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SPEAKERS

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Good evening. And I'd like to say a little bit more about this Buddhist spiritual care symposium. Partly because maybe many of you aren't interested or not going to go. But it's pretty neat that it happens here. I think. A little bit historical background is that when I was a baby in the Dharma and when I was I started Buddhist practice when I was about 20. And there were very few models, role models for what you could do as a serious practitioner in terms of sharing your understanding your, your heart, that was changed by practice with other people. And kind of their own evil model that I had to look around was to be a Zen master. And that was a pretty lofty, you know, thing. And over the years, I've seen them not, not A lot of people are going to be Zen masters, kind of particular breed. I don't know what it is, like you're kind of people, I don't know what it's a very kind of particular thing or two, you know. But over these last, now almost 40 years, there's been a diversification of roles or activities, ways in which people could take their Buddhism and bring it into the world in some way, share it with the world around them. And you don't have to be taught to be the Zen master anymore. They're great, you know, some great teacher, which isn't suited for some people. And, and now there's people who do, for example, the Mindfulness Based Stress Reduction work, and that's where they take their Dharma and they do it in offering mindfulness based activities somehow. And there's a whole class of people who have in the last decade the last 10 years, who have discovered great place to bring their Buddhist practice is chaplains and to go into hospitals where they have paid positions to spiritual caregiving positions that go into hospice go into prisons and jails, and offer spiritual care to people in those settings and other settings as well. One person I know got a job at a high school, private high school, Presbyterian High School in San Francisco hired a Zen priest to be the chaplain of their high school. So she was, you know, within there to be chaplain. And so this is really something that's kind of happened in the last 10 years and kind of coincide coinciding with what's happening was that we started a program here through the Sati center to train people kind of introductory training in Buddhist chaplaincy, the kind of spiritual caregiving skills that are needed for that kind of role. And after doing that, for two years, the graduates of that program organized a annual symposium of this Buddhist spiritual care Giving symposium chaplaincy symposium. And it's the only thing like this in the country. And now's the seventh year they're having it here. And I'm really happy that we could just our place here can host such a thing and people fly in from all over the country who are Buddhist chaplains are offering spirit interested in Buddhist spiritual caregiving activities and, and it's a beautiful thing that happens in a room is filled with people who are taking that particular route in their lives. So it's kind of neat, I want to appreciate you with you. Okay, so what I had in mind this evening is to take you on a little meditation journey. And if you you know meditation, which were the insight meditation center meditation involves Doing a particular activity meditating, that has a number of functions. One of the functions is to help us especially in our tradition, to see deeply to see deeply into experience. So the insight is important. But another function of meditation is to develop deep state, deep states of well being, that often come with becoming concentrated, getting focused, getting centered. And these two activities, seeing clearly and

deeply and being well composed, having a sense of well being and concentration, those two together Come, work really well together, to create to support each other. And perhaps they shouldn't be separated out. As people meditate and become well relatively proficient at it. It puts us through changes. And we sometimes it's back when I was a baby in the Dharma and we used to talk about You know,

