

2015-01-04 The Four Noble Truths

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SPEAKERS

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So, good morning, and on this first Sunday of the year, I welcome you both to IMC and if I can be so bold as to welcome you to 2015 and lots of wishes that this is a good year for you a meaningful year, supportive year for you as you go forward. As is the custom here at IMC the first talk that I give every year is on one of the core teachings of Buddhism. Some people say that core teaching, which is the Four Noble Truths, so that's what I'll do today. And as I talk about the Four Noble Truths, what I'd like to emphasize is two things. One is the role of choice and living with choice and choosing wisely and the other is the role of conditions conditioning, and that we put together certain conditions that supports us to make better choices. And that those two are very important to go together. If you only hear teachings about you have a choice and you better choose well. It's a bit depressive. But if you understand that you can put together conditions that support your ability to live wisely, then choice becomes easier and easier. So, the Four Noble Truths, the way that they have come down and been understood for me probably for many centuries, is that very four very simple statements. The first statement is the noble truth about suffering or of suffering. And this statement is simply pointing to the fact that from time to time, you will encounter something that would fit under the category of What we call suffering and you can many different things are suffering from time to time you'll run into it then that human life has a fair share of suffering of challenges or difficulties. Suffering here is primarily understood to be the inner psychological suffering that we carry. It's not meant to be the pain that we might feel physically or the pain that we might feel over some loss of someone who dies or something.

There's certainly ways of feeling very uncomfortable. My 16 year old son on Saturday was running, playing basketball and he went for a ball that was going out of bounds and didn't see the metal bench. And he came home with his huge welts I mean, I couldn't believe the size of the you know softball size swelling on his knees, both knees like what happened. And he didn't seem to be too troubled. But I was. I mean, physically physically, I felt maybe as a parent, I felt this kind of physical mirroring of that, and you know, so it felt kind of uncomfortable. But I didn't think of it as the Buddhist idea of suffering. I just saw it as being pain, painful, uncomfortable.

So from time to time, what there's what Buddhism called suffering that we experience. And it's very important to emphasize it this way, because it's still to this day, there are people here in the in the West who interpret the first truth, noble truth, that life is suffering. And if that's all there is, then let's just check out because, you know, what's the point then? But it isn't that there was a pan statement about all of life being suffering, but it's a very encouraging statement that admits that there is such thing as suffering in the lives that we live. And some people find it very helpful to have that admitted, some people live lives where that's avoided and denied and pretend it's not there or whatever. But to actually be able to look at it straight in the face and see it for what it is, is a, it's a gift is a source of strength is actually a way to move forward and to move beyond the suffering. And that's true both for us as an individual, but it also

true for us as a society, that some people are very good at avoiding the suffering around them in their society. They don't want it they ignore it, they don't deny it. They just don't want to be present for it because so difficult and but the ability to also stop and admit and see and be present for the difficulties of our society is a gift to be a witness. It's a gift to be able to feel it and share it with others who feel it.

