

2015-05-18 Teachings of The Early Nuns

Thu, 9/17 10:29PM • 44:34

SUMMARY KEYWORDS

mara, people, world, desiring, nun, mind, concentrated, son, thoughts, quiet, woman, idea, buddha, deconstruction, meditating, caught, tremendous, messages, meditation, deconstruct

SPEAKERS

Gil Fronsdaal

Okay.

So what I'd like to do this evening is read you some poetry from the ancient Buddhist world. And it's presented and it's likely that it's poetry written by the bhikkhunis, the nuns, the introduced nuns who were disciples of the Buddha. And what some people don't realize is that the, as those of you know, know a little bit about the ancient scriptures of Buddhism, that preserved this teachings of the Buddha. People often talk about them as the discourses of the Buddha. In fact, this very big book here, you see here called it's called the connected discourses of the Buddha and big letters. And there's an Other one called the middle length discourses of the Buddha. And so you think it's just the Buddha teaching. But in fact, there's a good percentage of these texts that are made up of teachings of people who were his disciples. And some of those teachings are of the female disciples of the Buddha, some of them who were great teachers and their time, and we don't hear about them very much, and we give tend to give a lot of priority to the Buddha. And, but it seems like in the ancient world, they didn't give as much priority to the Buddha as we do in the modern world. People like me, you know, the Buddha said, The Buddha said, right, but, but actually, there's teachings by a number of other people that are considered important enough preserve and these ancient texts and, and so in this very big book, called the connected discourses is a whole chapter. We have a nice little suttas involve the, the involve a nun bhikkhuni, who is practicing out alone meditating. And she is visited by Mara. And Mara is the Buddhist. Some people would say the Buddhist personification of everything that could tempt you from being peaceful and concentrated here and now some people call them Mara kind of like a, a Buddhist devil like figure whose seems like primary job of this person, this beings kind of like a godlike being is to prevent people from getting enlightened. And because, as because Mara is kind of like the ruler The world of sensual pleasures everyday with sensual pleasures. And the last thing Mara wants to do is to lose someone from his control. So what this means is that if it should happen someday that you find yourself a little bit under the sway of sensual pleasures and desires at that moment you have been caught in Mara snare Mara's net and so some people when they feel themselves being caught by temptations and central desire sensual pleasures in the ancient meaning of that was pretty much anything in the any material desires in the world whatsoever. I mean, it didn't just mean sex or food or something like that, but it meant you know, we having nice clothes or nice houses or having lots of cows which you know, nowadays is having lots of cars maybe but back then there was the cows were important the cattle so you know, Man, so to someone who's liberated is not caught anymore in the world of myth, the material world that caught in the world of sensual desires and addictions. And so it's no longer caught by Mara.

So, the stories have to do with these. These nuns are meditating Mara comes to visit them. So here's one of them. So in the morning, the Bhikkuni Somā, dressed and taking bowl and robe enter town for

