

# 2011-02-06 The Paramis Patience

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patience, people, patient, anger, life, difficult, accept, buddhism, quality, meditation, persist, person, angry, important, forgiveness, deep, lion, kids, buddhist, compassion

## SPEAKERS

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This year we're going through a once a month and a Friday, exploring, practicing with each of the 10 perfections. perfections are qualities of character or virtues that are cultivated as part of Buddhist practice, which in turn supports Buddhist practice for it's the process of liberation, and supports the process of entering the world with compassion, having compassion. And it's quite beautiful that these 10 qualities support both the path of liberation, the path of compassion, equally, this last Friday that the topic was patience. And it's been the custom this year to on the Sunday following the Friday Dharma practice day to give a talk on that particular quality. So today, I'll give a talk on patience. Patience is a really lovely quality, but it's quite humble as one of these virtues that we have, and it's one that sometimes I feel is treated like the unwanted cousin or something. It doesn't get. It's not as often as valued as some of these others, you know, compassion, I mean, who's gonna knock that? You're always more for that too for integrity, which is one of the armies or wisdom or truth, or loving kindness, you know, they're all these things have beautiful qualities that people will champion and be inspired by. But patience is, you know, we'd rather not have patience. anymore, at least a lot of people. Because the presence of patience means that there's also present impatience. And the fact that we have the patient generally says something about us. It says that we need it that we lacked something we were not perfect. We were perfect. We just be economists and peaceful and just kind of float through life just beautifully. Thank you. I haven't had lots of wisdom and truth. Then the integrity and, you know, all these beautiful, beautiful qualities. But patience is needed, because there's something about us about how we react to the circumstances around us. And generally patience is there and needed when there's a gap between how things are and how we'd like them to be. And, and then in that gap, there's a tension that arises, when how we want things to be, has a certain compulsive quality or power to it, that makes us impatient, or makes us annoyed or makes us angry or makes a spurious or makes us you know, the variety of things we get caught up in our feelings or emotions, because of that impatience. And so there's different ways of looking that you could look at the world you know, obviously, it's the world's fault. You know, the world is not, you know, set up to be just exactly the way it should be. If it was then I would be no problem, you know, and be lined up with how I think it should be or what my desires are. But to expect the world to line up according to how you want it to be, is unrealistic. And it's a sure recipe for suffering. So another approach is to focus on what you can do to about to look carefully at how you want things to be, and hold that to relate to that in a way that's wiser. That doesn't lead to compulsion or irritation or anger, right, or different things. It's been pointed out that in this modern world, for many of us, there's the idea of instant gratification is high priority now and I mean, nowadays, I mean, some of you have computers, again on the internet, for example, you know, that you have, you know, five years ago you got a new computers I Wow, that's fast. Amazing. And now it's like how things would be dragged have to wait two seconds here. Now If I need the greatest and the fastest because this is, you know, my precious time is or is a lot of things that we want very quickly.

