

2008-11-24 The Five Hindrances Doubt

Sun, 8/2 1:21PM • 42:55

SUMMARY KEYWORDS

doubt, practice, people, present, hindrances, meditation practice, find, feeling, mindfulness, teachings, fear, present moment, meditation, mind, happening, arises, person, teacher, big, desire

SPEAKERS

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So see this evening I'm going to talk about the fifth hindrance. The five hindrances are these forces in the mind, activities, ways of thinking or acting or being in the mind, which interfere with meditation practice interfere with being mindful, hinder our capacity to be concentrated and present focused. It says that they are, they tend to blind us from our own best interest. We don't understand very well what's going on when you start operating. And the five hindrances are sensual pleasure, the drive for pleasure, nothing wrong with pleasure. But the compulsion for sensual pleasure can be a tremendous obstacle in people's lives. Ill will, and the third one is two factors sloths torpor, sometimes also called lethargy or dullness. And then the fourth one is also two factors, restlessness and worry. And then today, the topic is doubt. So the fifth one is that. So imagine that you come home to your house in a very cold freezing day and your house is really cold, you're there, you're in your house, it's really cold. So you're interested in having some warm so you have a variety of options, you can go out and try to find a really big blanket to cover your house with or you could go out and light a match to the forest next to your house and create a big forest fire and that would probably warm up your house for a little while. Or you could Leave your house and go to your neighbors and live and live with them where they have a nice and toasty, you could pick up your house and move it to the tropics. And you could just destroy your house because it's too cold to live in. So that is some kind of active hostility because it's not cooperating you could just destroy it. So there's, you know, something like that or options perhaps I think most of us would recognize a better option would be to go into the house and turn up turn on the heater. And the house would warm up from the inside. So something like that happens in people's lives, where often we're looking externally to ourselves, for where to get our warm, where to get our sense of joy or well being or peace, or love, or compassion. And so we go to our neighbors to get the warmth from them. We go out and set fires to the world so that somehow it'll warm us up, we abandon destroy the very thing which can bring us some kind of benefit. We do all kinds of things often external taking care of things. And little bit that's the game of the hindrances. The hindrances are often appear when we focus outside of ourselves for some deep, inner happiness, kind of misdirected attempt to find peace, find what's best for us. And, and what we have here in the in, in, in practice of mindfulness being present, is to learn how to develop the warmth and within us. And so that radiates from us, rather than feeling that we're cold, and so we have to find somebody else's warmth. To do it for us. We have to go outside and get for us fill it out outside. And so as we stay present In mindfulness, we learn about all the different ways in which we look outside of ourselves for happiness, we learn all the ways in which we're kind of objectifying ourselves objectifying the world. And slowly we learn not to objectify but to sit here very intensely, very closely close in, come home, to be at home, in our body and our hearts and our minds and be here, quite, quite here. And we learned a lot about ourselves. In that process. We learned about the forces that take us away we learned to better agreed with her and a better ill will we learned about our confusion. And also, more importantly, we learn to let go of that and we learn that there's a

natural almost like a natural wellspring of joy and peace that's available to us. When all the agitation all the searching, drops away and falls away.

And so the test in meditation practice one of the tests To understand the nature of all the ways in which we go externally, outside of ourselves, so that we don't do it anymore. And we can kind of set really subtle here very deeply in ourselves. So, sometimes we go externally, but by we want something desires a big one. So, we kind of looking for something we want, we want this and that and this and that. Or we blaming something or angry at something and so, we are in attack mode diversity mode. So these are all ways of kind of being dispersed. One of the ways we do this is through doubt, and doubt is said to be the most dangerous of the five hindrances, especially from in for the sake of meditation practice or spiritual practice, because doubt, can cause a person to abandon their spiritual practice to abandon their meditation practice. If you have enough doubt about it, is said to be a very, very powerful force for some people Probably for all people sooner or later, some people have a lot of doubt, to begin with or have a lot of doubt what they're doing and just it's a major, major challenge for them in their practice. Some people have maybe very little doubt, they can be very set, they are inspired, they're resolved, they kind of engage very deeply in practice. until some major life crisis arises. And something really big happens in their life they get some major illness, major financial crisis, major family difficulties, and then the doubt can arise Oh, what good is this practice I'm doing now that I'm struggling with these major issues in my life. I can't see this practice. You know what, what good is gonna do to sit down and meditate with all this? And then that's when variety of different doubts can arise times of crisis. Doubt has the effect. indecision. vacillation, holding back, sometimes resistance, sometimes giving up of things. The inability to decide, just don't know what which way to go left or right. Don't know. It can also come off and mixed with other attitudes approaches emotions. Sometimes it comes along with fear. Sometimes it comes along with anger, sleepiness, boredom, discontent. It always comes along with a lack of mindfulness, with lack of really quality presence really attentiveness to what's happening here and now. That's part of the nature of mindfulness is to keep you from being really attentive. They one of the tricky things but all the hindrances but especially without, it has a kind of a almost like a camouflage and quality to it. Where you person can be in the grip of doubt. And we believe it enough to doubt that we don't see it as doubt, we don't see it as something that inherently doesn't know what's really best for ourselves.

