

# 2014-07-13 Application of The Four Noble Truths

Tue, 9/15 1:48PM • 44:11

## SUMMARY KEYWORDS

suffering, desire, people, meditation, driven, grief, compulsion, deep, practice, buddhism, life, four noble truths, fulfillment, compulsive, ways, beach, suffer, step, happening, world

## SPEAKERS

Gil Fronsdal

So, I wanted to speak this morning about one of the important teaching central teachings of Buddhism, which is the Four Noble Truths. And in doing so, I'd like to suggest that important, very important part of our practice of mindfulness of insight practice. And Buddhism as a whole, is to learn to see our experience see our life in a new way. And sometimes there's a cliché or a little saying that this practice of ours is not so much about having a new experience, as it is about seeing our experience in a new way. And so we're focusing on having a new experience changing what's happening and having something better sometimes we miss the opportunity to see or understand or relate to our experience in a new way. And the Four Noble Truths are offered as a way to help with the seeing. And it's and it's to see our suffering in a new way in a useful way. And the Four Noble Truths so those of you don't know it are four statements or insights that have to do with how we suffer. It says the first one is the first truth is that from time to time, you will suffer and that that suffering as a cause or an origin and that's and there is a possibility of the cessation coming to the end of that suffering. And there's a way to do that. The So, The beginning of this is too. So what? So it's really to address suffering and to become free of it. But how do we look at it in a new way. And this is one of the things that meditation helps with. One of the purposes of meditation is to be, become calmer, to become more confident, to become clear, clear understanding, see more clearly what's going on, and to have compassion, the four C's, so to calm, confidence, clarity, and compassion. And so we sit maybe calm is the most obvious one Sit, sit and we're agitated and busy and stressed. And people often associate meditation with becoming calm. And meditation is not meant to be an escape from our life, our life, but rather To give us a vantage point to step right into the middle of our life in a new way. So if you're calmer, then meditation helps you get calm, isn't meant to escape into calm. But as you come out of meditation to directly and realistically, enter your life, meet your life as it is, but meet it with that calm as meditations deepens for people and get stronger, people get more concentrated. One of the very nice qualities is confidence, a certain kind of natural dignity or lack of lack, you know, there's a dropping away of the lack of confidence, because a lack of confidence, doubt is seen as being an activity of the mind. If you feel, you know, inadequate, or kind of bad about yourself, it's a curious thing. That's an activity of the mind that your mind is thinking that way. Creating idea. And as you get calmer and stop adding ideas and thoughts on top of your life, there comes a there arises a natural kind of confidence. That is nice to have. And if you enter into your world with that confidence, you have a very different attitude towards the struggles of your life. If you have more clarity, if you sit and meditate, and you see more clearly what's going on in your mind in your heart to see what forces operate, your beliefs, your feelings, your attitudes, your common patterns, and you see it more clearly, then chances are you're going to be less caught by it or less driven by it or run by it. So you come out of meditation, and you come without understanding, and you step back into your

life, hopefully, carrying that understanding with you. So that in your life you're less caught by what's going on.

