

2013-07-22 Turning Towards Difficulty

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SPEAKERS

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Last week, I gave, I tried to give a simple talk on being being here. simplicity, I think simplicity of being is a wonderful thing, just to be here to simple way be present peacefully at ease. And it's a nice ideal. And one of the very important principles of our practice is not to be too caught up in ideals. And as we like to say, if there's a difference between the ideal and what's actually happening, look at what's happening. That's really where the practices so the ideal sometimes ideal because sometimes it works as a reference point to help us to see better what's actually happening. So if the ideal is to be here, and now be present in a simple way, here and now he is in And alert and awake to what's here. That that's the ideal part of the function of that deal. That ideal is not to measure yourself negatively because you can't live up to it. But rather the function, the ideal is to help you see more clearly what's actually happening. So to notice how you're not here, how you're preoccupied and caught up, and the forces of the mind that keep you distracted. And a very important part of mindfulness practice is to study that to really understand that well, to look at that. Sometimes there's a tendency when we don't get what we want, or what we think is supposed to happen. are, you know, in spiritual circles, you're not live up to our spiritual ideals. There can be a lot of negative attitudes towards what's getting in the way of those ideals. We can be to be dismissive of them, we can be angry at them, we can be angry at ourselves. We could, you know, all kinds of things can happen. And the task with mindfulness practice is part of the beauty of mindfulness practice. This is learning how to turn towards what's actually happening. Not to dismiss it not to be negative not to be caught up in shoulds insurance. But if it's happening, study it, get to know it, turn towards it and so that the Judo or the Aikido of mindfulness is that we turn towards the very thing that makes the practice difficult. The very thing that makes the practice difficult becomes the practice. Rather than leaving it be something difficult, like it shouldn't be happening. It becomes what we bring our attention to, and studying, understand and kind of like, we go through what's going on to become free. We don't bypass it. I don't know if it was Jack Kornfield, but he certainly likes this term. Maybe he coined it spiritual bypass, which usually is not considered very healthy to do but rather the approach is to really go toward into what's what's actually going on for you who you are what's happening. Be very honest about it and In that honesty, learn to be at a certain kind of ease with it, not condoning it or acting in ways you shouldn't act, but go towards it and through it and come out the other side. Find your freedom through it rather than dismissing it or judging it. So a big part of this tradition of mindfulness is to learn the skill of turning towards acts what's actually happening. And so what I'd like to offer you today is five different aspects of this practice of mindfulness a turning towards something towards the difficulties towards the distractions through the forces of the mind that keep you from make difficult for you to be present. And here comes the air conditioner again. What do you think he said? That's it now it's set at 76 we leave it on or should we? Good now? This 76 is good. Leave it on. People are getting hot. I thought it was getting too cold before. Too cold, too cold now. We have more we have just right We're gonna leave it then it seems like the yeas are more than a nays. Sorry for the nays so there's five parts five aspects and I've come up with this little acronym that I thought might be helpful for

this. And that is Bella Bella and listen Italian enough it's it means beautiful. And so do you follow this process you'll discover the beauty of your own mind and heart.

So the acronyms B stands for be just let it be. The E stands for examine. The first L stands for lessen. The third the fourth L stands for Let Go and the fifth the A stands for Appreciate. So be examine lesson, let go and appreciate. So if the so one of the especially I think here in America more than what I heard how mindfulness has taught in Asia, the language of letting be, or allowing or accepting is fairly prominent. It probably has heard kind of historical sociological reasons why the primary teachers of this practice in America, Western Buddhist teachers emphasize this. But I'd like to say this because it's it's for many people in the West, this has been helpful, because they don't do that. There's often they're in contention, what's going on, they're in conflict. There's wanting and not wanting, there's judging and feeling bad about themselves a whole slew of things that can i bait if we learn to just accept or allow things as they are, just let them be. A lot of people are doers. And they're constantly doing in fact, some of the teachers I studied with in Asia, in Burma and Thailand. You know, they kind of like we're trying to get the Americans to stop doing so much in the practice. Calm down, you guys don't be so ambitious. That is true. But then they also said we wish some of our Thai and Burmese students would do half as much doing as, as these Americans who just don't be doers. So, because of this dark time, strong, strong tendency for many people to do and fix and make better and try to have a get things in the here in the West, many times people emphasizes to just allow except, and one of the ways to say that is to let be, let it be, be the be beingness of who we are. And we find in the west sometimes the teachings of being rather than doing the spirituality in the western times has to do with just let yourself be discover the beauty of being beingness rather than doing this. And for people who are big doers, it's a great relief to do this. One of the really important, and so as the first step, rather than the last step is the last step, then we're in trouble. If we just let everything be, then there's maybe no, maybe maybe no change. But as a first step, it's very powerful. Because it as we step back, so we can then let it be, and we can look at it more carefully. So there's all kinds of things that might happen that we wish didn't happen. That ideally wouldn't happen. That's unfortunate that's happening, or that it's really good that it's happening. And if the minds tendency is to quickly get involved, to judge to entangle, to make commentary about it to measure your yourself in relationship to it, your self identity issues, then the practice of let it be just be just be with it is an antidote to all that fixing and doing. So, a lot of people find very helpful to cultivate and develop, train themselves to just be if they're angry, let it be, just be with it. Be with the anger, as opposed to fix it or judge it or decide that it shouldn't be there. Don't worry, don't repress it. Don't act on it. Just be with it. If you're feeling sad, be with it. As people internalize a tremendous amount of messages from society, family and life experience, that emotions and things inside shouldn't be there with the fixer, we have to do something. And sadness and depression is one of them. There's a fair amount of secondary suffering that comes around depression or society because People feel like it shouldn't be there. It's upset. So some occasionally sometimes depression is a serious condition. But I told someone this last weeks, they came and told me they were depressed and I said good.