Sometimes it comes with it's interesting to see how doubt arises in relationship to other motivations we might have, or the feelings we might have. So for example, there might be the feeling that someone might be really have a lot of desire, a lot of greed or something. And what they have or what they're getting, like in meditation practice, they may be feeling a little bit calm, a little bit centered, and all but there must be something much better than that. This can't be good enough, this can't be enough. The grasses must be greener somewhere else. The meditation must be must be deeper somewhere else in this is the carpet, not where I'm sitting. And there must be some deeper something, something more here Can't be good enough. And that kind of this is not good enough, something else must be better can lead some people to doubt because they're doubting this experience here they're doubting, doubting the value of this, this is not important enough to be present for I have to somehow get someplace else. There can be doubt can arise from insecurity maybe a little bit similar to the first one but security that what's what I'm experiencing now. isn't good enough. It's not, you know, it's not or I'm not experiencing the right thing. It must be a better thing to experience here and, and not so much how to grieve and mourn the fear. This is not good enough. I'm not kind of getting all that is supposed to get done. And I better get it soon. Otherwise I'll be a failure. The fear of failure can cause a lot of doubt. People practicing and feeling well. My meditation is supposed to be a certain level by now. I've been meditating for several months and You know, I must, you know, if I haven't reached the 32nd level yet of meditation then must be something, you know, I must be failing. And I, you know, I better not admit it to

anyone that have, you know, can't follow more than two breaths or three breaths. And, and so then quite with that sense of fear of failure then comes down to back when self doubt about the practice doubt about all kinds of things. Because we feel like it's not going the way it's supposed to go. We're not going fast enough. We're always measuring what's happening. One of the great movements of doubt, or the analogies movement of doubt, and wondering where you are in practice, is that good enough yet? gone far enough yet. analogy is a farmer going into her fields to check on the corn seedlings. Corn seedlings just come out of the ground, it's in Chai. And so pull the corn out of the ground and look and see you know, how deep is it the roots? Are you find out, you know, how well it's rooted. How about like, what submitted. But you've now just destroyed the seed, the story the seedling. So sometimes doubt you'd be doubting what's going on doubting is good enough doubting it's far enough. There's so much self reflection that goes on that self doubting self concern that we can't really get into the practice. We don't get rooted in ourselves in a deep way. There are people who have a lot of doubt because of the fear of the unknown. They have a lot of doubts about where they're going in their spiritual practice. They've logged out about what's going to open up for them what's going to happen to them in you know, if I sit here and I'm really present, what will I have to face with demons will have to meet. If I sit here and really let go in a very deep way. Is that safe to let go? It's safe to do that. There's a lot of issues around the fear of what might might happen, the unknown, that can cause a lot of doubt that People who struggle with it. So all these kinds of doubts can cause a person to kind of give up or to stop or hold back resist. And a great teaching story that's sometimes told around this kind of handout is a person who goes, farmer goes into the fields to dig a well. And so you take digging a dig shaft well digging, digging, digging, and after five or six feet, starts having doubt, there's probably not gonna be water here. So okay, well over there. There must be so they get up and they go over 30 feet away and they dig again and digging down and five, six feet and no water. Oh, can't be here must be here must be somewhere else. So they get up and go somewhere else. Dig five or six feet, give up. Let's go up and somewhere else. Always somewhere else. This is not Good enough not going to be here. What they don't know is that groundwater is at seven feet. And all they have to do is to persist and go look further. And then they go farther. And this is true for a lot of people, that there's too much doubt.

