fact, you'd find out very quickly or unfree, you were if you tried to stop the pursuit, and then these very powerful surges of energy and desire and movement and thoughts and everything, kind of like, gotta get it. People have any kind of addiction or close to addiction issue. I certainly haven't felt that very powerful force within us got to have it.

So they're kind of kind of losing touch with ourselves in the process in terms of being blinded by the wonderful mess of this desire that we want. Desire is such a big part of human life, that I think that rather than calling people human beings, they should be called human desire links. It's such a big thing so and then whatever your philosophy might be around desire, some people were quick to justify it. Some people are quick to condemn it. Whatever it might be, because it's such a big part of human experience, it's really good to study it, get to know it. What does it feel like? What does it feel like within us around us? What's the effects of it? The

so one of the things we do then is we study it. Now there are maybe three or four different ways that we work with desire in meditation. One is that when we find ourselves derailed from our meditation, or trying to stay with a breath, trying to stay in the present moment, and the mind gets pulled into thoughts about desire, what we want and kind of thinking and fantasizing and into what we want. One way to deal with it is to redouble Commitment or effort to stay with meditation. And sometimes we wonder way too easily because we're not really, we haven't really kind of firmed up our intention or motivation to kind of really apply ourselves. So sometimes we need to apply ourselves more strongly. Another way is to study what it is we're desiring. What do you want? What is it the thing that you want? And is it really cut out to be what you think it is? Is it really that desirable? Or what are the disadvantages of the thing that you're desiring? It can be very unpopular, to tell someone you should spend some time looking at the, at the at the undesirable aspects of what you desire, the disagreeable aspects of what you desire. Because, you know, what you desire is what you want. But there's a long tradition in Buddhism. spendings if you're really caught as a hindrance caught in desire, not free but not free from your desires, then there's a whole practice of reflecting about what is it that you're desiring? And is it really that desirable? Or can you think look at it in different angles. And so to kind of free yourself up from from, from that. And there's a lot of reflections that can lead to this. One of them is that it is in the nature in terms of sensual pleasure wanting sensual pleasure, that sensual pleasure is always temporary. And so the temporary nature of it, the fleeting nature of it, maybe is not worth warrant, the tremendous pursuit of it, all the effort we put into it, perhaps there are better forms of well being of happiness that can be pursued with that much energy and vigor, that are different from the kind of pleasures and come at this from the census. There can be reflections on on you know they have this classic one in Buddhism which is very unpopular and that is if you find yourself fantasizing sexually about someone or you try to imagine the unappetizing parts of their body and you know imagine you know like their bodies split open and you know in the feces is bubbling up and pus and saliva and slot. Now, you know, is that not something you would normally want to do, but you know, no, in my experience, there are times when My when I was younger, you know, my, the grip that sexual lust had on me was quite powerful and quite inappropriate and quite detrimental to myself and detrimental to others if I'd acted on it and, but I was kind of sometimes caught in that grip. And if I'd been If I'd known about this Buddhist practice of, you know, imagining pus in the urine and blood and bile and you know, it might have helped. It might have been might have been a good thing to have done in that circumstance. You don't do that on your

honeymoon. You know, so you know, times you don't do it of course. We're talking about desire which are hindering The