And so this is the kind of seemingly the good news of Buddhism The first step of the Good news is just willingness to own up. Yes, time to time they're suffering and there's something true about it, that we want to admit it and see it and stop for it. The second noble truth, the way again, now it's come down to us, that I think is very helpful is that the second noble truth is a truth that there's a cause to suffering. And when you have an idea of a cause, when you know the cause, then you might have some choice, especially if you see the cause the cause is in you. If there's something that you're doing psychologically, mentally, that's bringing on your suffering, then you can do something about it, you have some choice. And so if you're standing at the traffic light is driving your car and light is red, and you're really impatient to get someplace really quickly. You can feel what could be considered suffering a mild form of suffering, a feeling that impatience getting attention that might be there. And if you take the time to look at the cause of it, you see that the cause resides in you doesn't reside in the traffic light. And you might be blaming the traffic light, you might be blaming the other traffic, you might be blaming the city planners, you know, all kinds of things, but the real cause, those are the conditions the real cause, is your compulsion to get someplace fast your desire wanting that's really so strongly. And if you can see that choice, that desire strongly enough that cause then you have some choice, perhaps, or you begin to maybe explore that you have chosen something like a traffic like maybe it's easy to see you have a choice, just relax. It's okay. You know, it's like it doesn't help to be patient in this situation and flights not going to turn green faster. So let's just relax. So you have choice what you do. So the idea that The second noble truth is the cause goes along with explanation of what the most common causes for suffering or the or the, and that the word is a, probably the time of the Buddha was a kind of ordinary, but evocative word maybe even poetic word word and that that covers kind of suggests something very powerful. And the word the Buddha used, or that, or the way the word there was used for explaining the cause is tun na in the ancient language, and tun means thirst and, and the idea of you know, when you're really thirsty, you really want to drink you really want to, there's a driven this there's a compulsion, there's a need. It feels like I need to have this it's important for me, and so the drive then to quench the thirst. And so, I translate this as often translated as craving. And so there's a craving that produces suffering. I like the words compulsion, or drivenness. Because they convey the idea that there's very little choice when there's compulsion. There's very little, even they're driven to do something. And part of what causes this to and there's two sources by which thirst or the strong desire, the compulsive desire brings on suffering. One is that it's suffering in and of itself, to be caught in the grip of strong thirst for whatever money sex, power, pleasure, status, all kinds of things, you know, just really be driven by it's very uncomfortable. And so you can feel the suffering discomfort just simply having that but also, not there's a consequence to living on a strong compulsion. That is one consequences that we're not free. And so there's a suffering of knowing that we're not free and sometimes the compulsions, we have The strong drives we have, have tremendous authority over us. Because like we have no choice because the feelings are so strong, the beliefs are so strong. The desire is so strong or the aversion is so strong. It's like you can't have to do it because this is what's going on. But But the idea is that if the second noble truth is the truth, that you have a choice, and that there's a cause. And if you can really understand the cause, then you can begin exercising or exploring what choices you have to live a different life.

And this, I think, is a very mature form of living, that you would start feeling that you have choices. And you have choices about what your mind does, how you relate to the experiences, how you live your life. There are there is a certain degree of magical thinking that when people come to Buddhism or in life

that somehow If you can just win the lottery, you'll be happier thereafter. Somehow remember one person many years ago did a lot of retreats, meditation retreats, and after many of them, she got angry. And eventually she left Buddhism. And what she told me was part of her anger at all that was that she thought after doing all these retreats, she deserved to be enlightened. Or, you know, it was supposed to happen. It was like if you just show up and sit down and sit on your cushion, meditate, that that's enough and it'll be provided to you, it'll just come naturally just going to be easy or something. And so there's magical thinking that if you just kind of, you know, wear the right clothes, come to the right, meditation center on birch Street, that somehow you know, something will happen and you'll be happy. But the real challenge that Buddhist practice offers us is to point us to To the place where we have choice and then how do we live that life of choice both in terms of the large behaviors in our lives do we choose what we do and also in this in one port most importantly in the psychological movements of our minds the way in which we relate to something so if you're at that traffic light and you're angry at the cars next to you for not you know, getting out of traffic like Fest, the traffic that other crowd you know, you know, moving quickly enough, do you have a choice but whether to get angry or someone cuts you off in traffic and you get angry? You have a choice, you really feel that you have a choice of what you do with your finger or is it it just happens and then later you deal with those consequences. The but the idea to be able to see Yes, I have a choice here. What my behavior what I do with my hand is a choice and I have enough space in my mind to choose what I think is the wisest thing, most appropriate thing to do at this time, to have that ability to choose what we say in conversations that are difficult, rather than being compulsive and later regretting what we say, they may able to choose what we do with our ethics to be able to do things that doesn't doesn't come up cause harm, not later have to deal with the consequences of the harm to able to choose about what substance we put in our body, and not later have to deal with the challenges of the alcohol or the drugs that may be, you know, we know they're not so good for us in the long term. But it's hard in the moment not to give into it. So to learn to develop like a muscle, that we learn to develop this muscle of choice and to be able to start choosing it living is part of the wise practice of Buddhism. So the second noble truth is the truth of a cause. And cause is implying that there's a choice that we can discover. If you don't see that you have a choice, you have no choice. And sort of tells people you have a choice. And they can't clearly see where the choice resides, then, you know, it's kind of like, you know, you're probably just causing more harm on them and irritating them than you are helping. But as people can see more and more where the choices they can exercise that choice that they can begin learning how to exercise choice. The third Noble Truth is, this is like the best news in Buddhism, they say. And this is the choke the truth of the it's possible to bring the suffering to an end. It's called the truth of the cessation of the suffering. And that's usually understood to mean that it's possible to let go of to cease to stop that which is causing the suffering. So any ways in which we have thirst anyway We're caught and driven, it's possible to let that relax, calm down, settle, and not be there.