And then if you're able to cultivate a little more compassion, kindness in meditation videos to bring that back into your life and Step back into the life struggles, the situation you have, and meet it with a more kind heart makes a big difference. So, meditation is supposed to create a nice context for us to step back and to see our lives in a new way. And one of these ways is that as we get calm and settled all these other things, we tend not to bring so much of our usual baggage with us when we step into the world of our challenges. And so a lot of the baggage is that maybe can drop away temporarily we meditate is there's baggage is or you know, we have all these interpretations and assigning a meaning to the struggles of our life. We have fantasies or projections into the future. This means that this is going to happen in the future and we create whole universes of the future. Or we we attribute a self to we build up a self identity self definition around it. This is happening to me, therefore I'm a bad person, I'm a good person, I'm a desirable person and undesirable person is all these kinds of ideas of self that we add to it. And one of the nice things about meditation is to have these things drop away, and not have all the extra baggage, the extra extra interpretations to extra ideas on top of our suffering or struggles of our life. And so the image in Buddhism is to step back into the fire step back into our life as it is. So part of you know, is to step back into our life, the struggles of our life, the difficulties, the challenges, in any sense, kind of step right into the middle of it when you're ready, not to avoid it. And this is part of the realism of Buddhism. We're not trying to escape or deny the sufferings of our life, the struggles attentions, but we're trying to, in a sense, step right into the middle of it in a way that's useful for you and For everyone else, and if you bring less baggage with you, less projections and interpretations and all kinds of things, and are very simple, simple with it, you'll probably be much more effective in addressing it. So meditation can help us suffer in simpler ways. Isn't that Isn't that nice? It's certainly better than complicated ways. And so we can simplify, simplify, and we don't realize how much extra baggage and things we put on top of it. So then, we step back in which is kind of the purpose of the what's called the first noble truth is to help us to see yes, there is suffering, there's stress, there's tension, there's sorrow, there's grief. There's all kinds of things that we can call suffering, suffering, just to kind of a word for the psychological challenges that we feel And then we look at the cause or the origin or what that what kind of the genesis of that. And this is where it's interesting to consider desire. Desire, you know, human beings were called human beings. But I think it's better to call us human desire links, rather than human beings, because few people actually just be you know, we're human doing doings doing yours. You know, we're always doing it must be doing, but a lot of the doing we do is driven by desire. We want things and there's nothing in itself wrong with wanting. But necessarily, but desiring is what human beings do. But, so you can have simple desires. You could I could have the desire sitting here I'd like today I'd like to go to the beach. Tonight, you know, it's a nice thing. But I actually have no opportunity today to go to the beach. It's uh, you know, it's a it would be, you know, and but you know, have the desire, but you know, it's it has no charge to it. There's no there's no power or compulsion around the desire, just a nice desire, and it floats by and I leave it alone. But what happens to desire sometimes is it comes along with more than just the simple desire. It comes to sometimes it comes along with a force of power.

We could call it a compulsion. Or sometimes in modern world we talked about being driven, certain driven is to it certain compulsivity, there's certain kind of momentum of the desire, where, if that desire is impeded, we're frustrated, we have suffering and what suck one of the ways of defining suffering is that It's, it's what happens to us when forceful or compulsive desires are inhibited or frustrated or impeded. So if I want to go to the beach, and I know I don't care if I go to the beach and I don't want to but you know, I just enough can't go to the beach. It's not a problem for me. But if I'm thinking about the beach and like, I have to get to the beach and, and the beach is a solution to my problems, and that's

where I'm gonna have a real pleasure and I really want him in a nice break and, and I can't stop thinking about the beach, and I go home to my family and say, let's go to the beach. And they say not today. Then, oh, you know, oh, then you know, then the momentum is still there. And that momentum, you know, leads to kind of friction or tension or problems. And sometimes that the power there compulsive to be to go with a desire is really weak. And sometimes it's phenomenally powerful. I think it's probably fared, that in English we called powerful compulsive desire addiction. Because you can't put it down, you're driven but you have no choice you kind of almost you kind of like, have to do this have to have it again. The Buddha use the word thirst for this, that desire that comes along with some extra kind of boom. He described this thirst and maybe thirst in English. And usually if you're really thirsty, there's kind of a compulsive like you really, you know, he's just good to drink if you're thirsty. And so, one of the sources of our psychological suffering is not our desire, but rather the desire that comes along with compulsion. And so, important thing to do in practice is to start appreciating not only the desires that are behind our suffering, but also to get it Feel like a logical kind of visceral, visceral physical feel for not just a desire, but what comes along with the desire. Sometimes we're blinded by what we want the thing we want, or things we don't want. Because that's, you know, the negative desires part of this as well. And we kind of addressing the content of the desire, is it reasonable or not reasonable. But also, in practice, what we do is we step back and we look at something different than people usually not so familiar we're looking at, and that is the energy, the force that the desire comes along with. And that also kind of opens up the door for us to start seeing, there's more going on than this than the simple desire. So if I want to go to the beach, you know, the desire is to go to the beach, but the compulsion to go to the beach that has a different Genesis different sorts, it might be that I think that that going to the beach is going to, you know, just that I think the purpose of a Sunday is to have pleasure. And the idea of pleasure is to go to the beach and some, it's really kind of this philosophy of pleasure that's driving me to go to the beach. Or it could be that I think that if I can come back with a tan that a lot more people will like me. And, you know, I've gotten kind of pale and need to get to the beach and get a tan. And so there's a whole other kind of agenda going on. That's much more subtle, perhaps. But if you if you stop and look, feel your way into the compulsion, the energy that driven is the incessant thinking that goes along with wanting that desire. Sometimes then we can begin noticing this background, beliefs, wishes that are going on that are fueling the desire that making it more of a compulsion so the simple thing to say is that if you can drop the compulsivity then you won't suffer. And some people say if you drop the attachment, you drop the clinging, drop the craving, drop the desire, then you won't suffer.