If people will doubt their practice, doubt their spirituality, when it gets kind of rough, when things are not going so well. And just like in therapy, they say that sometimes therapy really begins when you get angry with your therapist, not recommending it. Don't go home now. And look for something to be angry with. But with this not all therapists believe that it go theory but because the theory goes along that sometimes when finally there's difficulty in the relationship, that's when you can start working things out. But what happens often people will leave. People say, well, there's difficulty here. So now, you know, I'm not going to be happy. Hang out there anymore, I'm not going to go do that anymore that practice anymore. So that can happen with meditation practice. There, it can get rocky sometimes. Because the person who having to relate to is so unreliable when you meditate. You know yourself, right? And so you're doing incense in meditation, you're also developing a profound relationship to yourself. And that's going to be as rocky as any committed relationship. And so you have to hang in there with yourself through all the difficulties and challenges that might come up and learn about yourself and see it through to the other side. So doubts can get into fear with that process of hanging in there. So there can be a doubt and a lot of things. One of the things that there can be doubt on is the teaching. So in Buddhism, the teachings of the Buddha, the teachings you hear There's certainly that can be doubt among some of those teachings that in Buddhism, that might seem very strange to the uninitiated, the teachings on itself can cause a lot of doubt in people's minds. What if there's no self, then who's practicing, it doesn't mean not to get if I do this practice, then I'm going to end up having no self, and then, you know, then I won't be able to pay my taxes. You know, or whatever. And so this is probably not a good practice for me. So there's a lot of doubt over the teaching. There can be doubt, you know,

this whole idea of letting go, you know, if I let go, then what good is that going to do? If I just let go, let go let go, then I won't have anything available to defend myself to get ahead in the world to kind of build up my life in a nice way. And so I'll just be a mess. And things won't go so well for me.

There's gonna be doubt about spirituality in general, in that some people associate Buddhism with spirituality, the word spiritual is a big red flag for some people. And oh my god myself, What am I gotten myself involved in now? He'll use the S word one more time. And now I don't know what he means, you know, it's such a vague word and what am I getting involved in here must be a cult. And, and, and so there can be doubt that arises because of, you know. And probably it's a good idea to have some doubt when people use the word spiritual too many times. So some doubts are healthy. But then there's a difference between having some kind of healthy doubt, healthy skepticism of what you hear versus translating Got into hesitation to be resolved, a reluctance to practice and test the practices being offered. There can also be doubt in. Also, this is an interesting thing. So if the doubt is in the practice in the teachings, teachings of the Buddha, for example, that's the content creates the context for Buddhist meditation practice, then you can always keep in mind, the idea that the Buddha teachings were always rational. So, they might be it might be a little bit hard to understand the rationality sometimes, but the Buddha did not offer teachings that were esoteric, that were mystical, you know, kind of kind of kind of get to if your way into it and feel your way or, you know, he had a very rational approach. Maybe not limited everything. Everything about Buddhist practice is rational, but terms of How your heart opens and how your mind opens in a big way. But at least a basic core understanding and teaching that supports this practice is understandable. So if you have doubts about the teacher, that's what's kind of inhibiting you, then remember this idea, at least that it's rational. So maybe there's some way you can kind of study it or have a conversation with someone about or think about it. And come to some kind of clarity about what the teachings are. And if you can't get to some clarity about it, then of course, it makes some sense to have some doubt. So this is my off my suggestion to use Buddhist teachings. It's possible to find clarity there. And if someone is offering something that's not clear, perhaps you're using poetic language or using some kind of evocative language that's has its own value in and of itself. But if it doesn't work for you, remember that then there's other avenues of understanding that can bring you a lot of clarity about what these teachings are about. So that can help lighten up the doubt. There can also be doubt in the practice, someone might have a lot of understanding of the teachings teachings, some signs sound fine, but they have doubt about the value of the practice. When I was ordained as a Zen priest, in 1982, my father came to the father came and he was okay with me being ordained. And he said to me, was kind of okay with it. He said to me, he said, Well, you know, I've read a little bit about Buddhism, and it seems like a great philosophy and make some sense, but I don't understand why anybody would practice it. Because because there's so many fun things to do in the world. And, and so you know, what, why waste your time You know, when you can sit, sit down and close your eyes. We Go out, do these fun things. That's an interesting you know, kind of doubting mind. And I'm sure some of you have some of you have wondered that. What, sit down and meditate when I could be any fill in the blank when I could be watching television to doubt in the practice, there can be doubt about this is the right practice, or doubt that you understand the practice, or doubt.

