

2016-07-17 From Challenges To A New Vision

Fri, 9/25 5:54PM • 45:02

SUMMARY KEYWORDS

perspectives, people, mind, vision, cultivation, world, overlaid, concepts, ideas, clarity, practice, buddhism, swan, meditation, absurdities, tendency, life, path, feel, live

SPEAKERS

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For today, I would like to also talk about the idea of practice being a journey. That it's a path we follow. And it's one of the common ways of presenting Buddhist practice in our tradition is that of a progressive path, or journey that we follow. And sometimes Dharma talks themselves are a journey, that you kind of go through a will to go along with a talk, it kind of takes you on a journey, stronger your imagination is maybe the more you can kind of feel like you're part of it. And I would like to present this idea of, of a journey of a path today, through three steps, described how it unfolds. And there's many different ways of doing this description, different perspective support. So the, the three steps are to go from what I'm going to call today, from, I'll say this, that one of the primary things that mindfulness practice can do is shift the way we see the world. So rather than having a new experience, it's often focused on seeing our experience in a new way. And many people involved are looking for a better experience, which you can have for sure. And sometimes meditation can change you make you're calmer and happier, and you're experienced some ways is better. But the most radical transformation has to do with a new vision, that we see our life in a new way, and having a vision and not only of our life, but also a vision that allows us to see in a new way, or see a purpose for our life and a new way of potential. And so to get to that vision, we have to overcome some of the limited perspectives that we live under. And so often we live under certain perspectives, we have ways of seeing already. And those perspectives need to be quieted down or clear, cleared, cleared, so that we're not seeing through those perspectives anymore. And so that and the way to do that is through what's called Bhavana, which is Mental Cultivation, or weak oftentimes, we just call it practice. And so to go from perspectives, to having the clarity to have a new vision of things, we cultivate develop the mind in a certain way. And that's the journey that I'm gonna talk about today to go from perspectives, to cultivation, to having a vision. So, perspectives that we live under. There's, there's a ton of them, and prayers. But what I mean by this today is that we have a preconception about how to interpret what our experiences as we go into our life and follow our life, we carry with us ideas, that we may be inherited from our society or from our family from past experience. And so we have a certain prejudice a certain preconception about how we see experience. And the kind of the fairy tale example for this and Western culture is the ugly duckling. The Ugly Duckling made it premature cognitive commitment.

And so she this little duckling first thing she saw, first, the swan was born right in this baby Swan, but the first thing she saw was a duck. And she thought, that's my mother. That was the first premature cognitive commitment. And then lived with his perspective, that's my mom. And then thinking that and then she thought she was a duck. And she looks so different than all the other ducks. And therefore, she concluded she was an ugly duckling, that maybe the second premature cognitive commitment, until someone pointed out, you're not a duck. You're a swan. So she saw herself who she was, and turns out that she's a beautiful swan in the end. And so how often do we live under these premature cognitive commitments that we see ourselves we see our world through a certain filter, and it limits the full

potential. We don't see clearly what's here. I used to live in Davis in California, and went to college there. And I biked everywhere. I didn't have a car. And in the wintertime, it used to be cold in the central California. And we used to have this tool the fog in the morning was biting cold. And I wasn't that's you know, that didn't occur to me to get gloves. And my hands would get really cold in the morning. Be freezing cold, so cold when I got the class my first class. I couldn't properly hold myself. pencil, they take notes because my hand was still so stiff from the, from the cold. So you can imagine it was pretty biting. And so I used to bike to school and, and consider how miserable I was poor Gil. Me and my poor life and my hands are cold and, and so you know, you can, you know, wasn't very creative form of self misery because I could have gotten gloves but I didn't think of it. So, but anyway, so I had this and then one day I was biking to school, just feeling sorry for myself and my poor hands. And then I remembered that when I was a young teenager, I had gone skiing a few times, to me about you know, when I went skiing, my hands sometimes felt exactly the same way. But I was elated. I was, you know, energized, I was delighted. And I said what's going on here, the same sensations, the same stiffness in my hands. And in one perspective, I'm miserable. And the other perspective, I'm elated. It has to do with the context, right. But the information that was coming in was the same. I saw perspective one, one perspective led to one way, one perspective legend another way. Or imagine maybe a parent, maybe some of your parents have been parents of young kids. And, but you're walking around by yourself alone. And a swarm of bees comes close to you starts kind of getting too close, maybe attacking you or something. It's a big deal. And so maybe fear is the first response and running away, oh my god, this is terrible. It's dangerous. Oh, or maybe maybe we're better, maybe a little barking dog coming out. I was walking here today and this dog came racing off the market today. So I get home. But then imagine yourself because your parent your with your little kid. At the same situation, the bees calm the dog COMM And then for some parents, the first instinct would be not to be afraid, but to be protective, to be ferocious, maybe to be a certain kind of anger even. And kind of like okay, I've got to deal with this got to stop this dog stop, you know, stop these bees Get out of here. But it's a whole different response than when we're alone, the same situation, but different context. So we can have the same experiences and see it through different lenses at different times. And are some of them the right lens, some in the wrong lens, I don't know. But many lenses, many perspectives that we bring often can bring a lot of suffering to ourselves and to the world around us. And you know, Mark talked about the undoing racism workshop that he wants to put on. And this is needed because there's a lot of people in our society who suffer a tremendous amount by these premature cognitive commitments where people are seeing through certain perspectives. And then the people who are seeing that way, unfortunately have to kind of live with the consequences of being seen that way. And it's very painful.