so anyway to look at the disadvantages of getting what you want, there's a whole reflection of that. So the first is, is redouble your efforts and meditation. The second is to look at the disadvantages or even the dangers of what it is you want. So sometimes I think it's a very maturing process, thinking about the disadvantages, the dangers, many times we think that there's no danger or we think, oh, no one will notice or get away with that one. But actually, it can be very damaging to many, many people to pursue pursue certain desires that people chase after. Then the third way of dealing with desires is to look at it more deeply. And to look and see what is it that sexually underneath the desire? Is there something that motivates it or fuels it? What was a catalyst for it? What's the cause for it? What are the variety of conditions That bring it about so as I've said earlier, you know, loneliness can be a catalyst for some desires. Discomfort can be a strong motivator for desires now you can think it's you know reasonable to become comfortable if you're uncomfortable. But sometimes people attempt to escape uncomfortable situations can take extreme forms and, and alcohol for example, or getting lost in sex or getting lost in all kinds of things as a way of avoiding some real world issue that you better enter into and look at more deeply rather than ignoring it can be did we distract ourselves from rather than going and looking deeply there can be a very deep, I like to like it that the word English word wanting as a kind of double meaning. It has the meaning you know, you want something I was wanting something But also we say the soup was wanting salt. And I guess it kind of implies it does not the soup desire salt. But what it means is that the soup is lacking salt doesn't have enough salt. And so sometimes it's of lack. How is it that there's a sense of lack that might be there in the pursuit of any custom kind desire? And I think addiction often has a quality, that there's some kind of discomfort, some kind of lack some kind of something. It's very much a catalyst and a Miss Miss, Miss misapplied Miss Miss directed attempt to try to satisfy something that can actually never get satisfied by the object of that desire and the diction, but it temporarily temporarily, Sue's it over, gives you relief or do something. So what are the what are the conditions and so there's conditions inside of us. There's also conditions in the world around us and I think it's a very useful at times to look and see what do we are we allowing ourselves to be conditioned by the environment around us in such a way to fuel our tendency or habit for certain desires. I saw I've seen it in myself that if I kind of go after certain desires or wants certain things that tend to want it, you know, more of it. So, it's very common for some people may are doing perhaps could do it. pornography, that pornography can set up, you know, can, you know, is a certain pleasure, I guess that's why people do it. But then the mind is filled with those pictures. And those feel those pictures and then there's more desire and more kind of emptiness and kind of kind of, you know, one little contact with pornography can lead to a lot of you no desire, it goes on and on or looking at magazines, certain kinds. advertisements for certain kinds of media can stimulate desires spend too much time looking at at fashion magazines or car magazines. Okay, that beautiful car, you know and you said after after looking at that car you find yourself having a next day desires for cars. So putting letting letting must receive certain kinds of input can be a condition for a mind spinning out. So a wise approach then would be to realize that and say, You know, I think I need to limit what I'm looking at what I'm taking in. Maybe I don't look at car magazines, maybe I don't do this in that because, you know, I'm so subset susceptible to it. It seems to be almost a biological thing that goes on inside my brain where it kind of takes over, and I'm not so free anymore. So then having some having some trimming, some choice change, behavioral changes around the input, we Get can have an impact on how much we're caught in the grip of desire.

Now, the fourth, desire, the fourth way of working with desire, and this is particularly true essential desire, sense desire. So as I said earlier, this hindrance in the Buddhist teaching is particularly the hindrance of sensual desire, desire for sensual pleasure, which might seem, initially kind of a

lightweight kind of thing. But it doesn't take a lot of reflection to realize the tremendous grip and power, that sensual desire hasn't human beings, just simply to remind us that sensual desire includes sexual desire, and we realize that that can cause a tremendous amount of slavery in people's minds, people's, you know, people who you know, are caught by a lot of suffering in the world. People make a lot of poor choices around wanting more desire, wanting more more pleasure, for example in sexuality, that can be there's a whole litany whole list of terrible painful things people do to each other because of wanting better pleasure to mention just one that's often mentioned, I think, often enough is, is sometimes men refusing to wear condoms, because it decreases their pleasure. Well, so then aged spread, or their pregnancies happen to men and that whole thing was because it has to do with a degree of pleasure and that degree of pleasure wanting greater pleasure, made some very poor choices. Their sensual desire around sense desire around food, their sense desire of discomfort physical contact, their sense desire around hearing, smelling all kinds of things can you sense contact even in Buddhist language There's also a kind of sense pleasure that comes in the mind when the mind feels pleasure from for example, working puzzles can be very pleasant for some people basically mental pleasure working out problems. fantasizing can create a kind of a mental kind of pleasure, mental, physical kind of pleasure. And some people are addicted to the are really pulled into the pleasure that can come from the mind as much as the pleasure and come from the body. So, in terms of sensual pleasure. The fourth way of working with this is very interesting, I think. And this is comes directly from the Buddha is to experience or to develop or cultivate a stronger pleasure or a sense of well being or happiness joy That's not essential. So rather than doing away with it, rather than trying to repress it or deny it or work through it and find a way to get free of it directly, you shed it like a snake sheds its skin because you have something so much better. It's like you know, you like these dry wasa crackers, they're good for what they are. And you're happy you're leaving for a long time. And then someone comes along with a cream puff. And, and then it's easy to let go of the wasa crackers, because you have the cream purposes. Sweet and, you know, wow. And so you know. And so, it's interesting. So, people often associate sometimes Buddhism with renunciation, which means Oh, you have to just let go of all this stuff and here gilston Talking about sensual pleasures and letting go of it. This Buddhism stuff is just such a world negating, life denying kind of thing, boy, a party pooper. But in fact, the Buddha encouraged said one of the ways to do overcome sensual pleasure. And in fact, not only say one of the ways, he said, some of the most tenacious forms of sensual pleasure, like sexual desire and all that, it's very difficult to uproot or become free of, unless you cultivate a sense of well being, sense of happiness or pleasure, that's greater than the pleasure that comes from human sexuality. And so, generally in Buddhist circles and teachings of Buddha that comes from meditation. And so to cultivate states of joy and rapture and bliss, well being, that is not dependent on any of the senses being stimulated.