alternate states of consciousness, you know, and this will change your consciousness was a big thing. But there's a kind of change of consciousness change of awareness. But this whole whole being a whole way we are in the world shifts and changes in dramatic way as people go into the whole meditation process. And I wanted to describe the classic journey or path into deeper states of meditation, that is depicted or described by the Buddha. And involves going through a series of progressions can like if you think of a river, going from that high up in the mountains down to the ocean, it goes through various stages as it goes down, down, down, down, and at the very top, where it's kind of steep, it might go kind of fast, and it can maybe have waterfalls and all that. And then it gets down to the, you know, the foothills, maybe it's other various tributary streams, or the different rivers come together and becomes bigger and flow stronger and maybe not quite as fast as the steep mountains. And then as it gets down towards the ocean, it becomes much broad, and perhaps the river, and maybe not, doesn't go so fast. But now it's really stable, strong, it's not going to be, you know, just, they're kind of flowing through in a nice way until it comes to the ocean. And when the water comes into the ocean, it's no longer flowing at all, but it kind of enters into the Great Pacific Ocean, the great peaceful kind of expanse of ocean without it flowing anymore. It goes through stages. So the same thing as meditation states occurred, people, it's kind of that similar thing and people go through deeper stages. And it might be interesting to hear about these stages, because maybe you'll recognize some of them or perhaps it gives You have a sense of a direction that your practice can go. And so having some sense of the direction that goes can be helpful. Because if you don't have a direction, then you'll you know, who knows where you'll go. So this journey, I'll begin with an analogy that I've used recently. And that is, if you make a really hard fist with your hand, and hold it really tight for a long time, a number of things will happen to your hand. One is that the hand will start hurting, and it'll feel the pain, the solidity, the hardness of the hand will become quite evident. And then that hardness and pain, you'll feel, generally the hand will become quite defined, the boundaries of the hand will be quite quite defined, and your hand after World get tired. If you then after a while, open up your your fist Release your hand from the fist. If you do it done for a long time, you probably feel suddenly a sense of relief, a sense of maybe the blood will flow some kind of vitality will be kind of flowing up your hand will be humming, purring, be feel very light. And it won't feel so sharp edged anymore, it won't be steel so hard anymore, I'm feel softer. And in fact, you might actually get a sense of the some people tell you the energy or the vibration, or the humming of the hand, seems to almost feel like it extends beyond the edges of the hand. Because it just, you know that it's it doesn't have the sense of hard edges as it does when things are really hard. Or a similar thing. You know, if you've go hiking with heavy boots for a whole day, and then you finally take your boots off. You probably feel maybe because the blood rushes if three or four years or something, but you feel the lightness and you feel that kind of sense of relief and you feel really nice. You feel like sometimes you have enough kind of floating little bit a little bit because feel so good. And the contrast is quite a nice feeling. So it's probably a lot of situations where in life where it's heavy takes a lot of work, perhaps with a lot of tension, or pressure, or heaviness that goes with the activity, that when there's released from the tension, the pressure there work, there is a sense of relief. And there's a kind of a flowing of, say kind of casually kind of flowing of energy or vitality, that tends to flow and vibrate outwards. That's very different from when things feel very tight and tense. When we carry tension in our body, it's the same way that the more we kind of tighten up, tighten up our shoulders or stomach or face or different things. There can be pain, a sense of solidity, a sense of heaviness and

sense of being very carefully very clearly Did like we have edges to the body like we're huge solid. But as the tension in our body gets released,

the body tends to feel more lighter, more open, more refreshed. This tends to be a flow of vitality and energy that's there, and the body begins feeling more porous, more open. It doesn't feel so solid as it was when you know, shoulders are so tight and tense or something just and it feels very nice. And you can feel that the release of energy people might call it. And so the path of meditation is partly can be understood as a path of the release of stress of tension or pressure that we're living under. And there's a lot of different forms of stress that we live under a lot of different kinds of tension. Some of them which is not would be conventionally called tension or stress. But as meditation gets deeper and deeper, you see that conventional ordinary ways of living sometimes carry tension and stress in them. So for example, so the path of the Buddhist path of practice doesn't begin with meditation, but tends to begin with our behavior ethical behavior. And to be unethical to you know, to be going around, killing and stealing left and right and lying and abusing your sexuality and drinking a lot or something actually involves a lot of stress. And as a person frees themselves of the stress of engaging in a lot of unethical activity, it there's distress gets lightened and open. And there's a whole different sense of being beingness, aliveness, vitality, openness, relaxation, that starts to happen for a person's very nice. The same thing with certain kind of, if you walk over live with fear, worrying anxiety. Or if you live with a lot of ambition and drive and desire, it's kind of you know, tight. The same thing happens it gets you get narrower and more confined the body a sense of self, a sense of identity, a sense of vitality. And if you release the tension and stress of that, there's a wonderful kind of opening and lightning that can happen. And the body, the body and the mind can feel much more at ease, and a very nice thing and you can say energy gets freed up. So in meditation practice, you sit down, to meditate and maybe close your eyes. And the first thing you might find, it isn't very difficult to be in the present moment. And there's a lot of momentum sometimes in the mind, to be thinking a lot. We think about a lot of different things and mind jumps around a lot. And that the mind jumping around thinking about a lot of different things. The mind having a mind of I own so we try to stay focused in the present moment. But the with the mind veers off into all the thoughts and concerns, in Buddhist point of view is a symptom of stress searching for pressure or tension that is operating. It's kind of like a spring that's wound up and, and it just kind of keeps on investing best analogy, but some things just keep moving and moving and moving. And so as we begin relaxing and settling down in meditation, that sense of the mind that living under stress or under tension or pressure begins to settle. And so and with that tends off also to come intensity, relaxation of the body. Or sometimes people relax their body when they meditate. And with that comes a relaxation of the mind. And these various forms of relaxation. When done well tend to release a certain kind of energy or a certain kind of sense of vitality or openness or lightness or ease, porousness or a sense of humming or purring, sense of well being. And it might be kind of slow at first but over time, maybe over the months and years of meditating or perhaps if you go on retreat, it happens faster, deeper and deeper states of well being begins to occur. A lot of it because the stress is being let go of the tensions being let go of. As we get as this process of letting go of tension, stress, such things begins to disappear, work. Our ability to use our mind our attention to be focused, to say, I'm going to focus on the present moment I'm going to be here is no longer a fight, are no longer a struggle, against or with all the tendencies of the mind to wander off, to wander off, not to be present. When when we finally were able to really be here, and it's solid way to clear away