You know, mindfulness is so simple. Just pay attention to keep saying just pay attention be present, but they don't understand my life is really complex. My mind is really complex. I have these big issues. I have big emotional things. I've been a victim of a lot of different amazingly complex phenomena. And they tell me just be present. This these people don't know what they're talking about. And, and so there can be doubt about the value of something as simple as presence being really present in a call quality away. A classic avenue for doubt is doubt and the teacher and the teachers, all the teachers are particular teachers. And some of that can be good. There's definitely a lot of healthy, healthy doubt. That can be they're questioning doubt. But questioning healthy doubt is not limiting. When there's doubt

is healthy. It hopefully prompts you encourages you to question further look more deeply look into it better. When doubt is unhealthy when it's a hindrance. It kind of stops you in your tracks, kind of leaves you vacillating, unsure what to do. Not engaged helps you to disengage with what's happening. So it's very important understand the difference between healthy doubt and unhealthy to death as a hindrance. So they can be doubting a teacher, and sometimes that's well warranted. And sometimes it's not the teacher that we doubt, but rather the teacher has become a projection of all our frustration or the fact that we're up against the wall which we've come to someplace in our practice that's difficult. And rather than face the difficulty in ourselves, sometimes it's better to kind of attack blame someone or finds find fault in some somebody else, you know, one way of finding fault is timed out. It's safer, it's safer, because you've you've kind of find fault that person is a bad teacher. That's not so safe because it's kind of critical, but oh, you know, I don't know about that teacher. I don't know if I can get so close to that teacher and I think I'll hold my distance. I think I'll sit you know in the new garden out there. And then you know, take a while, you know, see if this is trustable place so that can be doubting the teacher doubting oneself. That's probably one of the biggest doubts, doubts if I have the capacity I really do this. You know, this practice seems really, really difficult. It seems like it's asking something of me and it's taking me to a place that seems so lofty. It seems impossible for me to engage in this. I don't know if I can sit, sit sit still for 45 minutes. I don't know if I could really develop my mind well enough to stay focused on more than 10 breaths in a row. I don't know if I could really have the time so I feel so broken so brokenhearted? I don't know if I can ever develop my loving kindness. I don't I don't think I have that capacity. And sometimes when there's doubts like this People might still try to practice, try to practice meditation or loving kindness practice or anything with a doubt becomes a wind drag. They don't they try, but they're trying. Not that it's half hearted, but it's like, the juice is not there, we kind of like take half a step forward, have stepped back, you know, we're just like, we have one foot in and one foot out. And when there's that kind of one foot in one foot out, kind of, you know, we can't really settle down, we stay agitated, caught up. In order for the practice to work, there has to be both feet and there has to be kind of a wholehearted entering into the domain of practice entering into here, being present with whatever the practice is some wholehearted engagement and doubt is one of the things that can prevent that from happening. So what to do about this stuff

One of the most important things is to recognize that there's doubt, even when it's healthy doubt, it's good to recognize it as healthy doubt, because recognizing it as that might give you some fuel to then investigate more deeply to look more clearly. But if it's a the hindrance of doubt, we want to learn to recognize it strongly enough. So it doesn't stop us in our tracks doesn't hinder us. So we don't believe it. One of the great problems without is usually comes with beliefs. And so then we believe those beliefs. I knew one person who had doubt that she could do the practice while she was on retreat. And she didn't realize that she had had this the hindrance of doubt had arisen to her until she found herself on the airplane flying home. And meaning she had left a retreat early, you know, called up and got a new ticket. Left originated in the airplane going home. What was I thinking? You know, she got so wrapped up in her doubt. And, and now she's a wonderful, passionate teacher. So it's it has a happy story. So to recognize it as it and once Also, if you really recognize it, then there's a very interesting movement that I've managed to do a couple of times. And that is you doubt better. You don't just kind of sort of overcome your doubt you better get into it. And you do that by doubting your doubts. Because the believing a doubt that there is often as much of the problems as limitation. So doubting your doubts, then, if you can, the doubt doesn't interfere, to really kind of engage yourself in a moment to moment, mindfulness practice, engage yourself and being present. Often doubt we were caught up in it is is a departure from the present moment, I can't do this Munich, I can get where it's supposed to take me. And then we're not here for this experience we're concerned about were supposed to take us, I'm not good enough, good enough for what good enough just to be here. You know, it means usually good enough to some idea we have. And so doubt is often entangled with concepts, ideas, beliefs, that are