alms. when she'd walked her alms and had returned to her from her alms round after her meal, she went into a grove of trees for the day's meditation. Having plunged into the grove, she sat down at the foot of a tree for the day's meditation. Then, Mara, the evil one desiring to arouse fear, trepidation and tear in the nonsense desiring to make her fall away from concentration, approached her and addressed her in verse. That state so hard to achieve, which is to be attained by the seers. So that state of referring to here is a state of realization state of becoming enlightened, which is attained by the seers, by the sages can't be attained by a woman with her two fingered wisdom. So this is not, unfortunately not a new kind of idea that exists in the world that certain attainments are not available to women only to men. So here we have it to the ancient world as well. And this is Mara saying it and if you understand Mara to be the personification of inner psychological forces, you can well imagine that a person can internalize these ideas as well we can often internalize the prejudice And that our society has. But then it occurred to the nun Somā. Now who is this that recited the verse, a human being or a non human being? then it occurred to her. This is Mara, the evil one who is recited the verse desiring to arouse fear, trepidation and terror and me, desiring me to fall away from concentration. Because this is when morrows greatest fears is someone gets concentrated. Because if you get really concentrated still in the mind, then you might get enlightened. So cut it out. Then the bhikkhunī Somā having understood this said, replied to him in verse What does womanhood matter at all, when the mind is constant as well concentrated when knowledge flows on steadily As one sees correctly into Dhamma one to whom it might occur, I am a woman or I am a man or I'm anything at all is fit for Mara to address then Mara the evil one realizing the bhikkhuni Somā knows me sad and disappointed disappeared right there. So it's a little bit interesting statement and a little bit could be a little controversial her reply. But what she says is that in a state of concentration, it doesn't apply, whether you're a man or woman or anything else. A state of concentration is a state where the mind is not involved in its normal conceptualization of things. It's not referencing its persons not referencing themselves. Because to reference themselves to have an identity to have an idea of an identity Ready to have concepts of identity to operate by the identities that we have, comparing ourselves to others, living up to some ideals, not living up to ideals, all these ideas that tend to turn away in our mind, when we get quiet and still in meditation, those ideas fall away. And it's a very, it can be very peaceful place. And it's a quite a powerful thing to learn that one doesn't have to always be operating under the normal reference points that our society expects of us or has taught us. And so the mind gets quiet and things fall away. And some people find this a tremendous relief, because they have messages that our society is taking in all kinds of messages, prejudice and hate and, and desires of what we should be and shouldn't be and who we are and who we aren't. Our society kind of kind of just, you know, it's just it's just a rabbit and painful sometimes. And some people find it Revelation to realize that they are just that, that there are concepts and ideas, sometimes internalized, that live in our minds in our thoughts and ideas that go on, and that there is an alternative to them. And the alternative is to stop doing it, to stop seeing ourselves through the filter of all these ideas that we have, and discover a capacity for peace, well being as into wholeness sense of being just fine as we are independent of those conceptualizations. So this nun is a person who has attained this who knows this. And so she says, you know, what is you know, you're, she's challenged for being a woman with two fingered wisdom, which I don't know what that means, but it can't be good.

Otherwise, Mara wouldn't have said it. And here's this woman who stands up to this message from a Mara or from her society who knows instead You know, what is a matter for someone who's concentrated, I'm not going to, I'm not going to get hooked by that. And in fact, she goes on to say that a person who lives I would probably say attached to this idea of being a man or a woman or anything else, is set up to be challenged. If you have to hold on to an identity and someone comes comes along and challenges it. Most people then would react to it and defend themselves or run away or attack or do something. But she doesn't play the game. And this idea of not playing the game is very powerful. See, realize there's an alternative to always get involved. And in this case, Mara realizes that he's been seen

and he goes away. Sometimes, these things are internalized. We see clearly what our mind is doing. See the beliefs that are coming up the mind the identities, we're trying to live by the measure of how we're trying to measure ourselves. If we can see it clearly enough for the quiet mind. These things still happen, but we see it for what it is You see, oh, that's an idea. That's so some people find it very powerful to say that's more, because it kind of kind of makes the kind of separations I don't believe that I'm not going to go there. This is not me. And this is not something worthwhile picking up and just let it be.