And it's fine to want things quickly. However, what's been pointed out is that people who expect instant gratification or to be able to have the desires or expectations or the needs met quickly, tend to lose a sense of self mastery, a capacity to feel like they're masters of their own fate or do they have some personal power or authority or something in a situation that people who have patience, were able to sit and be quiet and not give into irritation or anger or impatience, they they have it when they assess then they're self assessed, they, these people are assessed to have greater sense of self mastery. Because they have control over something. If you if you expect the world to be as you wish, then it's hard to feel like you have control that you have any mastery of anything. But if you Turn, turn the lens around to yourself, here is yourself you are who you can have control over this is where the mastery can be, this is where the monitoring can be, and you can have some. So if you have a feeling of efficacy of power of control of your life, you're not going to get it so much by ordering the world around. But you aren't going to get it by being able to understand how to negotiate your own desires and wishes and aversions. So that you have control their mastery, their autonomy or independence, some degree of independence there. And this is kind of the direction that Buddhist liberation points to is that level of inner autonomy or mastery or freedom that can come when we're not pushed around by all the impulses we have. So patience is a very important quality. And it's one of the ways we negotiate the difference between how we want things to be and how things are, even when how we want to be a one things Even when how we want things to be, is how they should be. We still need patience, right? Because what's the alternative? I suppose the alternative is, is that we get angry, we get irritated, we feel hopeless, we give up something. And sometimes what's needed is that you know, not to have that, in the Buddhist analysis of patience. It's specifically its specific function is to help us not succumb to anger. That's kind of the whole purpose, you know, there isn't a Buddhist analysis of it. And that may be a kind of painted a different picture of what we're talking about when we talk about patience in Buddhism. But here's a beautiful quote from the Theravada tradition about patience. Patience is the unimpeded weapon of the good in the development of noble qualities for a dispels without residue anger, the opposite of all such quality. So the rate at which we're going to develop ourselves develop good qualities of character inside. Patience is the unimpeded weapon of the good and the development of noble qualities, for dispels, without residue, anger, the opposite of all such qualities. It is the adornment of those capable of vanquishing the foe, the strength of recklessness and Brahmins, a stream of water extinguishing the fire of anger, a mantra for quelling the poisonous speech of evil people, the Supreme source of constancy, and those established and restraint. Practice is an ocean on account of its depth. So here it's held up in high esteem. It's another another quote from the Buddha himself. Whoever endures abuse, assault and imprisonment without animosity, and who has patience as one strength As one mighty as one's a mighty army, I call a Brahmin. So here patients is seen as a strength as a power, and you know is likened to having an army at your disposal. Some people when they hear that discussion about patients feel it's instruction to be meek and to kind of be passive and you know, just kind of just go gives kind of let standby let things happen as they occur. More often in Buddhism, the idea of patience has to do with patients enduring or say differently. Patient persistence, that sometimes in order to accomplish something, so you're not gonna be patient. You're not gonna be passive, you're gonna engage and do but you have to have the long term, long, enduring mind, patient persistence to keep doing it over and over again over and over again. And there's many situations in life where you have to persist for a long time in order to accomplish something. I mean, some of you, you know, who raise kids, you know, You know, you can see that I mean, how many times I've heard told tell my son the same thing over and over again. And I've wondered why my parents told me the same thing over again. You know, I was a kid. But now I see that it takes a long time for some of these lessons to sink in. And, and sometimes, repetitions really needed. And so it takes a long time for these kids to learn sometimes. Or I've seen it with again, with the young kids. I spent a lot of time with young kids and that I have kids, right. So. So

I've learned that there's a whole class of kids, maybe a lot of kids, who when I'm a stranger for them, I go into their home and meet their parents or meet them that my first instinct when I was, you know, first hanging out with kid was to walk right up to them to say hi, you know, engaged them. And it's not the thing you do. Some kids if you do that, it frightens them. It's best not to actually engage them at all, but kind of kind of be in their orbit. And if they don't feel like you're directly at them, then they warm up And they kind of warm up very nicely and somewhat quickly if you kind of have this indirect approach. So it takes some, you know, you can say some patients, you want to connect with a kid. But you have to have patience and not kind of do it on your terms, but do it in a way that slowly allows them to warm up. So here's a story about patients. That kind of fable. So there was a stepmother, new to the family, who had a young stepchild, who really didn't like the stepmother and was angry a lot. Imagine the child probably lost his mother, her mother, and was, you know, angry or upset or disturbed or something by at all. And in the fairy tales, not uncommon for the stepmother to not get along with the kids. And so she tried all kinds of things, but so then she went to the local shaman. And as you know, what do I do? And the shaman said, Oh, yes, I have Yeah, there's something you can do. Go and clip off bring the whisker three whiskers from a lion. So, she called then and after thinking about it, you thought, well, this is important this relationship, you know, and this is what the shaman said. So, she went into the wilds and you know, how do you get three whiskers from a lion so she kept her distance. Lions has kind of stood for a long time and would go visit the same place with lion was bistek far far away. And then after a while, she figured out that she would leave some food, some meat or something for the lion and she would leave it there and go away and leave it there go away and it just took you know, weeks and weeks or whatever, but slowly slowly you know they lie and get kind of used to this person who brought the food and that will make me get closer and closer to the lion and pretty soon that that tie their line was pretty relaxed around the woman, the woman can learn to be relaxed, but the lion and eventually she was able to kind of very quietly walk up to lion sit down next to the lion and bring the food in the line would feel quite, you know, it was not threatening to this person who was bearing of gifts. And finally, one day, then she went to visit her lion friend, the lion fell asleep with her there. And then she reached over and took three whiskers out. And then the instruction was to come back to the shopman with the whiskers. But as the story is told, then she realized she didn't have to do anymore. She got into the lesson. So then she went back and realized that, you know, she had this frightened, angry kid, and she had to have this long term approach maybe the same way. Slowly easing into the space of the kid and having the kids slowly slowly, learn to trust. So, patience. You know, it takes a lot of patience, patience, you know, you want to do something, something's very important to do, but you need to have a long term. And you slowly ease into it. And it's not on your terms, but it's on the terms of what's needed and in the situation. spiritual practices like that. I think that we need a lot of if you're gonna one of the probably one of the most important lessons to learn if you're going to meditate is patience. meditators who don't patients quickly suffer. The meditation itself is a slow process. And you know, it'd be nice if we sat down and just like that got concentrated and blissed out and, but it probably be probably do a disservice to us all. If that was the case. I remember my first Zen teacher said that he could. He could sit down with someone and do a guided meditation with them. That helped them get really deeply concentrated into deep states of meditation very quickly if it was a guided meditation. But he said it wouldn't be useful for them. It wouldn't help them because it's kind of like taking a drug. And what's really important is not getting into these deep states. What's really important is that is the personal work you have to do to get yourself clear enough and settled enough, in order to be able to get into those states. That's what's important. So you have to maybe work with your anger or your unresolved issues or your conceit or your timidity, or you know, your reluctance to read all kinds of issues that can come up. And so working with those issues, is very important part of the process of meditation. And it takes a lot of patience, when you thought it was easy with alignment.