And we can do that ourselves as well. We can innovate probably many of us are the equivalent of the ugly duckling. Many people in our society think poorly about themselves. And don't see their beauty don't see that they're a swan in their own way. And so we get stuck in this perspective, that who we are. And so in some of these perspectives that we live under, are not seen as perspectives, meaning that they're seen as being inherent in the situation there's taken for granted is kind of like an accurate understanding of the world that we live in. And we don't see that these are concepts that are operating our mind that have overlaid our eyes, and we see through them. And we're not seeing accurately. We're seeing we think we're seeing accurately but it's just this concept is overlays situation. So then, and these can get a swirl of different perspective perspectives and concepts and ideas, sometimes competing ones. And the mind can be spinning around because they lend themselves to further preoccupation further, often reactivity. The cognitive thinking mind can get quite claustrophobic when it's when it lives under these concepts that we project onto the world and take them to be real as they are. One of the important values of mindfulness and one of the reasons why I can be so radical for many people, is it teaches us to question how we the perspective we have on our world. Question the concepts that we put up On top of it, the judgments we have. And, and, and one of the art is radical

ability starts with a very simple step, which is to stop and look, stop, just stop, pause. And don't erase ahead with the ideas. But happy little question mark, is this really? So? What am I doing right now what's happening right now? What's my mind doing right now what's my feelings doing right now. And if you learn that stop and to look, you can start seeing the functioning of concepts functioning of ideas, you can see how perspectives are being projected onto the world around us onto ourselves, it's quite a radical thing to do to start seeing that. But it takes requires some kind of stopping. To support that, we have what's called Bhavana. And the term Buddhist word meaning cultivation. And we cultivate the mind we do engage in a practice. And one of the functions of practice is to clear the mind. When when, when the mind is in a swirl of preoccupation and thoughts and projections. It's nice to clear it so that our sight becomes clear. And one of the meanings of Vipassana is clear seeing, we're cultivating the ability to see clearly. One of the ways that that's done is by calming down, and concentrating the mind stilling the mind. And it's one of the beautiful qualities of the heart mind that can be developed, cultivated through practice, is having a mind that's in a heart, whichever you prefer, the word that becomes able to be quiet and still not quiet. And still, because it goes numb or becomes comes dead or something. But it kind of quiet and stillness where the there's greater clarity, greater wisdom, greater creativity. There's not caught up in the swirls of reactivity, swirls of desire and hate and fear. The mind is not spinning and spinning and spinning. So to have the mind quiet down. And so one of the reasons part of you know, important part of this path of practice, then, is to do something like meditation practice, to do mindfulness practice that supports us to quiet down to clear that clear, clear that clear, clear the space in our mind. And so it's done by Park day by this rat, this kind of more thorough Stopping, stopping of sitting down to meditate, to sit for 30 minutes, 45 minutes, and not to continue the incessant movement of the mind activities of the mind. But to quiet down and just stop to let it quiet down, a fair amount of the quieting and clearing of the mind will happen by itself. If we just give itself a chance, give the mind a chance. And so if we stop and sit down, and stop kind of chasing after thoughts, chasing after emotions, or keep involving ourselves in our concerns, the mind will quiet down, the heart will quiet the carterville will soften.