taking us out of the present moment. And so one way to overcome doubt is to pour yourself in and really be here in the present moment in a full way. Not so uncommon, unlike people who have panic attacks. And one of the interventions for panic attacks, is to ask a person to open their eyes and look around the room and see if they can find any dangers in the room. Know that the back of that wall is safe and the window is safe and all those you know, it's, you know, they kind of it's kind of stabilizing, put someone who's panicking in the present moment, they realize it here. Now there's no fear, nothing to fear. And in the beginning kind of disentangling themselves from the ideas and the concepts of the fear, and being caught in the emotions of the fear, and maybe they'll kind of dissipate or settle. When doubt is really strong, doing, doing the same thing, just really being in the present moment. And disentangling yourself from the spinning mind, it's making all these ideas and thoughts and beliefs can be helpful. Another thing to do with doubt is to investigate it. Healthy doubt, you might investigate the teachings or other things, but with doubt, it's helpful to investigate the doubt. It's another form of doubting the doubt. Okay, what is this doubt about? Is this out there because I'm afraid. I'm afraid of where this practice is taking me is this out here because the practice is not going the way I thought it should be going. I'm not as concentrated or as present as I thought I was supposed to be after 20 minutes. And so that's the sort of disappointment is underlying that. Or the there's expectation there was underlying it. And so we investigate and see what's underlying it. What are the beliefs? What are the feelings? What are the attachments, that might be the field out of which the doubt arises, that doesn't arise by itself, but arises because these other conditions are there as well. So to investigate, look more carefully. What's happening. One of the ways to investigate if you can review what happened before that is what happened just before you had the doubt. Because sometimes, just before the doubt, might be the clue to why the doubt is there. So for example, there's fear just before the doubt, then the fear maybe is the prompt for the doubt. Disappointment from for the doubt. Or something

frustration, because then desire or our grand desire is not fulfilled. And so then that sense of frustration is the catalyst for the doubt. And if you find something that precedes the doubt like that, then it can be more useful to stay present and investigate that catalyst than the is the doubt than it is to doubt itself. It can also be helpful in doing mindfulness of doubt, is to have the is to have your awareness of the doubt, be really, really, really big, spacious, like imagine that your mind is like the sky. Like a vast sky, maybe like the ground imagine what it's like to be on a beautiful mountaintop or desert. In a beautiful, moonless night. You have this infinite, seemingly space and stars all around you. So imagine that you're maybe your mind, your awareness is really, really big like that. And it's in that great, great space, there's room for there to be a little bit of doubt, bouncing around. And some people find it, they kind of open the awareness up like that, then the doubt doesn't stick anywhere, they're less likely to believe it. But if you if we ride the doubt, really close, so concerned about it, then deleting it and engaging in it, then it would claustrophobic. It's much more of a bigger deal. But to back up, open the mind, open the awareness, allow it to be there. don't engage it. Don't be for it or against it, which is keep opening the awareness up as big as it can be. And just let it kind of float there. You no doubt can just do what it does. Free of us

With all the hindrances, a very important aspect of mindfulness is to turn the attention around 180 degrees. So rather than focusing on what the hindrances about, like, what we're desiring what we're trying to avoid or pushing away, we turn around, and we actually feel the subjective experience of having that hindrance. So without, we turn around, we stopped thinking we'd start to stop focusing on what we have doubt about. Doesn't matter what it is, we just ignore it kind of turn the attention away from the thing we have thought about ourselves, the teaching the teacher, the whatever, and turn around and let the attention come really in here and feel what it's like to be in a human body that's experiencing doubt. So we're interested in experience of doubt, not with doubts about is there is there is it energetically I doubt is it draining doubt? are we feeling drained by it? are we feeling agitated by it?