So I kind of like this verse, it's kind of a strong statement. Some people find that this kind of statement that Buddhists often make that say this way, so in the 1970s, and 1980s, and when I was in the Buddhist world, that was the beginning of when feminism came into American Buddhism. There wasn't much going on before that. And one of the responses of men was, women are making too much of this. Because in the Dharma, there are no men and women. So you know, don't talk about it. Just continue the way things are, please was the kind of the message. And so sometimes, if you say there are no men, no women, no anything. And now there's other, we recognize and welcome all kinds of genders now that are different than just men and women. And, you know, so. So if we begin, you know, we need to recognize the differences we have, we don't want to just kind of say they don't exist and say, Well, you know, when you're concentrated, and the mind is empty, and you see everything is empty, the differences don't matter anymore. That's a kind of that can lead to kind of oppression as well, because we it needs to need to respect everyone else for what they are and see them directly. But what she says in this verse, she says, For someone who's concentrated, so there is a time to be able to put this to rest and not see the world through the filter of the ideas. And there's a time to pick up the ideas. And the idea is your time to see clearly. You know that there are differences in distinction And to respect and honor some of them in there for who they are and who people are. And not to kind of pretend that we're, you know, to say that we're all equal, or all the same, has a profound truth. And it also overlooks all those wonderful differences we have as well. So how do we play both? How do we engage in the world and go, and what I've discovered is that meditation practice is a great teacher for how to do both. Because meditation practice does goes well, the mind gets quieter and quieter, and learns to see oneself and see the world without any concepts. And it's possible to see another person with a tremendous beauty appreciation just to see someone without the filter of ideas, see oneself and that filter of ideas. And that's, I think it's very, you know, we can see our common humanity we can see, we can see beauty and people it's really great.

But also that freedom that comes from that quiet mind or that also then is able to then see the arising of differences and distinctions and relate to them in a freer way and have more choice about how we relate to them to see which ones are useful and which are not which should be honored and which should not be, which are harmful and which are not harmful. And so it becomes a possibility to come out of that quiet state and have tremendous respect for receiving the differences we have as well please, that's my hope. But without, you know, I don't know of any, any way as good as deep meditation, to help us see, to really, really see what goes on our mind and deconstruct it. And part of the personal practice, the practice we do here is a practice of deconstruction in part and that is to begin deconstructing all the constructs we have in the mind. And we have edifices and cathedrals and, you know, skyscrapers in there that we built. In our society is built ideas and everything that we live on, and to be able to kind of dismantle them, in that state of deep calm and peace. So we have the experience of being alive without it. And so all the things we have all the ideas, we have a need to have, or, or my history what happened to me and you know, what I need to fix and what I need to do and all kind of fall away, and we see ourselves free. And these, these, these verses by the nuns, some of these, as you read them, are expression expressions, expressions of people who have tremendous confidence. And so this, this bhikkhunī Somā, who says, you know, you know, what is it to be, you know, what is

womanhood to someone who's concentrated. She's standing up against very powerful forces of society and internal sources, with tremendous confidence and say, I'm not going there. I'm free. I think it's nice. So does that make sense? Before I read some more, does anyone want to comment on that? Or any protests? Anything? Anything about that you'd like to? Yes? If you wait for the mic.

I so it's not exactly a protest. But it's a question which is how do we, how do we deconstruct when emotions are flowing through us, like either someone comes at us with contempt or anger, or you see someone in deep sadness and you're feeling a sadness for them, and yet, you're trying to deconstruct what's going on within you simultaneously.