And so just simply stopping and doing nothing is very radical. But we also have particular practices within meditation practice that help this movement of concentration. One of them is to a yoke the mind kind of bring the mind in contact with something very simple. So that the energy of the mind is not kind of has free rein to go off into our thoughts and concerns. But the energy the mind can stay focused something very simple, which helps us a process of settling and quieting and clearing. One of the common ways that the focuses of mine to do this is breathing. To simply stay with the breath, stay with a breath, mind wanders off, come back and stay with the breath. Ever. Don't worry if the mind wanders off. Because every time you come back to the breath, you're you're slowly undoing that energy of preoccupation, the energy of drifting off into these thoughts into these concepts, these premature cognitive commitments that we keep pulling us get pulled into. So it's come back something as simple as a breathing, breathing, breathing. It also is helpful if you start enjoying the meditation practice. And there's an art in the practice of meditation, to look for the pleasure to look for where they ease the comfort, to look for where the joy is, the well being the sense of well being that might be there. It might take a while. But it might happen in a 30 minute or 45 minute meditation. Somewhere near the end. You feel more settled contented than you were when you started more than more relaxed. Take time to notice that, to appreciate that, because the more you can appreciate it, the more you can recognize it, the more tends to support that to happen more often comes along more, it's like a, it's like a signpost along the way, it's just oh, this is the path, this is the way forward is to have the sense of in the present moment, sense of well being here. So part of this clearing the mind is supported by having a sense of well being, as we meditate, sometimes a sense of well being can be quite strong, it's great sense of delight and joy, happiness, sometimes a sense of peace and calm, know that. The other part of this Mental Cultivation, is to become, and this is where mindfulness becomes very important is that we want

to become self aware about all the little tricks the mind has, that how the mind works, how we get the ways in which we get caught up in thoughts, the ways that we react, the ways that we, you know, get caught up in preoccupations. So it could be some simple as I'm sitting and meditating, and I'm going to stay with my breathing the best I can. And I noticed after a period of time, maybe it's only 30 seconds into it, that I'm not doing very well. You know, I know, I was supposed to follow my breath, and I didn't, or I did for two breaths, and then I haven't done enough for five minutes. And so it's you know, so you try again. And you, same thing happens again. So here in a conventional sense, you've failed at what you set yourself to do? Well, first of all, you look and see what is your mind doing in this situation? What's the whole ecosystem of the mind involved in to see it as a failure is a choice, it's a perspective, that's not necessary. So maybe you have a tendency to look for success and failure, maybe have high expectations that you should be able to do things in a particular way. And that expectation, when it's not fulfilled, leaves you to be disappointed and feeling like a failure. That's very important to see how that works. And then you might decide, you're going to try harder, your approach in response to failing is to try harder. So you bear down, you gotta look, I'm gonna really kind of tense up to relax, get tense up and really kind of stay on that breath. And so you see, oh, that's what your tendency is. That's what I do. I tend to tense up and try harder. Or perhaps you notice that you feel like a failure because you didn't follow the breath. So you just give up? Oh, well, I just sit here. And, you know, it's hopeless anyway, but I'm not supposed to leave the hall. So I guess I'll just sit here and think about, you know,