And so you have to kind of approach yourself you know, very carefully and slowly that inner life will show itself and relax and eventually the inner something inside will quickly fall asleep and you get the treasure, you get those three little whiskers or something from you. But I've seen that in myself that some of the most important voices or impulses or desires or motivations that I've had in my life that directed the course of My life happened when I was made a lot of space and time is very quiet. If I was busy doing all it doing things all the time, I couldn't hear the deepest voices or impulses inside. So in order to you know, I think for the for this inner life, spiritual life, Buddhist life to unfold, there has to be a lot of patience, I see a lot of time. The idea of being efficient, doing a lot and being productive is important thing and certainly the time for that in our life. There's also a very important time to be inefficient, or to be slow or to be patient or to be to make space. Recently, I learned a wonderful cliché, slogan. If you want to be kind, you need time. They're significant. Same if you want to be kind. You need time. kind people today. If you don't have time, if you're always busy. It's hard to be kind. If you're always busy and doing it's hard to be patient. If you go into, you know, something simple like a supermarket and you're in a hurry and impatient, and the person in front of you is talking to the cashier too long, you can get irritated and upset, you know, maybe this is America, you know, I have no, I have other places, I have other important places to shop and to keep the economy going. And you're exploring the whole thing down. But then you come up to the cashier, and maybe you say something that you say something simple, maybe you're kind of managed to keep your irritation in check, but you say something, you feel like you have to say something. And so you say, Well, that was a long conversation you had there's no no, there's no charge, no charge at all. It just kind of very kind of like, like talking about the weather. You know, he's done a lot. It's a long conversation you had and the cashier said, Oh, yeah, she just lost her husband. You know, and suddenly he realized, you know, maybe there's something more going on than just someone taking up the airspace, you know that there was it was a human connection, it was very important in situation. And so how do we know what the rhythms Why do we know what's really going on in people's lives, what they do, why they do what they do. And so they give, have time and have patience allows us to listen more deeply allows us to ourselves, allows us to listen more deeply to other people, what goes on for them. I've sometimes been on the freeway, and I don't drive particularly fast. I don't think I don't drive slow either. And sometimes I'm driving in this, you know, in the slow lane, and but someone's going really slow. And I feel felt my impatience with that come up. But one of the reflections i have and i happens is, I said, You know, I don't know them. I don't know what's happened in their life. Maybe that maybe maybe they're just recovering from having been a terrible accident. Maybe they had one too many axes, maybe someone they loved died in a car accident. And I you know, no wonder that person's driving carefully the way they are. Who knows what's going on for that person? I mean, they couldn't be the person is just out the irritate assaults. I mean, it's, that's but it's possible to. But I would I prefer to live in a world where I give people the benefit of the doubt where I kind of feel they're, you know that they're not there to cause us problems. They're doing what they do because they're trying their best to cope with a life which is difficult. So what so to jump around a little bit, I apologize. So one idea in Buddhism is that patience has to do with being able to persist in the long term with what is maybe slow and difficult to do. And practice can be slow and difficult to do but persist no matter what happens just persist when it's easy persistence difficult, persist, when there's odds against you just persist, keep doing, doing doing and I've seen And many people know that, that this one of the secrets of Buddhist practice is the value of persistence itself. So you're persisting and doing something.