Great, great question. And the first thing that occurs to me is as an answer to that is that don't wait too. Learn how to deconstruct to understand yourself well, until the crisis. So you have to kind of prepare the ground. That's why we meditate or practice mindfulness in ceasing. So begins understanding how our mind works, and understand what is what are the concepts we live under, and what is extra, what's not needed and what isn't needed. So, if if someone has contempt for you, which terrible thing, and what would happens to you inside when that happens. And it might, it might be all kinds of ideas that you're carrying along that, that that strikes that are not necessary that you're carrying along. And so it gets much it gets much heavier and more difficult than it needs to be because of the history of you know, of ideas that you've incorporated and you live by and your experiences in the past. And so because you haven't processed as an understand what that is, it all becomes a big mush and so it's hard then to kind of separate it out that moment. But if you've done the work before, it's hard to see some of the operating improvements over because on, that can help quite a bit. The other thing that can help, that's another reason why meditation is good because meditation is not only a deconstruction process, but it's also a well being process. If you can develop a sense of well being that's internal, and be settled on yourself, then there's a reservoir of some kind of sense of peace or well being or something, which is a nice alternative to some of the difficult feelings that arise when someone has some like contempt. And so it doesn't mean that it's not difficult. But it's not the only reference point. I prisons, oh, I have this other reference point. I have, you know, I have some kind of well being or if there is no well being what some people find it by regular training. They have a reference point of staying in their body because when there's a very big Like that, then we often get caught up in our emotions and thoughts. And you talked about being caught in the emotions. And if you have a strong practice of dropping into your body, then it's, it's less likely for most people, that they're going to be swept away into their thoughts. And the thoughts are often what fuels the emotions. Sometimes there's other reasons for it. But, you know, often times, so this idea of preparing the ground and getting ready, and then when it happens these things, then hopefully, you have the self understanding, to know where to pay attention, how to pay attention, how to care for yourself, how to know when it's about, this is not the time to stay. Maybe I need to get out of this situation and, and process it somewhere else. And when it's when it's appropriate to, to stay there and look the person right in the eye and say, you realize what you just did for me. You realize what you've done. You realize the impact you've had and in terms of People will, you know, if you if you, if you sometimes people pay attention if you say something like that you realize what you just did. We had a neighbor here at IMC many years ago, we were doing renovation work. And he was a neighbor who was easily disturbed by any sounds at all that came around. So you'd come over and be angry regularly about the sounds of the hammering and stuff and, and all kinds of things. And it was kind of a little bit inappropriate. We felt, so we lived with him for a while we're patients with him. And then one day he stormed up into my office upstairs. And, and, you know, was kind of livid. And I looked at him and I said, you know, when you come up this way, I find it really hard to stand here and talk to you. And boy, did he quiet down quickly. That was all it took. And then he was quiet and he was ready for like a big feud, something fight. I said, that's really hard. talk with you and he kind of calmed down. And then we were able to have a more more proper conversation

and, and then, you know, he kind of apologized and he went. So it's a long answer. Is that enough of an answer for now? Or do you want to ask some more? For you?

It's just gonna say I, I used to come hear you speak at Stanford when you were a PhD student, I was there for my master. Oh, and a similar question came up and you said a similar thing, which is turn into sometimes turning into Yeah, that which creates that anxiety or emotion as opposed to turning away from or running, just staying with it, right, but staying calm with it, and allowing it to sort of arise and pass.

Yes, if you can do that. That's great. Then if you have enough self practice and self knowledge, then you know when it's when you're able to go towards it, and when it's strategic to step away. Thank you. Someone else right behind right behind you. There

I go. I was wondering if you have an idea or could explain to us what's actually happening in the deconstruction process in the body like why bringing the awareness or being present is actually like allowing these things to deconstruct?

That's a good question. Well, you were you, were you worded it, why being in the body in the present moment. Oftentimes, the mind is not in the present moment. And thinking about the future in the past is part of that construction process of the mind. It's building building memories and living in memories and plans, anticipations or fantasies, and so that we will call that constructions of the mind to do all those things. So the more we can be in the present moment, the less those constructions are operating. We're not thinking about the future in the past. Just that makes things for many people much simpler. So that begins to fade away, and, and quiet down. And we're not caught in the grip of those two so much. And then as we begin to relax into the present moment, and part of relaxation is not feeding those thoughts, learning how we get learning how we get involved in them, how we react to them, and how we stir them up and keep them going. And as we learn not to keep stirring them up, how to let go the thoughts, then the thinking starts quieting down, the whole system begins quieting down. And there's a kind of a feedback loop between little bit of calming and relaxing, teaches us to relax the mind and thinking even more as relaxed the thinking mind more, the body gets quieter and calmer, and so kind of supports that. And so mostly it's a matter of calming down and the thinking as the thinking gets calmer and calmer. The thinking doesn't go away just like a switch. You can just push a button and stop but the thinking gets kind of softer. quieter, weaker or thinner, I like the word thinner. And after a while the thoughts and don't have much authority anymore. In ordinary life, our thoughts can have tremendous authority, we believe every thought there, they're like the most real thing going on. It seems so much so consequential, but as we quiet down, they just become like clouds and whips that go through, we see Oh, it just, it's just a thought. And then we're less involved. And then some of the more complicated ones, you know, start falling away faster and faster. So, for example, you know, you might be really caught up already in the next presidential election. And your constructions are all about thinking about, you know, the candidates and this and that and who's gonna win and who's a good candidate and horrified by some of them and, you know, whatever, right. And that's a construction of the mind of politics and democracy. And, you know, and as you know, you you can't sustain wondering about, you know, questions about the American democratic system, how democratic? Is it really? And who's running the show? And as your mind gets quieter and calm, isn't isn't that doesn't mean that that kind of thinking is wrong and should should be done sometimes. But just it just doesn't. It's hard to sustain it. Because there's a lot of work. Am I saying something that might be something I have this problem of going on or not? Is this addressing what you said? Or you want to ask again? No, yeah, no, it's great. It's great. Thank you. Anything more, I should say?