And then in that letting go of the compulsion, the drivenness there's a remarkable thing that happens. And that is the heart or the mind, our inner life starts feeling free starts feeling kind of relaxed, Safe at Home and itself. We start breathing, the breathing becomes easier. It's one of the remarkable things in life to have an easy, relaxed, smooth breath. It's like having a you know, being in a stuffy room and, and then going out and breathing fresh air and how good that feels. To be able to have your breathing be smooth and relaxed and open. And then even better to have your hearts be smooth and relaxed and open. They really feel at home to feel safe to feel comfortable. So this is the truth of the third noble truth, the truth To the cessation of suffering. The fourth truth is the truth of the way leading to or the practices leading to the cessation of suffering. Whereas the second truth is the cause of suffering. The third, fourth truth is the condition that brings happiness. So, the first half of the Four Noble Truths are their suffering and a cause. The second is there's happiness, and there's the conditions that produce happiness. Some people will now ask the question, Well, why can't it be the cause of happiness? And,

you know, why couldn't be you know, parallel, you know, like, equal, like, if there's a cause of suffering, there must be a cause of happiness. It's a good question. But when there's a cause, your happiness is conditioned. Your happiness is dependent on the cause being there. And it's for the heart to really feel at ease. At home, really be relaxed and at home, it's best not to have a condition that that you need that's required for that to happen. Because then you're able to bring your happiness bring your peace into any situation you come into, you can bring it's portable. But if your happiness is only dependent on winning a lottery, then you have to win the lottery a lot, I think you know, too, because you kept keep getting right or if your happiness is only dependent on certain causes being there. But the content you've put together conditions, so the heart the mind can relax so we can live a wise life. And these conditions are called the is called the Noble Eightfold Path. And these are the these are eight sets of practices that we can engage in. That create really good conditions for us. So that we have the stability, the well being the confidence, the room With the relaxation, the wisdom, the strength, inner strength, so that we can really see where we have a choice. And we can exercise that choice wisely. It's not easy to see where we have choice. And it's not easy to exercise it in all circumstances. But in to kind of just hear Buddhist teachings, I would just, you know, you know, just be mindful, and you'll be okay. And you end up in very challenging situations, you don't have the other conditions in place. To have the degree of mindfulness you see where you have choice where you can make a difference. So that's why Buddhism puts a tremendous emphasis on the fourth noble truth, the practice, just to over time, build, create the conditions, that creates inner strength, inner wisdom and inner capacity to stay relaxed and attentive. To see how we can choose and live wisely moment by moment. So the these eight practices are you don't have to remember them right now, but just right view, right intention, right speech, right action, right livelihood, right effort, right concentration and right. Right mindfulness and right concentration. And the last two, they're all important. The set in the middle have to do with our ethics have to do with what we how we speak, and what we do with our bodies as we go about the world. It's not a very good idea. If you want to really learn how to relax and be settled enough to see the places of choice and to exercise and develop your ability to make choice. It's not a good idea to go around killing people. And it's not a good idea to steal from them. It's not a good idea to Around lying. And it's not a good idea to engage in sexual misconduct, sexuality that causes harm for people.

And it's not a good idea to go around intoxicating yourself often. It just isn't like these things are. You know, they said this differently. One of the primary reasons to avoid these things to act on our choice to avoid these things, is so that we build our capacity to have ease relaxation, and our ability to make choices in a wise way. And it leads to our ongoing welfare on foot, ongoing possibility for happiness, to not do the things these things that cause harm in the world. It's also a very good place to learn how to develop this choice thing. And for those of you who don't normally go around killing and stealing, it might be that there's more subtle ways in which these things work. Some people has to do with their sexuality, that sexuality is a place where a lot of harm gets caused, even when it's seemingly consensual sexuality, you know, to really understand what's going on and not be driven in sexuality is a great place to discover how not to be driven but by compulsion because it's kind of often built into it right, you know, you got to do this or something. And so to find a different way of being sexual, there's much more freedom involved in it, and where there's care given for everyone involved. Everyone connected. But also his speech speech is also a very important area of exercising our capacity for choice. Did not necessarily say everything that comes to our mind as soon as it comes to our mind. to not think that because it's, I can think it, everyone needs to know it. And because It might be true, but it might be causing harm. And it also, if we speak too quickly and too easily, we, it's very easy to be hidden forces that are compulsivity because there's a drive to pay attention to yourself from your talking in certain conversations and see how much choice you have. If you're interrupting someone in the middle of their talking, chances are you're not free. Chances are you're caught by what you want to say, there's a compulsivity, there's a thirst, there's a drive, it's there. So how to exercise how to explore this