So that's quite something so none of the senses are being stimulated. It's being created, it's causing conditions bringing about, but they arise out of concentration and stillness and mental stability. When the mind gets unified and settled on itself when the mind is not fragmented going this way, not way, the mind is not chasing after desires and objects or desires, not trying to defend itself not kind of caught up in the world in the world the object of things and get settled and settled and discover some degree of being unified and peaceful. Then it can be a welling up and the expression is welling up like a like a spring that wells up from the bottom of the lake can beautiful refreshing spring the wells up. It can be a welling up of a deep sense of well being. That's so much more satisfying than even sexual pleasure. That why would you bother With the wasa cracker. It's not criticizing wasa crackers. They're good for what they're what they are. But you have something really better. Now, this doesn't mean for example, that you we that we dwell on some kind of bliss state all the time and not do normal human things. Enjoy normal humans sensual pleasures and pursuits. But if we want to be freed, of slavery by those things, being trapped by them think you know, we want to be not limited by those not caught in the grip, not hindered by them. It really helps to know there's something better. And then when you sit and

meditate, and you start having fantasies about this and that and this desire in that, all you need to do is remind yourself, wait a minute. This isn't really what it's cut out to be. This is really so Great, I think something a lot better. And so then you're more willing to kind of continue with the meditation not be derailed by these fantasies and ideas and desires where we want and allow us to settle in really connecting more deeply to our living experience, our direct experience of meditation here and now. And then a time this greater sense of well being can arise. And I think it's really a phenomenal thing to discover a sense of inner well being. That's not dependent on anything in the world, being one way or the other. So, you know, if your pursuit of sensual pleasures then the world has to provide it somehow or other. It does, sometimes it does, sometimes it doesn't. In a lot of things, you know, if you want your happiness is dependent on your Investments then sometimes you're lucky and nowadays you're not. And so then your your happiness goes up and down with the stock market. Or if you know all kinds of things which if you're if you're investing your happiness in the world of things, it's a little bit fragile. But to discover a kind of deep well being that wells up from within that exists independent of what happens to the stock market or what happens to the weather, what happens to your date, or whatever it's going on. provides can provide a sense of freedom and power or a sense of power to be able to choose not to pursue not be caught By the worldly concerns, if you have the power to choose not to be caught by them, then you could also choose when to pursue them when it's appropriate. It's not denying that those things are appropriate at times it's okay to do it. But discovering inner well being is independent of the conditions of the world is really liberating, then you can't take it with you anywhere. And then the ups and downs of the world are not going to influence you as much. So, so, the pursuit of sensual desire should be that should be studied should be understood. Understand, what the fulfillment of it the dangers and the fulfillment of it, desire, essential desire, the disadvantages that can be there. We understand where it comes from inside of us the conditions inside of us and hopefully with time, we learned to cultivate

place inside a home inside and while being inside, a joy inside that then we carry with us. It makes it easy not to pick up all the temptations that come our way. And what's really beautiful about this deep welling up of well being inside is that it might sound initially kind of selfish you know to have as well being for yourself. But that the welling up of deep kind of well being from inside is not depending on the conditions of the world is the seems to be very closely connected or intimately connected with our capacity for empathy and compassion. So it doesn't become something we do just for ourselves, but actually allows us to do something beautiful qualities of our of human connectedness to flow from That sense of inner happiness and well being.

So we use, we use mindfulness. Mindfulness is a powerful tool to set you free from sensual desire, if you want. And if you don't want to become free of sensual desire, then probably mindfulness is not your practice. Because if you're not free of sensual desire, if you know these kind of want that freedom from it, then there's no mindfulness possible. Mindfulness is the very, very act of being mindful, is the act of setting yourself free from the forces in the mind that keep you in it scripts.

So we have about seven minutes. And now it's your turn for comments, protests and questions. Yes, please.

pass it back. straight back.

Unless I missed something, I heard that the focus on sensual desire, what if it's not sensual desire? What if it's desire for something non sensual, and you can't come up with the advantages of having what you want. You can think of the negative undesirable, whatever consequences of having what you want. So how do you attain that and also

is a little bit abstract. So I'd love that Mike might miss you if I answer, because I don't know what you're talking about. But, but the sometimes there are reasonable desires to have, people are hungry and wanting food is a good thing. And so that's a reasonable, we don't want to take that away from someone who's hungry. But if food is not available, it's not possible, then spending a lot of time pursuing it, when it's not around is a waste of time. And maybe the time is spent better doing something else. So sometimes it takes some worldly consideration. You know, I want something, it's not really available, I can't really do it. So it's I'm really spinning my wheels, spinning my wheels, if I keep wanting something that's not going to come my way. And some people like especially like in real in relationships, can spin their wheels a lot, to keep wanting that person for something from that person. They want something from that person to whole range of things that might want that person might be it might be impossible for that person to provide it. or the person might be completely unwilling. And no matter how much we bang on the door, it's never gonna happen. So then it requires seeing that and really knowing this is an impossible situation. So it really, it's, it's going to hurt me it's a disadvantage for me pursue this because I'm just wasting my life. I'm wasting my energy and so, within which is a rather than disadvantage of the object we want, we might look at the disadvantage of the pursuit.