And that's kind of the what's the third noble truth is about that if you that it's possible to bring this suffering to bring the craving the compulsion to an end, it's possible to settle but it's very easy to hear this and think that it kind of got a feeling of deprivation. You know, like I'll just go to let go of your desires and like then you're like left with nothing you know like, and you don't have you know, you had nothing to begin with. That's why you wanted the desires you know, now you're talking about go desires. Now you feel like you know, like, you know, nothing again the And it just seems like Buddhism just a party pooper, right? Just what are you supposed to do with these desires. But this is where we come to what's called the fourth noble truth or it's usually explained by that what's called the Eightfold Path. And one of the very important aspects of this eightfold path, this is the eight practices that can be done. And these are, you know, starting to do the kind of Buddhist practices of, of practicing kindness and compassion, practicing wise speech, practicing ethical conduct, practicing mindfulness, meditation, practicing concentration, the different practices we do. And one of the functions of these practices is to provide us with a feeling of fulfillment providers a feeling of well being or feeling alive and present in a way that feels there's a lot of joy and happiness and feeling complete. In itself, and in the stronger the more we walk as a full path and these mature within us, the greater is our sense of fulfillment. fulfillment is the best choice of words but fulfillment or fullness or completely complete, feeling settled feeling

content and happy in this world of ours. And one of the solutions to one of the, the approach to letting go of desire is not to end up with nothing. But it's easy to let go of desires, if you're already fulfilled, isn't it? So rather than rather than feeling that you're being deprived, by letting go of your desires, of course, when you're when you've eaten your full, your meat, your meal and your full, there's no more hunger to say I really want to eat when I'm hungry. And the Buddhist said, well let go of your desire. You know, that may be hard if you're hungry. But if you've eaten your fill, then it's easier to let go of wanting more food because you're satisfied. So the eighth part of the function of the Eightfold Path is to provide a deep I want to use the word spiritual because it just has, I want to make sure that we feel it has some kind of deep, heartfelt connection, a deep spiritual sense of satisfaction or fulfillment. And as we become more fulfilled, then it's we shed some of the desires we shed some of our attachments and cravings we have, we don't want we don't need them anymore. We you know, we're already so full. And so this teachings of the Four Noble Truths if one way to look at it is the problem is I have these compulsive desires and have to let go of them. And that's kind of late let these people kind of Rocky kind of like shaken up like what am I supposed to do? You know, that's hard to do. And I don't know hardly, I guess it's true. I have compulsive desires, but I hardly see them. I hardly understand them. Where do I find them? Where do I you know, where are they? I just know I'm suffering. But if, if we start walking the path, and it's a slow path, start meditating, start practicing, start, start living, ethical, ethically, start living in such a way that we can start, be calmer, more confident, have greater clarity, and greater compassion. Then something begins shifting, and we have a greater sense of satisfaction and being alive. If we're just told to let go of our desires, it's easy to feel kind of bereft, you know, less connected or less satisfied, because there's satisfaction in life is not there to begin with.

So as we do this path and practice and feel a kind of satisfaction in life, then it's easier to let go, let go, let go. The deepest forms of letting go of desire of clinging, craving, that Buddhism teaches, occur generally occur when we have the greatest sense of satisfaction when we're in most peaceful most at home, most settled here. And generally in our tradition, it's understood to happen in, in them through deep meditation, when the meditation is really when really, meditation is a place to feel this deep, deep abiding sense of well being, deep abiding sense of peace and satisfaction. And so it's not like deprivation to let go. It's not like frightening to let go at certain point deepest letting go, it becomes clear that it's, it's the best thing going. It's like It's like, you know, you know, why would you not let go when it's clear like it just kind of brings that sense of satisfaction to complete fulfillment. Nice. So, we sit and then there's a willingness to step back into the world of our suffering. And to look at it more carefully, and to look at it in new ways, not just the old ways of me myself in mind, not to identify so strongly with it. And simply to have the confidence to go back and take a look at suffering. Rather than just being suffering is a it can be a life changing situation. Here is suffering, as opposed to I am suffering. And then take a deeper look to do the investigation. The whole inner ecology of our hearts and minds changes. When we investigate. When we when we're curious, we start looking what's going on here, what's really happening here. Because if we don't have the Curiosity or the interest to look at all too easy with our suffering to be carried along by the force of compulsion, the force of identification, the force of attachment, the force, the weight of the suffering. When we say what, you know, we kind of step back and we have a question mark, what is this? Let's look, even if it's just for a fraction of a moment, to step back and say, Ah, this is what's happening, this is what's happening, begins changing the inner ecology of what's happening of where we are. So this for these four statements, which are makeup, the Four Noble Truths are from from ancient times, our reference points or perspectives that Buddhists live with, and bring to their lives to explore, to understand, to question to investigate, to see in new ways. So we feel we know we step back And we look at suffering. Buddhists are really good at looking at suffering. Someone, some years ago, made bumper stickers that he put on the counter here at IMC. And then bumper sticker said, I stopped for suffering. So, you know, stop and look. But not to suffer better. That's not the point, but in the short term to suffer and more simple ways, to not add so