I guess if the thoughts are coming down, or the thoughts like an actual energy that's calming down, like physically in your body, and is that why it's helpful or like, Why? Why does some things if you've had this construct that you've believed your whole life does when you start meditating is that just it seems to fall away like,

Well, sometimes it's because of the mind gets quieter and quieter just in the quiet and that happens in ordinary life as well. something can happen that just things that you've been operating for a long time quite incessantly. Some kind of falls away temporarily. And it's not operating and then you're surprised afterwards so you know, some people go if they can go backpacking sometimes when I was younger I used to go backpacking, and some of the some of the things that I didn't question. And in city life, I just were always there in the background and my beliefs and how I operated, would fall away up in this arrows. And then I saw Oh, this is really nice. And then I come back and I'd see it come back again. So some, some some some sometimes just changing our venue and what we do can help some things fall away temporarily. And so same thing with meditation. You sit and meditate and you get concentrated and still, certain things can fall away. The real thing that one of the really important things that works is when we can not just have it fall away. But when we have wisdom about it, and wisdom has means we really understand well what's going on, we can see a thought we can see an idea We can see it just as an idea. And we can see it it's not a useful idea is an idea we have to pick up or it's a dated idea. It's an old idea that's no longer relevant. Or another piece of wisdom is we see not the ideas being somehow empty or not relevant anymore. But we see that the clinging to it, the holding onto it for dear life, no longer service serves us and it's painful to hold on. And then some people then begin to release the grip they have in those thoughts. When they see that, you know, what, it's what they're how they're relating to it. So that's, that's part of what the function of mindfulness is to help us not only get calm, but more More importantly, to see have this wisdom that sees what's really going on. And the more calm we can get, actually, the more deeply we can see what's going on. That seem okay.

Yep, thank you.

I'll be here now.

So you talk about deconstruction to understand who we are. And to an extent we, we get a sense for what we are not. Who are we?

So yeah, yeah, I understand I understand the question. Unless you want to say more?

No, it's probably it's probably a variation of the question set.

And so why is that an interesting question?

Because I'm still struggling with it.

How do you understand your struggle? See that the approach and mindfulness would be not to answer your question but ask you to be mindful of the struggle.

So if you turn the attention around, not to answer the question out there, but to really feel and be present for the struggle what happens to you

I don't know if I've got an answer for that. A lot of these I don't know if I've got the answer for them.