and you don't feel the mind, you know, drifting off drifting off drifting off, but no, but you feel like you just you're really here. Like, like it's like you've arrived is a beautiful feeling feeling arrived, you're here, like something something I know some people say it's like clicks or they're settled or they're composed, or they're at ease here. And there also, there's a kind of letting go or releasing of certain kind of tension or stress that the mind is up or operating under often, in order to the mind to be able to finally be at ease

here and now. Let go the tension or the pressure, the tension that gets us to kind of keep wandering off, keep wandering off. At that point, it becomes relatively easy for the mind to stay focused in the present moment on the breathing for example, whatever you want to kind of keep focused on. And as the mind becomes is more focused on something more concentrated, it tends to kind of like, tends to be like petting the cat, where you pet the cat, and the cat begins to purr. So as you start staying focused on your breath, breathing, that you stay focused on the object of attention, there tends to be this kind of purring, or this nice beautiful state, or relaxation, of openness of energy that gets released that gets that's available, that tends to move through the system. And it's what's quite remarkable is that that movement of energy through our system, or the movement of vitality, or openness, or lightness, or whatever it might be, is, is a kind of feeling of well being of joy, of happiness. And it's what's remarkable is to feel joy and happiness. That doesn't require anything from anything in the world. To do something good for you. Most people, most people get happy. When something nice happens in their world, they get a raise, or they get a job or they win the lottery or they get to take some beautiful person on a date, or, you know, whatever, you know, some some thing has to happen, usually. But in meditation, nothing out there has to happen. Nothing has to gratify our ego, nothing has to go along with our preferences, it will be the things we want in the world and don't want in the world. There's upwelling of happiness. Some people describe it for no good reason. Well, it is a kind of reason for it. And that is that the energy the vitality of our life, has been set free in a beautiful way. It hasn't been bounded or constrained by attention to pressure, the desires, the aversions, the fears, that it's often kind of contained in and so the sense of vitality and begins happening. It's very nice. And at this point, the Buddha describes four stages of meditation that a person can go and that becomes progressively deeper as they get more and more into this releasing and freeing of its vitality. And he uses a similes to describe this. So, for similes, and these similes, I like these similes. They're kind of I think they're brilliant, brilliant. The effective similes for meditation practice, but they also in their similes. I think it's easier for individuals to find themselves in the similes because their analogies are kind of you know, their their images. And if you had a really technical definition of what happens in these stages, then I think people would try to fit themselves in shoehorn themselves into these technical descriptions. But it's Emily is kind of a little bit more poetic. And so you get the idea, but all the various ways in which people can feel the deepening of practice can be somehow found in the simile and the way you can't maybe if you have a very technical psychophysiological description of what is actually going on. So, the first of these deeper stages, the simile is that of a bath is an ancient simile. So a bath man who takes powdered soap and sprinkles it with water, and then needs the soap with the water until he can make a nice round, moist ball out of that powdered so I guess in the ancient world, they had powder, dry powdered soap. A modern disk description would be to take flour, dry flour, you put it in a bowl, and then you sprinkle it with water and you stir it around or need need the flow Until all the flour is moist, and the flowers being held together in a nice ball.