And so you think the thing what you're doing is important. So let's say, say you're, you know, have a noble thing, you want to cultivate more compassion. And so you persist to trying to be compassionate. So that compassion is the thing you're trying to do. And say that you're, it's, you fail, you're either failure, developing any compassion at all, but you've persisted for a long time. The secret is that that persistence, builds character, that persistence builds patience, it builds integrity, it builds effort builds a



lot of beautiful things. And that bring a lot of strength to human person to human being. And I've seen that in many people who've done spiritual practice, that the quality just hanging in there and doing it is one of the things that really is the a strong foundation for their whole spiritual life. The other aspect of Buddhism of patience is patience under insult. And so occasionally we'll get insulted and by others so we get people do things that irritate us there are difficult, so called difficult people in our lives, you know, and so they irritate us and make things difficult for us or whatever. And so, to cultivate their patience, where we don't give, we're not giving them a free check to be difficult. But the patients in Buddhism member has to do with our anger, or irritation. So the patient has to learn how to give in to them. How to get him into that irritation, I've given to the impatience, the restlessness and then doing that, hopefully that then having the wisdom of knowing what's needed with those difficult people, it does nothing. It doesn't mean just be, you know, be passive and be rolled over by them. But to take out, you know, to understand what's needed here, and sometimes what's needed, what's needed but what sometimes what's most useful is to slow down and be kind to them. There's a culture I remember many years ago I read a an account of some, maybe it was in the Philippines, some more indigenous tribe in the Philippines, I think they had a custom that if they were they were focused on dreams, they were called tribe but kind of, they would wake up in the morning at breakfast, talking about their dreams, a lot of agreed culture. And if there was some if someone in the dream, if someone you knew showed up in your dream in a frightening or difficult way, then the customer the tribe was to go find the person and give them a gift. So what happens if you give a difficult person to gift instead of you know, shut them down or close them out? Remember, this was a story that I heard from Norman Fischer is a teacher in San Francisco. And maybe because it made such an impact on me when I heard it, this simple story, it's kind of stayed with me. He was in a parking lot. And I guess there were very few parking spaces left. And he saw a parking space. And so he pulled into it, ordinary thing to do, but he hadn't noticed that there was someone else waiting for it. You know, you don't do that. That's like taking was not given. So, you know, he took that person patient there. The person is patiently waiting for that space and someone was coming out of it. He took it. So he normally parked and that guy caught up his car and came over and Norman was yelling at him in a really angry, you know, how could you and Norman listened patiently. He didn't punch him out or run away or he just listened. And then Norman just said to him You know, you have to be you have to say there's only the right time in place. I've got a lot of wisdom of when to say this. And this is the first time I heard someone say this as many years ago. But he said to him, you're having a hard day, aren't you? And the guy shoulders, sagged Endicott relax, they said, Yes. Who knows what's going on with difficult people. And so the immediate community with kindness, to meeting with some other approach is what's possible for patients if we don't give in to our anger or fear, whatever.

And I think that the practice of meditation is one of the places where we learn patience, even patients under insult, because meditation is a very significant place where you're going to sit and not give in to your impulses. You can try to come back to your breath to cry, be here, you can let go. And you're going to learn the art of not giving in to a train of thought that arises you start thinking something that you don't get into it you let go of and come back. strong feelings come up and you start chasing those feelings. No, come back. And instead of living in your emotions, instead of living in your thoughts and your stories, meditations, a place where you learn to step back from it, and find some freedom in relationship to it. As we find that freedom in meditation that translate, I hope directly into doing that in daily life. So we can step out of the emotions, the stories, the thoughts that are fuel for inpatients. So patients under insult. Now it isn't only other people who are difficult. Sometimes the difficult person is us. And so the idea of being patient is also to be patient towards ourselves. Patients who was difficult in US patients with our anger, for example, patients with when we can flick over impulses and we're caught in it, to learn to be patient for that, to realize that it's also a long term project, to befriend the line that's in here. as well. And so it should keep showing up in a gentle way compassionate way, and be