you know, I wonder what's on television tonight, or something, you know, think about fantasy fantasize about something just I give up. So the path of mindfulness is See, my tendency is to give up and wander off and entertain myself and fantasy. Or my tendency is to get angry, or my tendency is to be afraid, my tendency, and to see how these operate. This is crucial in this path of cultivation, because we want to become wise about what's going on for ourselves, in all the different ways how we operate in the mind, only then can the path to peace be realistic. We don't want it not very helpful to do spiritual bypass, and to chase after good feelings, spiritual feelings, good experiences, too quickly, and bypass the whole process of deeper and deeper self understanding what's actually going on. So we do this concentration practice. And part of the function of concentration practice, is if you if I can use a kind of without using the word too seriously, part of the function of concentration practice is to fail at it. So because when you kind of don't succeed, that's a fantastic opportunity. To use mindfulness See, learn about yourself and how you react and how you respond. And then see if you can learn in a more effective, useful way of coming back on the breath, landing on it in a peaceful way or calm way. Learning patience, learning not to be reactive and, and not to be caught up in self judgments that might come up just Oh, look at that mind wandered away. I'll come back again, mine went away, I'll come back again. So this process of cultivation that we do. And this is a slow process, and hopefully it's an enjoyable process. And something that's you find that's well worth doing. Then, as the mind gets clear, as the, our ability to see the inner life and the outer life, without the filter of a lot of these preconceived perspectives that we bring on it, then at some point, we enter into the, what's called Buddhism, sometimes the path of vision to attain the vision. And this is the word. Some of you know a little bit about the Indian religions know the word darshana. That's just kind of a Sanskrit or Hindu word, you have Darshan means you go and you sit in the presence often of a, of a guru who's supposed to have certain kind of a certain kind of attainment that's quite impressive to sit with, you have Darshan with a teacher means it means to have to see the teacher. But the same word is used in Buddhism for a different term, different purpose. It's pronounced slightly different because a different dialect does Santa Dustin a maga the path of seeing by path of having a vision? And what is it we have a vision for? What What can we have? What can we see, that's not a perspective that we bring onto the experience. And one of the things we can see is we can see the absence of these concepts that we overlaid on top of the world, we can see how in the past, we had all these ideas, all these judgments, all these reactions to experience, we can saw how can see how those all those kind of made things more complicated they

need to be how they didn't help us to see clearly. And then we can see that these concepts are no longer there. That we're now overlaying, we can see, and seeing the absence of these perspectives, these conceptions, these text ideas, you can see how valuable that is. You can see the freedom of mine that comes with that, you can see the value of seeing the world with this fresh perspective. The how good it feels in the heart and the mind, not to be weighed down or constricted, by all the swirl of concept ideas we carry with us. So it's not so much adaptation of a new perspective. But rather, it's appreciating what it's like when a lot of these old perspectives have dropped away.

And what happens as a consequence, and one of the things that happens as a consequence, is we see ourselves in a new way to see ourselves in a calm, settled way, with a mind clear, we see ourselves as swans, we see ourselves as beautiful beings. Because in our hearts, there's a tremendous beauty within us, that's waiting for us. just tremendous, is a treasure, a tremendous inner, well, that awaits us. And it's hard to imagine it when life has been hard. And there's been a lot of challenges over a lifetime. That gives us a very strong perspective that we think this is how things are. No one likes me, everyone kind of is out to get me or, you know, this is you know, I have to kind of take care of myself or I have to kind of hide away because no one should get to know me. And all these kinds of ideas, that, that people can live live by, are very limiting. But to be able to sit in meditation, for example, and have all those fall away. And to see ourselves in a radical, different way, free of all the old ideas is a phenomenal thing to do. It's in Buddhism, we say it's liberating, it's freeing. But part of the function that freedom is to give us a vision of what's possible. And it's a vision of it's possible to live with the mind, the heart free, free of all these heavy ideas and concepts perspectives that we have so quickly, overlaid on top of the experience. It's possible to live without the overlay of reactive emotions. And seeing through the filter of all these react emotions, our our anxiety or anger or hostility, or our fear or confusion or doubts. Our desires are lost all these things we don't to see through those. Because we see we've had the experience maybe temporarily have we've seen What is like without that, it's possible. And it feels really good to be alive, it does feel good, but it feels very meaningful. It feels very different. It feels like just to be alive is enough to, to be present. Whereas if we live through the all concepts and ideas, just to be alive is not enough, we need more, we need less, we need things have to be different. I can't, this can't be good enough. And we're constantly negotiating and finding out what we want to do. For me, it's very powerful. The idea that little kind of the metaphor, that many people live their lives, rearranging the deck chairs on the Titanic, you know, constantly, you know, brief shifting and changing and, you know, trying to make it all work. Meditation is like, you know, you jump off and get on the ocean liner which is not sinking. You know, stop it, you just, you know, it's okay, you know, deckchairs leave the deckchairs alone, and you don't have to go down with them go down, don't you go down with the ship, go where it's safe, actually, the metaphor in Buddhism wouldn't be another friendship would be ego and dry land, where it's safe and stable. So to have a vision that this is possible, also, to have a vision of what it's like, then to meet the world, with this clear, clear mind with a clear heart. And the tendency, I believe, for most people, is then we want to meet the world, ethically, with integrity. Because generally, most forms, most forms of unethical activity arise when people's minds are not clear. Or when their hearts are not clear, when they're not settled in at peace with themselves. And often unethical behaviors is often motivated by trying to deal with or trying to respond to or react to, or cope with temptation, deep inner turmoil, and just you know, being caught up in all these expectations, and shoulds, and needs and desires and fears and angers that people have. And so as all these become all this quiet down, and the inner clarity begins to shine, tendency is to want to live ethically, for no other reason, sometimes that, too, you know, why would you take something which is clean, you know, you've spent all this work cleaning your clothes, and you don't immediately go out and pick up mud from the garden and wipe it on your shirt.