So the process of kneading and working this moist flour or powder is the first description of this first stage. What's nice about this is that initially the powder or the pieces, you know particles, they're dry, and they're separate from each other. And in this analogy, the idea is that the stressed out tense mind is often dry, brittle. And it's also frag often fragmented. We're going off in different directions with different thoughts and activities and concerns and feelings and you know, a lot going on there. Things are not unified having come together. And it's the water is sometimes seen to be represented represented. The sense of well being that comes with meditation, this sense of calm and peace and ease, that can happen this subtleness. And that subtleness and ease tends to bring all the different aspects, since it will saturate the mind the body in a nice way, and tend to unify it together and tend to awaken the sense of well being and ease to some degree. But it requires effort on our part, we have to keep making the effort to stay present, stay present to work, it will keep working in needing the flower and eating the flower. So require something of us and this first stage and the needing of it. What this is, is analogy for

is at this point in meditation, we still have to make effort to stay focused. So before focusing on the breath, you have to make some effort to stay there some kind of will or determination and do directedness of the mind stay there stay there, that's where you want to stay. The second simile is that of a beautiful lake peaceful pure lake that has no no water flowing into it from the banks of the of the lake. There's no rivers coming into it, and there's no rain raining into it. But how the lake is being renewed is by the spring under the lake coming up from a refreshing cool water coming up from the bottom of the lake to renew the lake to fill it with water again. So here we have the sense of happiness and well being that has that is there without any external source. No lottery that you've won, no job promotion, nothing outside that's feeding it. But it's feeding, there's a spring from within. And there's a feeling of something within some energy or some vitality within which moving through the system moving through us. That makes us feel quite happy or delighted or since a strong sense of well being. So inner sense of vitality that's flowing through at it. So this this idea is that also is that here at this stage, we don't have to make any effort anymore. We've no we're no longer needing we're no longer directing the mind. Now we're so settled, like a like in the water in a lake in a big lake. It's just there. It's settled. It has no water coming in no water flowing out in the river. It's just there and settled in the basin of Lake. So we're just settled in the basin of the present moment. And we don't need to make any effort anymore. To try to be present or state stay focused, the mind will just there it is settled, boom. And, and there's a kind of a thrill or a delight that can come from that. And that the light or thrill that can come from being settled, but concentrated, tends to feel is characterized in the Buddhist tradition as being joy. That's often the word that's used the level of joy, that joy comes from kind of thrills, this energy this this inner from the inside this this spring that's flowing through us. The next stage is that this joy settles down. So maybe, you know, you think that's undesirable, that you won't have joy to settle down. But the movement and the thrill or the excitement of the joy quiets down and now delay has no spring from the inside. It's kind of moving energy through it or water through it. But now the lake is really pure and still unclear.

And it's covered. It's filled with multicolored lotus flowers that are many of them. Apparently, lotus flowers can blossom underwater as well as above water. And so many of them these, these, these lotus blossoms are surrounded and covered and saturated by the cool refreshing water of the lake. So here here the image is an image of no movement at all. The second similarly had movement. This one has no movement whatsoever. It's very still, the water is very pure and very clear, very refreshing. very peaceful. And but there's something really colorful, beautiful that's floating in it. And this more colorful, beautiful thing. is not a, these lotus blossoms, lotus flowers is, stands not for joy, but for happiness. And happiness is considered in this tradition to be more sublime and more satisfying than joy. Because joy is kind of energetic and happiness is quieter and more peaceful, since I my deeper kind of sense. And so this deeper sense of well being is there. Some people have said that the reason why they use lotus flowers, colorful Lotus lotus flowers for this stage is that our complexion gets quite beautiful when we're that this concentrated meditation, and you can see sometimes people who are strong meditation, actually like you know, their face, they look quite a bit younger sometimes, you know, because of radiant feeling. You've looked at their in their face in their eyes and hear in some of these lotus blossoms are under the water. And so that sense of the peace Cool refresh, refreshing happiness saturates and surrounds them, actually, but it said no parts of their body is not touched by this happiness. So it just kind of goes everywhere flows everywhere. Then, and then in the fourth stage, the idea of water is dropped. The first three has to do with water. The next one has to do, the image is that of a person who takes who sits very peacefully wrapped in a clean white blanket. And for me this the image of maybe after you've been in the been cleaned and woke and purified or cleansed by a nice, you know, swim in the lake, you come out you feel nice and fresh and relaxed and clean. And maybe some of you have been, you know, really grungy if you come back packing for a week or something you didn't shower, and then finally you got that shower or that you know, and you felt like it you feel, you