are we feeling frustration? are we feeling fear? are we feeling resistance? are we feeling disheartened? You know, are we feeling kind of just kind of bouncing around and going back and forth between different options is, is the thinking mind kind of hyped up, feel the hype feeling. And so it's really a tricky thing to do. Or it's Arthur's kind of his craft, to learn to, to temporarily not focus on the problem that the doubt is concerned with, but rather to feel what it's like to be a person who has that problem. So we fought we turn away from the object of attention to the subject of who is experiencing it. That's very powerful because we can free us from incessantly following the thoughts the objectifying thoughts Things that we want are concerned about. And we bring associate ourselves really close in home to ourselves. And we can feel here. What are we like here, what's happening here. And whenever you can come close in home to yourself, and just feel what's here, that allows you to see more deeply what's here, and allows what's here to start moving and resolving itself dissolving itself, evolving itself in a way that whatever needs to be done. And one of the great things that I've discovered in this practice is how much things feelings, emotions, attitudes, intentions, body sensations, tensions, all kinds of things. That if I can be really present for it, and just allow it to be there. Then it has a kind of almost like a innate movement, to release to freedom to letting go there's an inherent wisdom in the system. That moves things towards hell. If we can be fully present, present in non interference, non interfering way. And one of the things that I've come to trust, through my practice, to profound trust is in the wisdom, of being really present and mindful for my experience. It seems like it's a really profound way of opening up the depths of life, the depths of my own furnace, in my house, so that I can glow rather than looking outside everywhere else for the warmth, but find it in here. And in that warm, we find all these things that we sometimes are hoping to get from the external world or the external world. bring to us we find Some of the best sources of love for peace, for joy, for satisfaction, for inner sense of well being many things that people are hoping to get from the things in the world we can find from within. And then it isn't that we become them become self contained and just live in our own little furnace. But rather we can bring those beautiful qualities out into the world. And rather than being concerned about getting love, it's much more interesting to love. But would you rather have to be loved or to love. And with time with practice, as the practice deepens, I think you'll find naturally, that it's much more interesting, much more satisfying to love than is to be loved. Even though being loved is fine. But if we think that's what it's all about, that's what we're trying to fill. The hole was trying to fill for ourselves, then probably your furnace is not on Enough. So

and then one of the one of the things that overcomes doubt, of course is trust. And trust is learned or confidence. And confidence is learned by seeing how the practice, how spiritual practice or how Buddhist practice or how mindfulness practice of meditation practice actually brings us benefit. And it's good to see it in small steps, not as big bang theory of enlightenment, only then will I know it is good. But it's really great to begin seeing how satisfying and meaningful it is, to have one moment of mindfulness to have a few moments of it to really be present for a few moments here. And now, and to recognize how valuable that is, as you're standing in line in the supermarket, to really find that it's palpable sense of satisfaction to be fully present, while you're standing and being there, as opposed to letting your mind Run, run, run along the way, it usually runs along. And, you know, doing what it does, how could that person in front of me buy so much candy and they're not going fast enough, like clerks not going fast enough. I choose I chose the wrong line. Should I go to that line over there, the line over there. And you know, if I go over there, I just went Mike looks almost finished. I don't know what to do here. And there, you know who's standing there. Now you can do a lot of things you can do in line, it's a waste of time. Or you can be present. And by time it's your turn to be with the clerk. You're really present For him or her so that's a talk on doubt, the hindrance of doubt. So over these last six weeks, I believe, so far, so I've covered the five hindrances. And

and what I'm wondering about doing next week, see if enough of you are gay. I mean, someone has to volunteer so well, I think it's very interesting that different individuals with different individuals, maybe personality types are just kind of that's the way they're born or who knows why. But different individuals find that different ones are the five hindrances predominate for them more than the others. Some people are much more the desire type, that's kind of like how their mind can stop right. Some are much more The version type, and then you know, that's like, you know, they can avert that a drop of a pin, then some people, slot interpreters. Fatigue is really the main operating thing. It seems to operate for them and get in the way of so much of their life. Some people, it's restlessness, anxiety. And some people it's doubt, that's really big. So what I was hoping is we could have five people who would self identify themselves in those five categories. So like someone to volunteer to, to feed somebody who would volunteer who feels like they kind of represent out someone who can represent because it's really common for them. And they know they know Well, it's stuck there with them struggling with mostly someone with desire, aversion, sloth and torpor and restlessness and anxiety. And if we can have five people, we could have a very interesting panel. And, and when we've done some things before people find it eye opening, that really eye opening, how much? How different people's experiences from each other. Wow, I had no idea that you know that people could be that way. That's what they're thinking about dealing and meditation. I just thought everyone was like me. And that's really something to see the five different ways in which kind of some people are. So is that something people interested? How many of you interested to come and witness that? witness it is one thing, right? But I wonder if we could find, you know, five volunteers for dental. So if we don't, then we'll do something else that next next week. But so let's come next week, and we'll see if we can find five volunteers. And if that doesn't work, then I will have to give a Dharma talk on Dharma talk on volunteering or something.

And so thank you for this evening and might be interesting for you to see how I look and see how often doubt occurs for you in the course of the next week. You have frequented might be so thank you