You know, just like, you know, you kind of wait, you know, make, you know, it's like, why would you have a clean mind. And then soil it's, it kind of doesn't feel good actually feels painful. And so the motivation to be ethical maybe isn't ethical, exactly moral, it just because you had this felt sense. Inside, that to move in that direction, you harm yourself, you lose the clarity, that peaceful place that we have. So as a vision of ourselves, we see ourselves in a new way, we see a possibility potential, we see the, we can see the effect that different mind states and activities have. And that see and seeing that and envision of that which we see the potential of harm, we see the potential of, of freedom and lack of harm. So the same thing with the world around us, we can have a new vision of the world, when the mind is clear. When we have an experience of ourselves with a clear mind, clear heart. And it feels so good to have this piece well being set on this just here. And we know this for ourselves. We know it well enough, it gives us a vision for what's possible for other people, or say differently, we have a vision of the beauty that's in everyone. And so there's a different way of seeing the people around us, rather than seeing people as a threat or a object of desire or as annoyances or as, as someone be afraid of. It's quite something to shift the vision and see in such a way that we have a profound appreciation of the people other people where we see the potential or see into their hearts in a sense, and see that they're beautiful. There's wonderfulness there, there's treasures there. And to have that resonate with the clarity that we have and kind of see if sometimes you can see it and other people they don't even see it themselves. But it's really wonderful to to great gift to the world to others is to see them with appreciation and even appreciate what's there. Even if they don't see it themselves yet. And so it lends itself to a vision not only of how to see other people, but also a vision for a more peaceful society, a vision that we don't have to live constantly in conflict, we can have a vision of living in harmony, living in Concord, living as a family together all of us. And it's not because there's a should not because there's a moral imperative, you should treat everyone equally or something. But I think it's a natural consequence of how the heart responds to the world or sees the world with this new vision, of clarity of peacefulness of subtleness, where we're no longer caught up in preoccupations caught up in attachments and clinging. And so we go from having these premature cognitive commitments, these preconceived perspectives that we don't even see as perspectives. But we go from from there, through a path of settling the mind clearing the mind, opening the heart. And what gets born is a new vision, new vision of what's possible new which vision and what's here, new vision of a different way of living, and then the, then it's a matter of living that way. And that new vision that gets born through practice, can give people have very profound sense of purpose, that this is valuable. This is one of the most important things a person can do is to cultivate and develop and develop, develop further this vision, and live a life from this vision. And many of the other ways that we've seen purposeful before you realize how much they were involved in complicated concepts and ideas, shoulds insurance, and kind of kind of the deck chairs kind of thing. And to be able to be on dry ground ground and really see a possibility, and see how good this is how much goodness there is how much ripeness there is in this new vision for some people, that gives them the central purpose of their lives. This is what's helpful, this is what's valuable. And it's good to have a life of purpose. But to have a life of purpose that arises out of the heart, keep the place, I think is one of the great, great things of life.

And the last point I'll make to repeat is that this whole process, one of the really crucial aspects of it, is take the time to get to know yourself better. And as you know yourself better see if you can do that with a with as much clarity and simplicity as possible. So if you have if you start knowing how your mind works, and your reactions work, and your thoughts work and all that and you see that some of them are not so exemplary. And they're not what you know, you think, you know, it should be then we're training ourselves to see that see those things with kindness, clarity, and simplicity with patients. Don't Don't try to don't overlay more painful perspectives on top of what's already painful. But he tried to just clear the air, I'll just see it though just like this. It's like this. It's okay. It's okay. And then there's a path you follow through that process. And things will things will unfold and change as you stop and take a good better

look at what goes on. So that's a journey. And I don't know if any of you follow that journey today, if that you could relate to at all and yourself. But we have about five minutes if some of you would like to ask questions or make comment about this or be lovely to hear from some of you.