know, so good and cleanse them in light and fresh. So a person who has taken that bath and comes up on the shore sits there and wraps themselves completely around with this very soft, clean, pure white blanket or cloth. White is a symbol of royalty apparently in ancient India, it was also a symbol of leisure, because you don't wear something that's completely clean and white. If you're gonna do a lot of work, you know, only if you have kind of some leisure time somehow. And, but also it's a symbol of purity. In this stage, there's nothing there's nothing left to do. You've been in the water you've been cleansed. Now you get out of the water, there's nothing to do. You said peace, you're settled. And here they say at this stage of meditation. There is no liking and disliking whatsoever or the mind As well as tremendous equanimity, it's called the stage you recommend me because the idea the movements of the mind of liking and not liking, going towards what's pleasant going away from what's unpleasant, any kind of preferences like that, that's completely settled down. That's also a kind of pressure or attention to mines and operating under to prefer to like and not like and all that. And now there's no liking or not liking of anything. The mind is just very much at ease and peaceful with whatever things however things are at however they are. And, and it's quite a remarkable almost like a revolution for the mind, for the mind to experience itself being so at peace, that not only does it not looking outside of itself, for happiness for well being for solutions for their life, but it's settled on itself. And as this has been able to so set on so peaceful, that It doesn't even need to operate under likes and dislikes. Which is often what a mind is operating on all the time. No more likes and dislikes. How about that.

And this experience of being in the stage is said to be one of great purity in mind is very, very pure, very clean. Made for our modern world. Maybe clean is a better word than purity, but feels very very clean. Open peaceful, settled, unprotected, unperturbed, unruffled, not troubled by anything. It's just there there. So these are four stages of the mind getting more and more peaceful. But it's not becoming a it's not a mind that's becoming more peaceful and duller and indifferent And, you know, numbing out. It's the opposite, the mind gets richer and more alive and clear. As this tension and stress and normally characterized, the mind gets released or gets settled away. And it's, you know, it's kind of like the mind gets the essence the essential essence of the mind functioning and operating, independent of any stress at all. It's kind of like you're coming back to your birthright. It's kind of like you come back to kind of the, what its nature is waiting for you there. But in Buddhism, the point is not to have that kind of experience. And you're not supposed to be attached to having those kinds of experience like as if that experience is like what makes you a meditator. But rather, as the mind gets purified or cleansed and we're no longer seeing things through our likes and dislikes through our preferences. We're no longer operating from the point of view of have our desires and aversions and our doubts, then we're able to see more and more deeply into how we operate what goes on within us psychologically. And this is important because some of the deepest ways in which we hold stress, because there still can be stress or tension, operating even these deep levels of meditation. But some of the deepest forms of stress are very, very hard to see. And even if we can see it, it can be very hard to have the courage or the willingness or the ability to let go of it. And to give one example, maybe the primary one is that the attachment to self or self identity to us ideas of who we are, who we are in relationship to other people, is something that's our sense of self is a very deep form of stress that we carry around and it's hard to see and understand how our sense of self is a form of stress. It's a woman, it's an activity, that's kind of certain pressure or tension associated with it. And because our sense of self or our self identity is so important to us, because who are you going to be if you don't, can't tell yourself a story, but who you are, the mind is often kind of reluctant to let go of that, or at least, or at least give it a vacation for a little while. And so sometimes you need to have, it really helps to have a deep, settled, happy, peaceful state of mind. Then it's easier to do that deep work of letting go of self identity. But if you're in a stressful state to begin with, anxious and worried about your life, the last thing you want to be told is like of yourself, you know, just let's, what do you do with that, but when the mind is very deep, equanimous peaceful place. It's much easier anonymously to use you Sometimes it's obvious that it's desirable, it is obvious

that this would be really cool, this would be a great thing to be able to let go of that stress as well. And that is the kind of, you know, the real point of Buddhism is to, is to learn to let go of some of the deepest forms of stress of holding of clinging, that we operate under, not so that we can then become a couch potato, but so that we can come into the world as people who don't have stress, who can go into the world and offer what's beautiful in the purified heart, the purified mind, is a really beautiful thing. And to be able to come into the world with that makes us a gift to the world. Then we able to operate in the world with more compassion and care. We can operate with more love, and, and with a lot less strife a lot less neurosis or luck, lust, greed and fear