patient with the whole process. The third aspect of patience in Buddhism Buddhist analysis of it is acceptance of the truth. So, accepting what's true, and this is a beautiful thing, but also very difficult thing. And many people are contending with that do to accept what's really true about themselves. People who are addicts, for example, it's a big step in addiction work to finally realize that I'm an addict, and I'm caught up in the 12 step program is a big thing about accepting or being honest about this is my situation. This is who I am. I'm an addict. Whereas an alcoholic will say for years though, I'm an alcoholic. I could stop drinking whenever I want. I can you know, I managed my life just fine. I might. I keep my I can do my job. Everything's nice to me. I can You just find, and really the person is caught in this spiral of alcoholism, to really recognize, oh, I'm angry. I'm an addict, that's an accepted, not accepted say, Well, this is great. I just kind of keep doing it here. But to acknowledge it fully to be honest about it. Or some people have a really hard time being honest about their own anger, that they really they have an anger problem. And so people tell them no, I don't have an anger problem. And so then, but to accept in the sense of acknowledges That's true. Or some people, their life is pervaded by fear and anxiety. And some people they don't sometimes don't know it, and but to realize, Oh, this is this is what's going on for me, I have no idea and to accept it in the sense of full acknowledgement, oh, this is how it is. Or there's a variety of things personal things that are very difficult to want to face and look at oneself Wednesday. In one situation, how difficult it is, sometimes it has to do with it's a personal relationship. Sometimes with a spouse or a partner, there are things that we don't want to look at in that because maybe we're afraid if we look at that, or admit it, or accept the truth of, you know, we're always fighting, you know, or, you know, is it there's always a lot of dishonesty here or there's always, you know, backbiting going on back and forth. If I really look at that and accept it, then I have to do something about it. Now to do something about it, maybe we can't stay together or threatens you know, this security what I'm holding on to, so I can go on and on right, but but the acceptance of what's true is not an easy thing sometimes. So the patience, this Buddhist idea of patience is one of the one of the things that allows us to accept what is also accepting what's true is not only about our personal qualities, but also accepting what's true in terms of the truth of exists. It's truth or life. For some people, the accepting the truth of death is a very hard thing to do. You know, some people will deny and avoid their own death for a long time. I know, I know a man who is at 81. And whenever I bring up the topic of death, he shuts down and change the subject. If we get by by bringing it up a little bit more actively, he'll say, you know, don't break up, don't bring up bad news. You know, it's depressing or something. I think it's quite sad that someone could get to 80 and feel like you know that you can't bring up the topic of death and talk about it.

You know, one of the that not in all hospices, but one of the attitudes when someone starts hospice, is that at that point, there's no more crisis. So what's the patient's what's the acceptance of truth acceptance situation, we no longer see what happens as a crisis. You know, In the process of dying, once you've accepted hospice, this is the course of what's going to go you're not going to call the emergency anymore, you're not going to call 911 you're not going to intervene. Now at this point, you have to accept the truth. Or someone who said we love is his last their wishes has been very last directive has been no extraordinary medical procedures to keep me alive. And you know, every every cell in our body says screaming, no, we have to keep them alive to do something. But that's not their wish. So we have to accept the truth of their wishes, truth and situation. And how does it how do we do that without succumbing to our despair, so coming to our fears, that coming to our anger, this is the role of patience, the ability to step back from our reactivity, and allow something else to unfold. One of the very interesting areas of acceptance of truth has to do with accepting the truth of Buddhism we call it not self, but to accept the truth that we are not The role that we define ourselves by we are not a particular quality we define ourselves by, we're not the story that we tell ourselves to define ourselves. That in Buddhist analysis, you can't really define the human being, and to define the human being too closely to, to narrowly causes suffering. And there comes a point in many people's lives, where they