much on top of it to just try to be as simple as you can with it. And then, and then to begin looking at what's the cause of the suffering? what's the what's x, what's the desire, or the compulsion or the givenness, the thirst that seems to be behind it. And it's a long lifetime investigation. There's all kinds of different there's different kinds of suffering. And sometimes it's obvious that it's our own personal compulsion. Sometimes it's not obvious what our role is. Sometimes it's the conditions of the world that seems so oppressive and so difficult that it seems like really the causes out there. But if you do enough practice and get calm enough and settled enough, then you'll start seeing it's soon at some point. And when you're ready, when you've taken care of the situation, maybe bit well enough, start seeing your contribution to it. And that's where the mature aspect of this practice brings comes to fulfillment. When you really start seeing your contribution to the situation that's very difficult your contribution to your suffering. And it's possible to bring this suffering to an end.

This is the really good news of Buddhism. We step into suffering because we know there's an end and then when we can just drop our attachment by itself. Then we have this eightfold path and you might think of the Eightfold Path of These different elements of it is different as ways of cultivating personal deep satisfaction or fulfillment. That doesn't require the world to be different, doesn't require other people to be different, because they're their practices that begin changing the inner landscape, your heart. And it's a practice that support the heart, your mind, your inner life, to feel a deep satisfaction, a deep fulfillment, no matter how difficult the external world might be. And to be able to have that confidence, self satisfaction, fulfillment, to address our suffering, again changes the whole relationship we have to suffering and changes our relationship to desire when we're satisfied Don't need to have desire for thirst or compulsion. So the Four Noble Truths, central teachings of Buddhism that we can use in our lives. So we have about some time here if you want to ask any questions or comments about this. Yes, and so there's many ways, the mics to come.

My question relates to individuals who find value in suffering. For example, people who attain world class accomplishments are very much driven by the desire to achieve get better, become a well known become expert, and they seem to be able to embrace from an early age, a great deal of sacrifice and suffering to attain That world class attainment and they seem to perhaps even enjoy their suffering or find it very useful. So is there an exception to this?

I think I think you need to look more deeply in what's going on in their, in their minds and hearts. Were complicated. We're complicated beings, right? There's many multiple drives going on at the same time. And, but there's not I've known people who have been driven for success in a variety of different settings. And it was done at a tremendous cost to themselves to their family to others around them. And at some point, when they succeeded at what they were trying to do, only then did they realize that it was an empty goal. That it wasn't really fulfilling. Has the status, the success The money the well, you know, just didn't didn't cut it in the end. And they I've known people who deeply regretted their drive that they had, even though they were conventionally successful. They were deeply regretted what they had done in the past. Some people get a lot of pleasure, from status, right or from wealth or having the power of other people. And so they're, so they're quite driven. They suffer because it's because they're trying to get the pleasure of the status, the wealth or whatever. So, and that maybe you're thinking about different people.

Think about that. Okay.

Just a follow up question.



Just a follow up question on that question. When you take a finger like Gandhi, who if you read his autobiography, see was quite driven in many ways. How do you think about his motivations and kind of history I've in in his life,

I don't know the quality or the aspect of what what, you know what drove him to do what he did. But I would prefer to use to think of someone like Gandhi who seemed to have been a very mature, wise person, that he wasn't driven, he was motivated. And there's nothing having desire and having a very strong motivation, very strong, to participate in it and get behind it in a very strong way. There doesn't have to be any suffering. There's never been a compulsion with it. And I know that Gandhi taught from the one of the primary Bibles for him was the Bhagavad Gita, which he interpreted in in kind of as an allegory. And one of the things they're, they're one of the important teachings there is to act to have desire, with no expectation for the outcome. So sometimes, what part of the compulsion that's behind our desires is we're Work. We're attached to the outcome we want. So I can well imagine that the Gandhi was not driven. But he had because he was such a free man. He was able to pour a tremendous amount of his energy behind his motivation. And, but he wasn't tied to the outcome. So Ellen's been trying so we can move with the mic over there.