And the person kind of laughed and smiled and said, kill you, the only person who can say that. But I kind of meant I meant it because hearing the person's story of their life and what's going on for them at this particular time in their life. it to me, I just felt like it was appropriate to be kind of sad and depressed. And it was, and then I said, Good, I said, and then I said, you know, field needs a fallow time, in order to kind of, you know, to kind of regenerate itself. And sometimes sometimes sadness and depression is just a time to kind of hunker down and let this fallow time be there. It's not necessarily something That's something is wrong. So the idea just let it be to be sad. If you're happy, be happy the children song and the so this be just be with what's there. Or if there's something happening around you that you don't like, the air conditioners on too much, or it's on or it's on or it's on too little. Is it? Since you can't fix it,

maybe Is it time to train yourself and what it's like to be with something which is not to your liking, just to be. It's a powerful training to do this. And it's often a good place to begin, because as we learn the skill of letting things be, then we can see more clearly. If we're seeing what's going on through the filters of our desires and aversions or If we want and our ideals and what shouldn't shouldn't happen, we're seeing what's happening through the filter of our self identity, who I am and how people are going to see me, then we don't see clearly. And we're trying and mindfulness to learn to see clearly. So that's part of the value of letting be, we're not letting be so it can stay there forever. We're letting it be, partly so we can see it clearly. And that's the second step of BELLA, which is to examine. And probably in mindfulness practices is one of the these two steps letting it be and examining are the two or two, two most important aspects. So then begin to examine look more carefully. And examining generally in our mindfulness meditation tradition, does not mean analysis. It doesn't mean like what you know, thinking about it and remembering and wondering why it's there. But rather it's too it's kind of silent. kind of look very carefully with the silence of the mind to see more clearly, to feel more clearly, to let it register more fully, to really take in what is this experience in and of itself? If you're angry, and you're doing mindfulness meditation, in the meditation, this is not the time to wonder why you're angry and who was wrong and what should happen. And you know, the whole history of your experience with anger, the investigation as to what is it like in the present moment? What's the present moment lived experience of being angry, independent of who's right and wrong? Just the experience itself? To feel it and sense it? What's it like physically? What's it like emotionally It was like energetically inside of you? What is your relationship to it is part of the examination as well? What are some of the beliefs that you hold in relationship to whatever it is you're experiencing? Do you believe it's good or bad or right or wrong or that it should be different, it should be this way or so we want to start looking at what's happening with the operating In the present moment, and this is the examining part, the looking understanding, generally and Buddhism, early in this tradition of ours, the freedom, the spiritual, the inner freedom, the Inner Awakening that this tradition points to, is built on the foundation of clearly understanding what's happening. And one of the things that we're clearly understanding is how we are not free. How we're caught how we're preoccupied. So we're kind of trying to clearly understand the bad news as opposed to kind of taking refuge in the good news. That makes sense. Because if you understand how we get caught, we understand how we get attached, then we can our awakening and our freedom can be more realistic. We can see and understand what's actually going on. And probably chances are, you're going to get attached and caught up again in the future. But if you've really start to learn how you get caught and take stopped and be with it and seen it and understood it, examine it, then when it occurs tomorrow or the next day or the next week, you're familiar with it, and you're more, more likely to be able to stay free and not get pulled into its orbit.