area of choice around speech is very, very effective. For then, being able to watch your mind and being able to see what arises the impulses that arise in the mind the thoughts, the desires that arise in the mind and see them as that before we act on them. It's okay to have desires. This the whole teaching is not like it's a problem necessarily to have desires. But we want to have freedom and choice around the desires we have, and to be able to bring wisdom to bear. Is this the right time and place? Is this the right desire to act on to pay attention to the context situation we're in and have some freedom in that. So the Eightfold Path at the center of it has to do with ethics. The last three elements of the Eightfold Path, especially right mindfulness and concentration, have a lot to do with doing meditation practices, doing mindfulness practices, that helps the mind become more settled. So the mind is not so agitated or spinning, or racing, or ahead of itself. You know, one thought tumbling ahead of the next.

The image sometimes of the mind that I have is as the old circus thing that that clowns do, where there's, they have a ball and it's on the floor of the circus and they go down to pick up the ball, but somehow their foot kicks the ball slightly, and they can't get it. So they have to go forward a couple of steps in there, they bend down the foot kicks it again. So it's always ahead of you. So this thoughts, you know, their life's always ahead, we're always like kicking the butt, kicking the ball and trying to grab and go. And so part of the function of meditation practice is not for the purpose of being calm for its own sake, that can be actually not so useful for other people. You're holding on attached to your calm. But the purpose purposes of meditation practice is to become common enough, centered enough. So you can start seeing the places of choice. So you can see the small subtle ways in which the mind is operating. So the mind is not racing in the mind is not compulsive, but the mind can spiral has a chance to slow down. He starts seeing what goes on in the mind, and then you can start seeing there's choice. And as you see that choice, then you can maybe start making different choices not only with your behavior, but make different choices with your mind with what you think with what your mind is involved and you can feel the unit are feeling that there is a place of freedom in the mind that feels really good. As we do this project as we do the Eightfold Path and develop them over time. There comes a tipping point, that's very important. And describe it this way. If If your doctor tells you that you know you really need to start exercising, be really good for you. You might not believe your doctor, but because maybe you trust a doctor you start doing your exercises and doing them While and after a while you do it out of faith in the doctor. And after a while, you you start getting the benefits of exercise. And then you feel Wow. Not only and then you wake up in the morning so I want to exercise or wake up and I'm like how could I not exercise? Because this you know, just like it's there the momentum. So, when you first hear about the four noble truths about the Eightfold Path by doing these practices like what you got to be serious, I have to do work. I don't have any proof this is gonna work why should I do this? So at first it becomes a choice that you have to kind of apply yourself. But at some point you start receiving the benefits. So there's this tipping point comes at some point we receive the benefits of living the wise way of the Eightfold Path, and then it becomes second nature becomes obvious. Ah, yes. And, of course, I'm going to choose not to do the things that cause stress. Of course, I'm going to not lose my ease in the situation, they'll be so much ease, so much peace or so much ease that we have with us that we come to a traffic light. And you say, why would I ever get anxious or stressed around the light turning, turning green, of course, because it's so palpable, it's so tangible, the sense of peace and well being that Oh, and so the choice is maybe not so much a choice to do. The healthy things, the Wise things, those come more more easily and naturally, the choice becomes simply, I'm not going to pick up the unwise things. I'm not going to do those things and it becomes more effortless. This whole thing about the Eightfold Path. They are much more effortless to make choice. Whereas earlier, it might be a lot of effort, as some of you who have, you know, maybe struggled with addiction issues, know that, you know that to be able to actually exercise a choice not to succumb to an addiction. It can, you know, sometimes it's like riding the rodeo, you know, in the rodeo, it's like really takes a lot of effort to, to not give in. But then over time, you know, we don't, you know, it's easy not to give in to saying things

automatically, easy not to give into doing things that you know, are not healthy or appropriate for us. Because the sense of well being feel so good, or a sense of freedom. Since a piece feels as such a strong rightness to it. We feel so connected to it. We're so absorbed in it or connected or that it just feels like why would I?