Maybe the problem is going away you know, some problems don't get solved, they just dissolve. And that that problem of who we are who are we is a problem that sometimes it's better off just let it dissolve and freedom is found they're not in the answer

someone else

Should I read one more verse from are these nuns? Yeah. Okay about choose one. There's a few more. I think this one is this one is by a famous nun named Kisa Gotami and some of you probably heard of her Kisa Gotami she was before she was a nun Kisa apparently means frail so frail Gotami and she was quite poor group grew up quite poor. And then she was married To someone who was a better status in life, more money, more security. And back then, you know, there were arranged marriages. So she was arranged marriage was made, and she married this into this family. And, but she was treated very poorly by the family by the mother in law. And, you know, she, she was just a very low status person. And so they kind of treat her that way. And even though she was not married to the son, and, and then she had had a child, and she was a son, which in ancient India, is, you know, has a higher status than having a daughter. And so her status in the family went up. And so that was, you know, things weren't better for her than from an income from poverty and then being come how all this prejudice in the family she, she became better. So that's kind of the background of her story. that at some point, her son died. And she was completely distraught. And you know, I think most parents would be distraught at the death of their child. But there was much more complicated for her. Because her whole security well being or her social service, social network, you know, was was the family that taken her in when she married the Son, and her status in the family well being it was all kind of measured through having the Son and the son died. So it was not just simply about losing your son, but also her security or place in society was kind of challenged in some very deep way. And so, she was distraught, and she refused to believe that the son had died. And she carried her young son who was dead around to all the villagers, asking someone for medicine to cure him to help him and she was apparently kind of deranged or you know, quite crazed at some point. Maybe you can understand it can happen. And so eventually someone said to her, oh, you should go see the Buddha. He probably has medicine for you. So she went to the Buddha carrying, you know, the corpse of her child and said you have medicine. And he said, Go into town and collect mustard seeds from every house that has not been visited by death when no one's died in that house and, and so she felt the mustard seeds are very common spice in India. So pretty much every house had mustard seed. And so she very hopefully went to town started knocking on doors. And he went to the first house and, you know, you have some mustard seed and they say, Yes, that was good. Well, has anybody ever died here? Oh, yes. You know, I can't go through the whole list of generations of people and so Okay, so she was the next house, knocks, same thing, next house same thing. And slowly begins to dawn on her that death is something and visits everyone. It's part of life. And at some point then with that she can begin accepting the fact of accepting is probably not the right word but admitting that her son was dead. And then she went back to the Buddha. And a changed woman no longer somehow arranged, having accepted or admitted this was going on she and then she became a nun. And she became in practice as a nun and became one of the enlightened disciples of the Buddha. So a very powerful story if it's, whether it's true or not, we don't know but so there's this. Here's a story of her.

So as the same as it starts off the same as the other one, she goes and meditates and once you start to meditation, Mara comes in Mario's primary strategy to these nuns is try to try to frighten them and, and to stop them from meditating. And so Mara says this. Why now? When your son is dead, you sit alone with careful face and being entered the entered the woods all alone. Are you on the lookout for a man? And then she says in reply is first assess yourself. This is Mara the evil one. So she recognizes

who it is. And then she replies to him. having gotten over the death of sons with this, the search for men has ended. I do not sorrow I Do not weep. Nor do I fear you friend. The light everywhere has been destroyed. The mass of darkness has been sundered having conquered the army of death. I dwell without defiling tanks then Mara the evil one realizing the nine key so good Tommy knows me sad and disappointed disappeared right there. So I like it that he calls Mara friend, then nice. She also refers to him as the evil one but but nor do I fear your friend saying I like this I really like me I like these messages of people who are not afraid anymore. I do not soar. I do not weep. With this the search for men has ended. I met a woman many years ago who She was about 65. She said, you know, these men are overrated. You know, I always thought I had to have a man in my life to be successful. That was a message I had growing up in my society. And so I was always looking for a man to kind of be my partner and do things with and, and now that I'm 65, I realized that that's necessary to do that, then she was kind of helped free, free of men. Isn't that great? Lisa is great for her. But, you know, again, what, what are some of the messages or social messages that we live under kisa gotami lived under the tremendous weight of social messages of prejudice against women and preference for boys and the caste system back then and poverty and, and so, you know, she knew a lot of this. And so all the connection of what it means to be in relationship which is often very complicated, even in our modern world, the expectations and what we what's involved in those relationships. And what we're getting from them is, you know, all these layers and layers and what's going on. And so to be able to, again, see those constructions, that's one of the great challenges for those of us who are doing Buddhist practice who, while being in relationships, is begin to do that deconstruction process, begin seeing clearly, what are all the things that are going on, in our related life, the world of you know, our connection to friends and partners and, and the whole idea of relatedness in relationships. It's so there's us, there's layers and layers and layers to unpack, in order to really start becoming free from the ways we're caught by that then have some of the deep needs that are connected to it. And so kisa gotami had to confront something very deep, almost, you know, biologically deep in herself because you have to confront the loss of a child. And so for her to kind of come to a place where she's Oh, overcome the death of a son is, I think is a beautiful thing, a profound thing. I don't think it's dismissive of that or I've, you know, I've known I've known people who've asked young children and seen them, you know, as a Buddhist teacher have watched them from the time of tremendous grief. And over the over the months and the years through the practice, kind of coming out to the other end, the other side, it's quite something.