This is a very timely discussion. I had a really serious conversation yesterday. With a woman I've known for over 50 years. She is a very kind human being. And in my opinion, she is compelled to help other people I have seen her do this over and over and over again at great cost to her physical mental well being and yesterday as we were talking she had done she was grown up in the Christian church. And she is, in some ways, incredibly devout although not a churchgoer. And she said to there was a couple of us talking. She said I was taught that suffering is a virtual. I don't know what to say. So I'm wondering what I might say to her. I mean, I know what I have said, but what I might say to somebody who believes that very strongly.

Yeah, I don't know. But this is this is I don't know what to say. But this is an example where suffering is usually not simple. There's beliefs that come along with it and complicated beliefs and can be deep seated religious beliefs. They go along with it. And I don't know about her, but I, you know, one of the virtues, one of the benefits of suffering well, is that then there's a reward for you in the afterlife. And so the and so then for some people, then it's connected to fear, there can be deep fear and anxiety that gets satisfied or gets met with the belief system that were suffering, the need, that importance of suffering, or the importance of helping other people is addressing this deep underlying fear of what's going to happen after you die. And so there's all this other stuff going on. So, I mean, I don't know about your friend, but I don't know what you can say to your friend, though it would be ideal if she could sit really quietly and start seeing and understanding the nature of how the mind thinks and beliefs and things. So tease apart all this for herself.

So in in, sounds terrible. In some ways. It's like she's collecting suffering bad To get a better place in heaven, is that I don't know her, but

I know there are people who do that. And so sometimes when it's a religious beliefs that people have, I mean, I think, you know, it's important to respect them. But I think religious beliefs also sometimes are, if they if they were, people grew up with them who very early age, it seems like it's almost like the very structure of their thinking requires those beliefs. And so it's not so easy just to kind of talk someone out of it because it's, it's just how it's how reality is seen. Yes.

I haven't been here for a very long time. So I'm actually quite afraid to say what I'm going to say. And it's very, very timely for me to to come today. I guess what I'm hearing is that the bit number concerns

about how other people are leaving their lives. And my concern, and I don't know if the word concern is correct, is, what am I doing beautiful because I can't judge or sort out for somebody else. It's their path. And I'm not articulating this very well, but I just I just think that the issue is to work on oneself if that's the correct term, and

hope for the best for others.

I'm divided if you've had this, I should have said that earlier. That and your your your your observation that discussion was about other people. was very apt to what happened happened here this morning and I think that we want to be careful Not to be blinded by always concerned about other people. Because the real path is here with us. And then and then and then as we get transformed, then we can meet the world in a new way. And that's the real path. So the fact that you bring this up I'm delighted and so thank you. So, I hope it hope also if you felt anxious about saying it, now you can relax. Yes.

Yeah. Hello. Yeah.

In response to her comments,

do you have to hold it?

Hello, Is that better? Okay. Um, there seems to be also relatively new here. So, there seems to be a certain light Hello.

Like this. Okay.

There is a certain language to this practice. And the word suffering is has its own meaning. And I wonder if it's possible that this woman's friend has a different interpretation of that word? And is using it differently?

That's a great, that's a great question. Yes. And that's one of the problems I think with this kind of discussion of the Four Noble Truths and using the word suffering over and over and over again, these Buddhists that's all they talk about. is it's a it's a, it's an abstract word. It's you know, it's a secondary where doesn't really point to something and immediate, you know, that grief would be more immediate grief is a kind of suffering, but it's a kind of secondary category word. So yeah, I think you're a great point to start asking more deeply. What, what, what people mean by it, then it's possible that to people using the same word or same idea and they're, they have different ideas of what they're talking about.

And along with that, my next question is What would you think of the word sacrifice, as opposed to or as an alternate word for suffering? And I'm wondering if that might be something that this woman is thinking of that sacrifices something that is valuable and, and a virtue? And what would Buddhism think of that

word that could well be it could be that. You know, sacrifice means to make sacred. So it's possible that that in you know, one way, one one way what you're, what you're saying makes me think that rather than bring Buddhism to this lady, maybe help her understand your own religion deeper. And perhaps there are Christian or Catholic ways of understanding, which is doing that would help her go deeper. deeper into her own tradition. And she would say, she could suffer better, but she'd be really happy because suffering she gets transformed into something else.