So the first so this acronym BELLA, the first thing is to Be, the second is to examine. And then the third aspect is to lessen and sometimes the distractions, the forces of the mind and the heart are quite powerful. Aversion, desire, restlessness, agitation, sometimes they're quite powerful inside of us, that we can actually cause problems for ourselves and the world around us. We don't see clearly and, and so when when addiction, for example is really strong when hate is really strong, and we feel like we're in the danger of doing something we don't we would like to regret what can we do. And one of the once you see this is going on, one of the important things to do is to lessen the intensity of it. Not again to diminish it, I mean to to dismiss it or to be negative towards it or, but just because it's wise to reduce the intensity of some of the some of the very strong forces we have. And so how do we do that? Probably each of you have your own way of doing that. Some people will go for a walk, some people will go eat. Some people take a shower or some people meditate. Some people, you know, go exercise, some people relax, and meditation. Focusing on relaxing the muscle musculature of your body is a way of reducing the intensity. Sometimes people do redirect their attention to something because and as long as the mind is focused on the concern that's so intense, it kind of self perpetuating and kind of feeds

itself and stay strong and get stronger. And sometimes you have to break the cycle by having the mind focus on something else. Sometimes there's very wise use of distraction. Distract yourself. If the if you're a danger, it's something so intense that it's getting dangerous for you. And so find something wholesome, some skillful useful to distract yourself or to focus on someplace else. Like in meditation practice, some people find that focusing on loving kindness meditation is a way to kind of redirect the attention for a while. And then later when things are less than you can go back and focus on the anger that you had. Or the fear, fear some people will spin out with fear kind of can do panic attacks. And it's simply not helpful to keep looking at the fear because it really triggers more panic. And so you want to maybe distract yourself to less than it, focus on something else. So there's many ways of lessening And sometimes that's important. Then having learned how to be with something, learned how to examine it, and to lessen it, to relax it to soften it a little bit. Then the next L of BELLA is to let go. And this is I think that practice letting go sometimes it's very strongly associated with Buddhism, renunciation, letting go a non attachment and some people are troubled by this because partly because maybe because the emphasis is on losing something you let go of something and you don't have it anymore. Sometimes the word attachment in English is a good thing. Children is supposed to be a develop healthy attachment to their parents and parents to their children, when there's not without proper attachment. And growing up psychologists think there's a problem, attachment disorders and, but in buddhistic English. When Buddhist teacher talks about attachment, my wife was part of an organization here when we were kids were young, called Back Bay Area attachment parenting parenting. Here I was coming to IMC teaching people how to do not attached. And my wife was going off to this group to do to get it, you know, be attached to but, but it was a whole different use of the word attachment. Right? So when a Buddhist teacher uses the word attachment, it just another way of saying, clinging tight, holding on tight and, you know, and squeezing the life out of something. And the So, letting go, that kind of implies kind of what what we're letting go of. But I think in Buddhist spirituality as we get deeper into it, and we're maturing it, there's a greater and greater appreciation. That is not so much that we are letting go of something that we're emphasizing but in the letting go. We're gaining something. There's a game so if I have my fist, clutch tight, that tight fist might be useful for something, but not a lot of things. And don't get too close and I might find it useful.

But if I let go, if I if I let go of my tight fist, I lose my fist and my defensive weapon, but I gained something else. And what I gain as I gain a relaxed, open hand, fingers are relaxed, that now is useful as a tool, I can do a lot of wonderful things with my hand, the soft part of my my palm, it's very sensitive, now becomes available. And I can maybe you know, touch someone, you know with kindness and to me gets transmitted in that. So there's something gained in letting go the fist. So same thing in the mind when the mind is a tight fist and grasp the clinging and holding tight. There's something to be gained That freedom and that openness and that sensitivity that comes, are willing to let go. So Buddhist spirituality is often marked then or by this process of letting go, sometimes letting go is something we can do. And sometimes it's a process that we have to make space for and allow for. It's not necessarily something we do, but we have to, we have to let go of the resistance to letting go. And then there's a natural process of letting go. And, and I like to think of it that way that because it takes energy to cling, takes energy to grasp. And when there's energy and applying energy and doing sooner or later, the whole thing wants to rest. Let go. If you hold your fist really tight, sooner or later, your fist is going to ask you please relax, you know, open up and say it takes a lot of work, you know, and all that work is exhausting. So the cleanings of our heart and the mind takes effort and energy And sooner or later, the cost of that energy and application becomes too much. And that is one of the advantages of meditation practice is as we get calmer and more still in meditation, the cost and the energy, the effort it takes to cling, big stands out in the highlight. And, and, and one of the reasons some people will let go, is not because they have wisdom about the thing they're holding on to is no longer worth holding on to, but rather they have wisdom about the effort, I'm expanding. It's just I can't, why I'm meditating. Why