The, one of the most significant stories are like this. So regardless, there was a woman I met first time I met her on retreat. And sometime in the last year, her 14 year old daughter had committed suicide. And she was distraught. And she did a month long retreat that I was teaching. And so I saw her quite regularly. She needed a lot of support. And I remember sometimes sitting and she was just sobbing in my lap, just sobbing and sobbing. And so as you know, mostly I saw her on retreat, and over the years, she came on retreat, and And then and then at some point, I don't know how many years it took, she'd kind of come out to the other other side. And then I was on retreat again. And sometimes on retreats, we have group interviews the first few days. So I was sitting in a group of maybe seven people talk about their practice. And he was in that group. And the woman just before her, who spoke first spoke that hurts son, and just died, I think was also suicide. And but I knew that the next person speaking was this woman who had, you know, gone through it. And so I said, I introduced them right then in there. You know what, I think might just stay afterwards and the two of you can talk because she knows what she's been through that because sometimes it's really helpful to meet someone who's actually gone through it and you No, I knew her well enough the first woman that I knew that was okay to make that connection. So that I didn't see that first woman for another know many years. And then she showed up here at IMC one day to, to do I have we have here at IMC a chaplaincy training program. And she came to do our chaplaincy program because she wanted to become a grief counselor. So this you know, this beautiful kind of, you know, trajectory, you know, it didn't start off that beautiful but I mean, here's

someone who went and practiced with these deep thing, deep loss is not easy, but I can tell you that but it is possible and you know, see it through and so, keys are good Tommy is someone like this, and someone who had learned to become free, and then her freedom was no longer caught in the social messages social, more social. See that many people are often caught in and he became free. And so I do not sorrow I Do not weep, nor do I fear you friend. So, oh my friends I wish that you have the experience of sitting in the woods or the equivalent your bedrooms and being visited by some of the forces of Mara, they'll come I'm sure. And some of them will well up, have their source deep inside of you. And some of them will have their original source from our society, from your family and your religions or whatever. And I hope that when they come, you can with confidence, say I see you, I see you and say I have no fear of you. I'm free. I'll just stay here and be unmoved by you. By this these voices these messages thoughts, they sit there they will sit there and be unmoved. And then here in this story every time and Mara is seen, Mara goes away disappointed. And what I love about this is that the person doesn't and does not invite Mara in for tea. Come in, but also doesn't condemn Mara doesn't chase Mar away and say go away. All person does is say I see you the tremendous power of seeing what's there. So I hope that all of you can learn this ability to be able to sit, sit still upright, confident, fearless, And when these powerful messages and powerful emotions come to be able to see them I see you in that seeing not not kind of lose touch with some inner dignity, some inner strength, some inner confidence fearlessness that I'm sure is waiting inside of each of you to be your strength right. Thank you