Why would I sacrifice the well being that I feel that takes time and It takes practice and the Eightfold Path are part of those practices. What I've read is that if people are given too many choices, it's hard to make a choice. And part of the Eightfold Path is that it's kind of narrowing down the range the realm of what a wise human life can be focused on. And so here if you need to know what to do how to live, live by the Eightfold Path, live by Right Speech, read live by right action. Live by right livelihood, live by right intention, the right intentions are usually defined as three that can be said to be live a life of goodwill have compassion and of letting go, not being caught and things. So if you need to have a choice, choose to be kind. If you have a choice, choose to be compassionate. If you have a choice, choose not to want too many things. That reduces the choice kind of makes it so hopefully simpler to do that. So the Eightfold Path, I think is a way of kind of reducing the number of choices we have to make to a much more manageable level, to choose those things which are really healthy, supportive, and then create the conditions for happiness in a piece that's portable. And hopefully we can carry it with us into any circumstance we find ourselves difficult or challenging or not challenging circumstances. So They thought that could be a very good thing to take on for 2015. So do you have any questions or comments about this, or anything you'd like your break to bring up?

Yes, please Athur.

I'd like to ask a question about the time, the timing of choices or how long it sometimes live is buying something on Friday. And there was a real compulsion and it took me a very long time before I realized I had a choice. And what I was feeling was a compulsion about buying this thing, but also there was a good need to buy it. There was a choice there. took me an hour before I realized that I had the whole day It wasn't a problem. Sometimes I'm driving, and something happens and it happens in an instant and that choice. The time by the time I realized I had a choice, the event has long passed. So I'm wondering, there was a time I had no choice. Things just happened. I'm wondering about this, this the Eightfold Path, and how this that the amount of time for a choice changes over time on the path.

I'm not sure I understand, but I offer this that if you know that how you are before you enter into a situation that requires a choice is very important. So if you need to know You're going to make an important choice or like if you're going to go shopping, for example, if it's important, but say you're going to go and do something like shopping and he's talking about shopping right to buying something. So if you know that you know yourself well enough to know this is an issue for us brought it up with us, right? So you know this. So next time you're going to go shopping, and you know, this is a potential issue for you. Prepare yourself. Get yourself into the best state of mind that you can. You know, meditate, relax, do something that makes you feel make sure you have enough time to not be in a hurry decision. Take your time and show up at the store, not in a hurry. Show up in a store and not stressed or anxious. show up at a store at ease, relaxed, maybe even happy if you can and then kind of come into the store and think of the store as a meditation hall. Not something to get in place to get out of as quickly as you can, and just kind of walk through and walk in and kind of just be amazed. We're in America. Wow. It's amazing. Oh, look at what they provide us here with. It's amazing what's in these stores have mean they're places in the world where people can't even imagine what goes on. Wow. And so if you see repairs of them and you finally see this thing that you're probably less likely to be caught up in your compulsion. Because you've prepared yourself in a good state of mind. If you're in a hurry stressed out, that's often when we make poor choices. So is that relevant to your question?

It is, but there's that the other male element of What happens in an instant when something triggers something inside, right? And that's different.

So for that it helps to be mindful to have strong mindfulness and mindfulness, something can be developed over time, becomes stronger and stronger, there's more sense of presence and attention to what's here. We're not and part of that is learning to recognize when we're not mindful to recognize when we're thinking a lot about the future we're thinking about our desires, we're lost in fantasy. So if your will go into the store, and you're lost in the fantasy about how this particular item you know these shoes are going to kind of make your life so much great and happy and you'll be able to do great dates and you know, just all about the shoes and what they're going to do for your life and you know, you kind of lost in this world of shoes you're hardly even noticed and other people in the store you'd like it's you you know then you know it If you can recognize that you're lost in the shoe fantasy, then you can come back. But if you don't know how to recognize being lost and fantasy, then you show up with the shoes like this is it? You know, you come home and you know what I do? I just bought, you know, I thought the shoe was beautiful, but now I'm home and what did I do? So to be able to develop mindfulness, both to have strong mindfulness that also have the habit of recognizing when you've lost your mindfulness. When you're lost your attention, you're lost. And then if you're mindful, then when the Spirit strong instantaneous compulsions desires arise, to buy something or just say something or do something, then you have maybe the presence of mind to recognize it as a compulsion and not pick it up and not act on it. The mind can be very fast for sure, but doesn't mean that it has to go anywhere. So we develop your mindfulness. Yes, please.