should I be grasping onto whatever, you know, it's not present in the moment. It's just an idea about the future idea of the past idea of that person idea of something. I'm grasping to ideas, enough sitting here quietly with my eyes closed. And that thing that I'm so attached to, is not here and now it's exhausting to keep thinking about it. Maybe would be okay, for the last 10 minutes of the sitting, to relax, to let go, maybe, and maybe letting go for those last 10 minutes. While you give yourself permission, if you give yourself permission to pick it up again at the end, maybe and it's easier to let go for those 10 minutes. Because it's so hard to let go right? Sometimes. So to be with what's happening, let it all be examine, lesson, and then let go. And then the fifth part of this fella is to appreciate and this is maybe the underappreciated part of our practice. And that is to appreciate what it's like to have, let go, what you gained, the benefits that come. The openness, the freedom, the ease, the relaxation, the sensitivity, the kindness, the compassion, the wisdom, the understanding. Anything that comes. If nothing else, appreciate that, that is so nice not to be in the grasp of something. It's so nice not to be distracted and preoccupied and caught up. You know, it's possible for people to sit meditation for a long time. And to feel just notice how the mind is churning away and caught and caught. But as the practice works, but sometimes it takes a while. And then at some point, this churning and the attachment, preoccupation, settles, and lo and behold, you're here and present, the mind is not going off in the past anymore in the future just here. So that is really good to really appreciate that. Wow, this is nice. This feels good. Because in the appreciation of the benefits that come with the practice, it's kind of like learning we're learning. This is where it's kind of reinforcing in our mind and the heart and this is a good thing. As we appreciate what it's like to be not preoccupied not caught up. not attached. It becomes a reference point to help us understand better when we do get attached. It's a contrast. So if I walk around with my fist always clenched.

It might become normal for me. So normal I don't do doesn't occur to me. There's no other way. And then someone comes along, like, you know, my kids when they were young, we played a game where they would try to pry my fingers open. You know, and I would, they're small, I was still stronger than them, unfortunately, so I keep my grasping, but you know that someone comes along and tries your fingers apart and say, Oh, look at that, that's possible. Isn't that that feels good. And then take your time, I really feel it and feel the breeze against your palm and feel what's nice and relaxed and all that. And then when you start clenching up again to a fist, you're more likely to notice Oh, this is different. I know. So I know another way know to be open and relaxed. So the same thing with the mind or the heart to appreciate what it's like the freedom the openness, the letting go, to know not dialogue or preoccupied that you that you have. So to strengthen the tendency to move in that direction to help you give you a reference point to for the examination part for seeing what's there. So if you find your if, when you find yourself not able to be in the present moment with your practice, then you can turn towards whatever it is that's making it difficult to be in the present and make that your practice. And then you might consider this acronym BELLA, beautiful. The examine, lesson, let go and appreciate and see if none of those steps They're useful for you help you kind of address and stay present. Stay engaged with what's happening. Don't get, don't get lost again in your thoughts. Stay with it, and see if those steps help you then to kind of show up and arrive more here to be present more fully here for your experience. And, and I'm quite confident that over time if you do this practice, or do this BELLA thing, that you'll discover how beautiful you are, how BELLA you are, because they in every heart and every mind, there's tremendous amount of beauty, the beauty beauty that's there when it's not obscured or covered over by our leggings and preoccupations and things that we have.

So now it's your turn. Do you have any questions about that or comments you'd like to make? Yes, if you could say your name first before you start, that'd be nice.

Right? My name is Sabrina, can you hear me? Yes.

When you said

that when you're here and your mind wanders, then the met the practice can be turning to whatever is drawing your mind away.

Yes.

Could you say more about that?

So for a minute maybe for example, if

if I'm, so I'm a single dad this week, and two kids at home. So I sit down to meditate. And I'm thinking about how am I going to manage to have time to cook all those meals clean all those dishes. I made lunch yesterday for my two boys. And they, it was kind of a big lunch. And there's a lot of cleaning up. So I fed them. And I started cleaning up and I was cleaning up everything. And just better I finished cleaning up. One of them came into the kitchen said I'm hungry.