My suffering is grief of somebody that died. And I've been trying during meditation to see what the compulsion is behind it. And I'm not sure I really want her to be back alive. I mean, I guess I do, but, but, but I don't feel I don't feel a compulsion. I feel more a vacuum.

Yeah, a hole. Yeah, so grief is a something to be very careful with. The and this is where the whole idea I think the Four Noble Truths idea of suffering is is should be understood. What is what is being talked about, in the first level to the suffering that's being talked about, is the suffering that arises from some kind of attachment. If there's pain, which doesn't arise out of attachment, then it's just pain. So grief can have both elements in it. Grief can have aspects of just just pain, I think the ordinary to feel grief, when someone close to us have died, and it can just be ordinary pain. But then they can also be connected to that or confused with that or entangled with that are a lot of attachments that people have. And so, and a lot of it could be resistance, it could be identification with it. It could be assigning meaning to it interpreting in ways that makes it much more oppressive, much more heavy. And the stories we have connected to it. So one of the aspects of this practice here is the various prayer respectful of grief, grief, but use the practice to help us get out of the way of it. Just to let it be simple grief, just let it be there without the added stories, the added, meaning the added identifications, they should or shouldn't mean very simple way that people suffer more because of grief is their friends will come after a few months will say, you should be over it by now. And then if she you know, like, you know, I've been meditating for years, I should have, you know, I should be just, you know, whistling happily down the street. You know, what's wrong with me? But you know, the pain of grief, the grief has its own time, right. And so the key so the part I think part of the gift of this practice is to help us be very simple with it. And when we're simple with it and kind of trust the inner life, then it unfolds. Have a kind of it's meant to unfold. But if we're complicated with it or attach to it or relate to it, you know, then we can just perpetuate it and make it much more difficult. Does that

address your concern? Yes, thank you.

So one more day, maybe moving your Africa.

Thank you. Um, let's see. I'm not sure if this sounds redundant, I don't think it is. I guess, yeah. Christianity keeps coming up for me with this. And just the fact that we're, you know, here in the West and so like our society, you know, it's kind of a suffering seems to be woven kind of into the fabric of our society. Just through the teachings of Jesus dying on the cross suffering. And so I think, you know, I grew up Catholic and as you know what started pursuing the Buddhist teachings. I've tried to, you know, really kind of flip my perspective. And so earlier when you mentioned hunger and you know, it's this desire actual, like when you're actually hungry for food, I'm thinking, yeah, actually, when I get hungry sometimes if I'm at work or something, I want to take a break and eat. I will pay attention to that. And then I think, well, I don't want to be desiring this food right now. So then my next thought after that is well, what if I just tough it out? And just wait and maybe I'm not actually hungry, you know? And then, you know, going back to it being ingrained in us throughout our society to suffer on the cross, like Jesus did. I think about when the Buddha if I'm not mistaken, he was kind of starving himself at one point as well. And then he

gave that up and found it wasn't useful.

But to know the difference between those two things like

can you speak to that?



Well, we're kind of running out of time. But the question was, you know, I don't I don't know much about Christianity. So you know, so in terms of that part of your question, I was I didn't grew up Christian. So I wasn't. I grew up in a Christian society, but I didn't really learn much about it. I do I have met Christians who have inspired me and deep spirituality, deep abiding sense of peace and happiness that seems to have come out of their engagement with Christianity. So I think there's, as you probably know, there's a wide range of fairly sophisticated and maybe very wise interpretations of the suffering of Christ and what suffering is and, and, and there are Christians who've been, you know, have constantly come to some kind of other side of suffering. That's been very important, very meaningful for them. So we don't want to kind of put Christianity into one little box, you know, just all about suffering. So, but how that works and what Christians do, and it's not something I feel qualified to talk about. So we should talk stop. And this seems like a lot of interest in this topic. You can now talk to each other about it. We have this tea now. So please, stay and if you're new, introduce yourself to people, people here are friendly. And you can just walk up to people and say hello. And if you see someone who seems to be new, and you've been around for a while, say hello to them. Let's see if we can fix it here have been around for a while. See if you can say hello to one new person. Today and if you'd like to stay for the tea and I guess it's being set up out there and thank you for this morning.