realize that they've been defining themselves in a very narrow way, and holding on to it for a variety of reasons. And they see the task at hand is to let go of that definition, like of holding themselves that way. And it's very hard to do that they can see it, but they're afraid to see it, it's afraid. And it happened to me when after a few couple of years of Buddhist practice, I could see that what was called on for me was to let go of certain kind of clinging to self and how I wanted people to see me. I was very concerned with how people saw me a certain way and I was kind of involved in social gymnastics to try to get people to see me that way. I could see the suffering, I could see that was not necessary, I could see it to be free to let go of that. I could see that had to be done. But I couldn't do it. And it was quite something to be teetering there on that edge of seeing what had to be done, and not being able to do it. And so I, so they did acceptance of the truth accepted acceptance of the fact that sometimes we there's this work that has to be done of letting go of identity. But how hard it is. And we know it can be very hard. In the stories, many stories we hear people who retire where their life has been around a particular identity. And now that identity is gone, and they just spiral down. It's just there's nothing, nothing holds them up anymore. Hopefully, if people understand the practice of Buddhism, they realize that there's peace and well being and joy to be had without an identity without holding on to something like that. And so the acceptance of the truth, sometimes that kind of acceptance of the truth is sometimes it's very, very difficult to come to so if you engage further and further into the spiritual practice or in Buddhist practice, there's a number of very deep insights, understandings that come along with the practice, that if we understand that really well or take it to heart requires us to let go in deeper and deeper ways. And that accept that letting go is a very difficult thing to do. And the patient's quality is, is directly connected in Buddhism to this acceptance of what's true, being patients who are true, accepting what's difficult to accept, but somehow opening to the possibility of never even though it's uncomfortable, entering to the discomfort in a way that allows something deeper to work with it within us. And then it's worth mentioning, and maybe it's can be a subject for another talk, that so I mentioned three qualities that Buddha's to three aspects of the Buddhist idea of patience. There's patience, persistence, there's patients under insult. And there is acceptance of truth. And the fourth is forgiveness. And the reason why forgiveness is placed under here is that forgiveness in the Buddhist context is a very different cultural approach to forgiveness than the kind of Judeo Christian approach to forgiveness, Judeo Christian approach to forgiveness. You know, I don't know so much about this, and I apologize if I got it wrong.

But sometimes it's been traced back to how formative it was in Judeo-Christian cultures, to have a judging God through this all mighty authority, who has tremendous control over where you're going to go and your after death, or we know your well being. And so you know, if you do something that irritates that guy up there, then judgment day will come and you will either go to eternal damnation or you may go to heaven. So to get to, to receive forgiveness, it's a really big deal. When they, you know, if you don't get it, it's eternal damnation. And so we have so that at the foundation of Judeo-Christian culture, this idea of his forgiveness and this all powerful figure, it's very important. It's really a kind of a pardoning, you know, of everything you've done. And so everything you do in the past no longer goes with you. Buddhism doesn't, wasn't founded on that kind of idea of a god. And so, but in contrast to that, it's more like Buddhism was founded on karma, which is the causal chain, it's set in motion, by your behavior. The cause and effect it's an emotion by what you do. And the karma, your karma there's no external force or person or being that could enter a that can intervene with your karma. The only thing that can intervene with your karma make a difference is how what you do in your practice. So there's no one else is responsible for your karma, but for you However, so. So the idea of forgiveness, then someone else is not as important as it is for you to do your own practice your own work. So, but forgiveness is still part of Buddhism. But what forgiveness is really tied to is, is releasing our anger, the anger we have towards others. It's no longer to hold no longer to be angry, when I forgive you. I'm no longer going to hold anger towards you. It doesn't this i'm not i'm not freeing, if you have your karma,

you're still going to have to work this out for yourself in some way. And but you know, now that I'm a safe person for you, I'm not I'm not going to hold my anger against you and, you know, make it difficult. And one of the reasons why it's so powerful and useful to release our own anger that should other people. Is that one of the ways to the healthy way to to change the course of our own karma is to not stay angry, not continue with angry. So they are responsible for their karma, you're responsible for yours. And if you want to be responsible for yours, take responsibility for your anger and not hold it. And so it's a beautiful thing to learn how to let go of anger towards someone else. So it's kind of a different cultural approach to forgiveness, I think is very interesting to kind of think about. So, I would like to end with a story that I heard read. That's kind of ties to patience. As I read, as I've read it, there was, I think it was a scientific crew of scientists who were going to go climb, go deep into the mountains of Mexico or something, or rural Mexico, and they hired some indigenous Indians, native native people to carry all their medical supplies. And apparently the scientists were a little bit in a hurry to get to their destination. Elephants do their studies, whatever they have to do. And so they were hiking in hiking in the mountains, I guess you couldn't bring donkeys or anything is maybe narrow trail. So I don't know what. And at some point, the porters carrying all the equipment all together stopped and sat down. And the scientists were a little impatient. You know, it's time to go, let's go and we can't get the get there before nightfall or something. And but the, the porters just didn't budge. They stay there. And finally, after a while, They all stood up and started walking and the scientists asked, you know, what happened? And the lead, Porter said, Oh, we were waiting for our souls to catch up to us. So, perhaps some of you could use your little bit of stopping so your souls can catch up to you. Meditation is one of the ways we we catch up to ourselves. You want to be kind Give yourself time. And if you want to be patient, give yourself time. And if you want to understand yourself really well give yourself time. And if you want to understand someone else really well, give it lots of time. Give yourself time.

So, thanks. Thank you very much.