What? More and more dishes. This anyway, so this is a sidetrack but so I'm thinking about, you know, how, you know, so I start thinking about what should I cook and how am I clean? And, and you know, and I leave the laundry in the dryer and, you know, or whatever, you know, well the thoughts. And so that's my mind is distracted and keeps going in there. So then what I could do is I can turn towards that mind in a sense Say, say really admit to myself, Oh, what's going on now as I'm thinking about all the domestic chores I have to do and then I can look at that what's you know What is that like for the human being right now is thinking about domestic chores and all the list of things. What does that like? Oh, it feels like a lot of energy in the head. And if I look into my emotions, I feel like there's worries underneath it. And so let me feel the worry. And then and look, what's the beliefs that are operating in the present moment around that. And that might be harder just to find, but maybe the beliefs are that, that unless I'm on top of it, there's going to be anarchy at home. And that belief, you know, fear of anarchy, you know, contributes to that worry that I have. And so as I started, so it starts identifying what's actually happening here and now around it. It is really stay in the present moment what's going on, then I'm in the present moment and being mindful of what is and what happens to me when I do this. Is that the the, I tend to relax I tend to just be more fully here. And as I'm more fully present and relaxing than before. To distraction become weaker. And then pretty soon I'm not thinking about laundry and dishes. So is that is that example kind of work?

Yes. Thank you. That was right on.

I'm Trudy, and I'd like to know more about the ELLs the lessening, particularly lessening and then letting go.

Yes.

So could you say more about them lessening

so lessening? Some partly it's a natural process that will happen that our attachments, the more we practice, the more we're mindful, more present. There's a natural relaxing and softening and letting go and less and lessening, that goes on. The so sometimes if we just keep During our practice, and it just

you can feel that sometimes meditation you sit for here, you sat for 45 minutes. My guess is that a fair percentage of you probably found that some of those concerns that were strong when you first sat down, but the end of the 45 minutes, I had lessened and they weren't you weren't so caught by them as they were at the beginning, though, I mean, I'm sure some of you had the opposite that you're quite happy and peaceful at the beginning, but but the end you were but generally it works. It works in this direction that you're doing the practice things quiet down and less than they relax. But, but also it can be done intentionally, you can choose to reduce the intensity, turn the volume down, and so it might be that again to the physically relaxing, doing something physical, some people find exercising can reduce the intensity of certain kinds of emotions and strong things. Some people find a nap some people find sitting having a cup of tea or talking with a friend and kind of decompressing with a friend can be useful. journaling can be helped helpful or doing art can be helpful. Reading a book can be helpful. There's any things that one could do to kind of lessen it. Some people you know, you know, exercise, yoga, and then you know, there's always meditation. You know that you can choose to meditate in order to reduce the intensity to calm down. So, there's a natural byproduct of less intensity that comes with meditation, and then there's the intentional things you can do. And then the letting go, not sure what to say. Maybe I can ask you a particular question or concern you have on that that would help me in addressing

Well, I think using the suggestions you made of lessening would help Letting go. Yeah, yes, I think it would work fine.

Yeah. Because sometimes sometimes it's a little bit oppressive these Buddhist teachers who say like go like me, right they just let go It's so easy just let go. And and, you know, the but it's not it's not easy and sometimes they're the way that mind or wavers are holding on so tenaciously to some of our attachment to say it's like a inconceivable, sometimes it's possible to let go, I mean, it's like the world wouldn't exist if I like how could it can't be, you know, it's like, and it's impossible. It's like this inconceivable. And because it's so strong or so built into the structure of who we are, it just seems like that's the way it is. And so to say let go is kind of, you know, just not helpful. At the best and, but it by very by lessening by lessening the intensity of them. Then over time it gets to a point where you're this makes sense. It's so soft is so weak now. It makes sense. I can see now that I can just let it go in back in a time of the Buddha his teachings he described sometimes the, the letting go or the freedom from attachments not as a sudden kind of Big Bang Theory of enlightenment just suddenly they're gone but rather as this as a slow thinning out the slow wearing away. So like, like, you know, you know he might have he used the example of, of a i think i think it was an axe handle that the axe handles you know, the axe gets used over and over again it gets weaker and weaker, thinner and thinner at some point that breaks. But you don't know when it's gonna break but you know, breaks because it got thinner and thinner and thinner and weaker and weaker. It takes a while of using it. Or the example I like that of a string that gets thinner and thinner and thinner and thinner and thinner, you somehow every time and finally, you know first it might be like a really big strong piece of rope but The time it gets thinner and wears out, wears out gets frayed until finally just a little bit a little thin thin thread left holding it and then it goes. And so, the attachment itself much deeper attachments we have get thinner and thinner and thinner, thinner, thinner, the lesson lesson and then some point they go and that process can be that having it go slow that way can be very helpful because it can feel so meaningful, so satisfying, so wonderful. All the steps along that way. And so you know the idea of just letting go of something just boom, you know, cold is can be quite frightening. But even the deepest letting go where the mind has to let go we let go of ourselves, we let go of the mind lets go of itself in what's that like when them consciously consciously lets go of consciousness? What's that? About? Right? That's weird. And why would you want to do that? But if you followed this process of lessening and thinning and gradual this, it just feels so good. so profoundly peaceful and delightful and luminous and translucent this whole