And also how do you go about developing that ideal state of inner well being happiness coming from inside and not depending on any external, whatever out there? How do you develop that?

Well, meditation practice in our tradition, that's one of the primary ways of doing that. And meditation practice where we learn to really be in the present moment, focused and concentrated without the mind. Going back to this way in that way into the future, the past into desire or aversion, or just able to stay centered, balanced and peaceful with this particular moment here, that's the path. It's

really important. Actually, I'll just make a comment as if I knew what I was talking about. It's really important to make sure that we're not just being you know, anti life. You know, I know this is something that's been leveled which has been given to, you know, talked about in terms of boots. But and that we see desire as simply a part of being human. It is part of us we do have desires. It's only when we become fixated on those desires, we become compulsive thinking about them. And usually a good indication is when you are meditating. And you compulsively go to a thought or I mean, that's just an indication how unfree we are and so it's not you know, any particular thing even, you know, you can take, you know, the desire to be successful in your work. You know, that's actually a good thing. But if you you know, if you now measure yourself against your success in work, then that unfree it's, you know, it can be compulsive it can be, you know,

so if I can completely agree with because And then there's healthy desires and unhealthy desires. But even an even healthy desires are unhealthy if there's compulsion, yeah. And so what we would encourage people to do is to notice where they're, if there's compulsion, because then you're not free, and their suffering is suffering is in that situation. So just because something looks healthy on the surface, how we hold that healthy desire might not be healthy. Right? And so we're going to tease that apart. And the more we tease apart, the more I think we have a beautiful clean ability to pursue healthy desires, appropriate desires. And also, if we don't, if we don't have compulsion as part of it, then we're less likely to suffer from excessive frustration when we don't succeed and our desire Yes, If we feel if we get really disappointed, deeply disappointed and frustrated and angry, when pursuing doesn't occur, even though is a healthy desire, and probably the way we're holding it was a little bit off.

You know, it's important to remember we're all once a gleam in our father's eyes or eye and a mother's. Yeah, hopefully.

So desire itself is is

isn't necessarily the problem. It's, it's how we, as you say, hold it. Last one.

Yeah. Yeah. I just wanted to continue on this discussion.

I mean, I know that, as you said that desire itself can be healthy, but it's the compulsion That is incorrect, perhaps. But I think that sometimes there is compulsion that drives us to the greatest heights of human achievement, you know, beautiful art, music, that all is created out of compulsion, you know, and I think that in some ways, we human beings, the whole world evolves out of compulsion. I mean, the first fish when it crawled out of water onto the land, it did it out of compulsion, and it did not do it because, you know, it had to sit in the bottom of the ocean and it had this deep, you know, Veldt spring that was coming from within. I mean, I'm not trying to say that that we should, that we should blindly follow our compulsions either. And I think that is where meditation practice is very important, that we sit down and we try to understand what is a compulsion? What are the desires that we have? And you know, whether we are following those desires in a mindful manner, but I think it would be incorrect to just you know, say compulsions are not important.

So what do you want to justify compulsion because the result of compulsion are some of the great Human accomplishments, that's so that at that end justifies the means for you, even though the means has suffering as part of it, compulsion has sufferings and use compulsion, they're suffering, there's tension as part of it. So you want to justify the end by the means. So that's one thing. The other is that there are other other motivating forces for human beings, besides compulsion, and in their motivating forces that can produce fantastic things as well. And so for example, I like to call them aspirations rather than compulsions vision, rather than compulsion. And I think there is plenty examples of people who followed a vision or an aspiration, without a compulsion but with tremendous dedication and purpose and commitment and accomplish great things. It's not what you said, but it's related to it. There are people who want to justify anger for that reason as well, because you're angry I can accomplish A lot of things I could fight for justice and stop all kinds of bad things that should be stopped. And so the incense, that's good. But there are other things, other forms of motivation. They can fight for justice just as well maybe better than anger. And so when people justify compulsion, like we just did, or justify anger, without a clear understanding of equally or perhaps more powerfully motivating forces, the human to possibly touch into, I get so sad. And because it's just so limited, and if people really understood these other strong motivating forces that were the means doesn't have to justify the ends. But were the means they had the end does not justify the means. But were the means is just beautiful in itself. The Navy It doesn't matter if we reach the end anyway, So I think there's as powerful motivating forces that can produce great human things that don't require compulsion, neurosis and anger.

So, thank you so much. And next week, for those of you who dare to come back, we will go flip over completely to the other side of life and talk about ill will. And so if we talked about getting rid of ill will, maybe there won't be as many protests or maybe it'd be more. Anyway, we'll find hopefully next week looking at the how ill will functions as a hindrance. So thank you so much.