that everyone who gets who finds great benefit from meditation will go through these four stages of practice. Or not everyone will go through them in very, you know, clear defined ways the way these clearly feel like their stages, but even in mild ways, people who do meditation for a long time, tend to experience something like this. And sometimes if you can see or they can watch yourself can go back calmer, more settled. And in that calmness, you can feel a little bit sense of lightness and well being and then you can feel that that sense of well being kind of gets more peaceful or quieter. You feel a deeper sense of calm, peaceful and serenity. And you can feel that when you come out of that meditation or in it, that you're just content, you're very happy, or your content or peaceful, without feeling any need for the things you felt was so important before the rest, you were driven by it. And you can Oh, I can see that I can see there's kind of like these, you know, this progression that goes on. In this meditation practice is not very strong, but I can see as practice deepens or becomes stronger for people, the progression becomes stronger as well. And the distance when travels through those progressions, becomes further and further. So you know, don't stay stuck on the mountain peaks. Get in the river. And you'll find yourself flowing down. And at some point you'll find great experience beautiful experience with peace. Anyway, and the weather. What's even better is we find each other there. We float around together. So I hope that made some sense to you. And I hope that you appreciate it and a sense of the journey that the person can be on. And if you don't find yourself in that at all, then don't worry about it. Because this is not the only meditation journey a person can be on. So, but it's a classic one that's taught in Buddhism or pointing to in Buddhism. So we have about five minutes. And if you have any questions, concerns, protests. This would be the time Yes or no?

Maybe this would be for next week, but I'm not sure I've heard you speak about insight. Yeah, so I'm kind of interested to know how That would happen in your four stages. Where would be and whether it feel like an interruption. I know sometimes when I've been quiet, I'll just realize something. So I don't know if that's insight, but I just not sure you've talked a lot about the insight where insight meditation society and I have periodically been

happy I can do it next week. Thank you. And but insight can happen at any point. And then those four stages of meditation that can happen anyone with those points, and it can happen so clearly that it's the insight that liberates people. And it can happen in any of those. You have to wait to the fourth stage to have this very clear, deep insight that can happen earlier. And so, I'll talk about property and then that sounds like a good topic for next week.

I can see that the equanimity and all is needed in whatever you do whatever activity you take and so on. So you don't polarize in that. But then what's the next step into really there's so much need in the world there's so many things that are not right. Whatever that means, like or dislike, but anyway, that need help. Where does one go then? When is established this calm, peaceful equanimity?

Well, I like to think of it this way that

if you're five years if you if you find if you're hungry, go eat, you're sleepy you go asleep. If your neighbor needs you to take her to the doctor, you take her to the doctor. If it's Election Day, and we need to vote for a new new politician, you go and vote. If you if there's an earthquake in your city, then you walk out of your house and go ahead and go help whatever's needs to be happened. In other words, your life continues around you. And we respond. And I said that way because we respond, as opposed to a pre kind of a big premeditated sense of obligation or need. It's more like you know if, if you have a pebble in your shoe, you know, it's pretty simple to stop and take the pebble out before it wears a hole in your foot. Are you know, you don't have to go very far, if your eyes are open to see that there's a lot of pebbles in our social foot. And so we just respond. And some people have the are in circumstances to respond in big ways, you know, important ways. Some people, you know, just it's their neighbor and his circumstances define an individual predict, you know, capacity is many things to find what people do. But I don't know if there needs to be any sense of obligation. Or premeditation, exactly. I don't know if this makes sense to you.

That helps.

I tend to lean towards some political activism because there's such need that needs to be on a large scale, right. So So, how to do that with equanimity I've seen is the key.

Yeah. So I think I have I think it's really important that there are some people who enter into the political world civic world that way and, and are very actively involved. And then we have some people who go into hospitals into hospital chaplaincy, that's what they do. So is it's just diversification, we need a lot of different kinds of people. And, and then how to do it in a way. So one of the teachings of Buddhism, I believe, is that how we do something is as important as what we do. And sometimes people get so focused on what they're doing, that they don't pay any attention to how they're doing it. And we've had lots of politicians who have been focused on the what, to create peace. And they do it by creating war. And, and I think if you focus on the how, then it means how you are when you're doing it. Don't become someone who is full of hate or anger or contributes to strife. But do it do it do it in a how that keeps you relaxed? Oh, been committed so that compassion can be motivating enough to anchor the fear. Great. Thank you. Okay so enjoy your meditation