process that that of course, you'd want to go all the way of course you want to disappear. Who wouldn't want to disappear? When the whole way there so great. So listening, yes.

My name is Isabel,

the two L's not a contradiction to be to be

yes there. So the two L's a contradiction to the first one just be be with what's there. What I said was the B is a good place to begin. And so and so you begin there and then once you B and get familiar with it enough and know how to let it be and examined enough to know what's going on, then you can use your wisdom to decide whether is it useful to lessen the intensity of it. So if, if you're having a problem with your neighbor, and you're just about ready to torch his house down, and you have enough presence of mind to realize that you're fuming with anger and about to kind of create this major problem for your block, that might be a really good time to lessen the intensity rather than let it be. And so you don't want to let let that the being practice, be the ultimate The only thing we can do. And I've seen that sometimes in this mindfulness circles, thought that people listening to me too much that that they think that the only thing they're allowed to do is to just be with things. And I think it's quite powerful to just be with what's there. Because the only thing we can do is other things to do. It's just a tool. There's other tools too. So we have to have the wisdom to know which tool to use at different times. Please, first see, the mic is near there.

Thank you. My name is Tom. Um, what I'd like to ask you about is, I expect most of the people here have, as we look at the society we're currently living in see some very major problems, some very major in justices.

My question is,

it seems that the mindfulness process, the meditation process, that you're talking about, is really a way of improving our ability to see clearly and that after we do that, then we can go over and look at social and justices and it probably would be better not to let them get mixed up in your meditation is that Oh, certainly that one.

Yes. Don't get there. There's, there's Don't let social issues get mixed up in your meditation because this, there's no social justice when you're meditating in the present moment. I mean, there is real, real issues in the world around us. But there's somewhere else at the moment. They met it. There's nothing more powerful to do in the moment than thinking about those and be distracted by them. You want to clear, so I've met a lot. There's a lot of people. I need to come to Buddhism, because they were they were involved in politics, social activists, and they got troubled with how they were in that scene. They were angry, they were some other people. They were manipulative, they got full of fear, they were anxious, there was all these kind of ways in which they did it, which they didn't find so useful. And so they wanted to find a different way. And so clearing out, learn to relax learning to let go learning to see clearly so that when they're involved in social action, They're not doing it from a place of anger or fear, but doing it out of compassion and caring. And so I think it's very important. But, you know, it's as I appreciate the question because the you know, I was so I was so adamant when you said, you know, no, nothing meditation, you know, put it aside for sure. The problem it was say saying that is that as a you know, if if I'm a meditation teacher, so if I'm only teaching meditation, and that's all you get the impression from me then that there's no place for any any ever to be social activist. You know, just all about just meditating and just being peaceful and closing your eyes and, and that's not the message I want to get across. And what I hope is that the deep and very important inner work that meditation can

do, not only helps us to see clearly but also removes any of the obstructions or any of the fear or any of the inhibitions that prevent us from acting on our compassion acting from what we see in the world. And so we have an ability to actually respond more fully. And I think it's, I believe it's a natural thing, that as we go deep into this practice, that what arises within us is a response or a tendency to want to respond to the world around us. And each person will find their own response. Some people, the response is very local in their family, some people, it's global, different ways. Is that is that is that an answer to your question or use?

Thank you very much. Okay.

Okay, so, time to end and I really want to underscore one thing here to all of you and that is your beautiful And so maybe BELLA will help you see that for yourself. Thank you