So one of the things I'd like to work on this year is compassion. And over the last week, I've been one of these positions where as I'm trying to help people, I kind of deal with a lot of negativity.

You couldn't deal with negativity.

No, they there's a lot of negativity coming my way

to help them, but there's a lot of negativity coming your way.

Right, exactly. So for example, I had a person as I'm trying to help them tell me that they want me and my entire family to die. They hope I die. Very hard to deal with. And I'd like to know how to still I you know, I act in a compassionate way.

You feel it in my brain? Do you feel safe in that situation?

Um, well, no. I mean, in those situations, you're always afraid someone's going to hit you. But one of the things I'm trying to cultivate is feeling compassion. I can ask compassionately. You know, in those situations, I know how to defuse that kind of thing, but in my head and taking it, you know, I'm very hurt. I'm, you know, a week later still devastated. Yeah. And I want to know how to feel more compassionate.

Yeah. Well, this is a big issue. And I appreciate you bringing it up. It's very important. I'm not sure what I could say. And it's a few moments here that can address and understand such a huge thing that you just described. It's beautiful that you want to have compassion. And probably it's warranted to be people who saw people who have behaved that way and say those kinds of things are probably suffering a lot. And generally, that's what is a source, what motivates them to do these kinds of behaviors, there's their own suffering, people reacting to acting out of it. So for you to want to have compassion for them as a

great thing. The question is, how close should you be to them when you're compassionate? Should you be within arm's distance should be within you know, in the same neighborhood should be in different town.

The nature of the job, unfortunately is I have to be an arm's distance.

So it's actually a job. Yeah, I see. And as a job set up so there's they're safe circumstances enough protection for you.

I'm a doctor so No, not really.

So you might why I would think sometimes you want to set up the set up situation so you feel safe, it's very hard to be able to have compassion, do this stuff carefully, unless you feel safe. I've been in situations where people have been that way towards me, but it was okay with me because I felt safe. So I wouldn't say I would encourage you to do the practice rather than dealing with a psychologically for yourself. I would also see if you can put together if it's possible to put together things that helps you feel safer so that you can be more relaxed because as you become more relaxed, then you're probably going to be more effective in responding to them. Sometimes when you feel it when when we feel stressed and afraid. It ties into a cycle of reactivity, such a cycle of back and forth with them that makes the whole thing worse. But if you can be relaxed, sometimes they can relax. So there might be practical things it's possible to do I don't know. And if the practical things can't be done around you, then maybe there's some kind of martial art you can learn.

Yeah, we're not we're not allowed to do that. Oh.

And then there might be you know, there, then there are then there are trainings you can do about how to speak and talk and challenging like nonviolent communication. Some people find very helpful, that you can learn to talk in ways that can defuse some of it, so you learn the skills, that's part of it. And but as for your question itself, the question is how to maintain how to have compassion for people who have so much negativity. So If you can help, I think you can understand how the negativity impacts you, then you have maybe more choice of what to do. So it might, it might need to take a lot of time to understand what goes on inside of you. When this impacts you, how does it affect your identity? How does he fit your beliefs, how does affect your, your emotional life? What goes on inside of you and what lingers and stays, you know, in the days after this event has happened? Because it's what gets triggered what gets at what gets touched inside of you, when, you know when these things happen. And a very nice image for that, for me, they helpful for me, is the image the idea when people say something that it will it will just go right through me like I'm an empty space, just go right through. Unless I block it. I stop it. And so the question is What What is the words? Where are the words stopping inside of me. And so and as you understand yourself better and better, you might see you have more choice about or get wiser or, or create better conditions inside of you, so that it doesn't stop anywhere doesn't get anywhere. That makes sense.

Thank you very much.

Okay. Well, thank you all. So it's time to stop because we're running late. So I was, well, you're welcome to come up afterwards and talk to me because so we can, I'll be here. And so enjoy your world of choice. And I hope that in a loving, caring, inspired way, you can become more and more familiar with how you have choices and exercise choices, so that exercising wise choices becomes

easier and easier and more and more delightful and becomes more you become more a gift. Your life becomes a gift to the lives of others. Thank you