Good morning. I'm talking about you know, understanding yourself more clearly. And having a vision and then you're talking about people feeling like they should do this and they shouldn't do that that that's part of this. The deck furniture on the Titanic. But um, I think I think maybe because there's so much more information now what's going on in the world. We know more things. What What if you feel you should do something For the benefit of other people is, where does that come in? You know?

Well, I think the operative word that you're asking is should. Uh huh. And that's a perspective. Yeah. And so they the, the process that I was talking about is, over time, his capacity to shift from a should to a desire. Uh huh. And at some point, it becomes a natural desire, you know, or impulse or response response. Hmm, that oh, I think I'd like to do something about this. Yeah. If you live with shoulds, then there's a very long list. Yeah. Yeah. And I will, I will guarantee you that if you follow every should that occurs to you. Yeah. You will, you know, be exhausted very quickly. So it's counterproductive. So the whole show, so it's complicated, but the show, it'll be careful how we talk about this. If you make a commitment with someone, then we can say, Yeah, I should follow the commitment. Otherwise, things get complicated. But in terms of responding to the world, the suffering of the world, I would like everyone to respond. I mean, I've kind of based my whole life on the idea that teaching Buddhism transforms people to become better citizens, and to make a better life for all of us. But that's what I believe. Yeah. But I would like it to be the natural outgrowth, out of this the natural response of the heart, rather than I've seen, so many people carry along the idea that we're obligated. And so one way to explore this for yourself, is if you are reading the news, and finding out what's going on in the world, and you know, feel I should do something's important. Forever, however, long time you're learning about the world in the news, that's how long you should meditate.

Oh, okay.

You should meditate you say, the, because if you meditate as much as you're concerned with all these things, it might shift your understanding and might help you kind of settle some of your perspectives and see with more clarity, and then maybe you'll come from inspiration. It's much better to come from inspiration and joy than it is to come from obligation. And I think it's possible to respond effectively and powerfully from inspiration, that in the big picture, I think, is better than coming from obligation.

Now, like, what if you're, you know, in the middle of doing something, is there some checkup question, you could ask, am I doing a shoot? Or am I doing an inspiration? You know, is there some way to look at what I'm doing? So I can kind of say, Well, is it this way or that way? I mean, if you're the you're describing it sounds great. But if you're the person, sometimes you don't know.

Yeah, great question. I think a very useful part of mindfulness is practice mindfulness of the body. And the more sensitive you are to your physical experience as you go through life. The quicker you'll notice, the tensions that arise the stress, physical stresses that arise, that indication that real but often how we're approaching things. And if we're caught up in a sense of obligation, and caught in that, chances are you'll feel tightness in your eyes and your jaws and your shoulders and your stomach somewhere or in your brain. And you can watch your, your the functioning of your mind starting to go fast and tight. And you know, and kind of the thoughts are kind of come along furiously, one after the other, I should do this, I have to do something right now. And Burris was what I'm calling inspiration. It's possible to stay at rest and calm. I mean, a great example of this is Mahatma Gandhi. And someone that he was,

you know, he worked tirelessly for the liberation of India, from the British and other things. Someone asked him how he could do so as much as he did. And he said he was always addressed. So being addressed, doesn't mean that we become, you know, couch potatoes. Yeah.

Thanks a lot.

So one more and then we'll stop.

Thank you. That was very insightful. I just want to bring back to kind of the newest. So I was, as I was spending time on, on Twitter to get a pulse of how people reacting to that there is daxon. Nice and twist to the reaction to what?

The terrorist attacks in France? Yes, France Yeah, your home country, and French, that of everything. I saw this tweet and it was a quote from Voltaire and it was saying how people who can believe absurdities are the same people who can commit atrocities.

And then I was listening to a talk by Ted nahan. And I was realizing that, you know, what you are describing today is really, that this practice is a way to not read this quote, and feel they are them who can commit atrocities, but to realize that in each of us, we can actually believe absurdities, every single one of us. And this practice is taking that filter, you know, off.

And that's kind of,

you know, a daughter really kind of really connect, you know, I mean, I've seen things that were disturbing as people saying, there's only one person dead for all those other, you know, innocent that are dead, you know, It just I'm a little speechless about this. But the talk that you are giving, I felt was very powerful, and kind of connecting to what every single one of us can do, and really stop believing that the people who believe absurdities are others, right? They are the terrorists, I mean, all around us, and every one of us are the living facilities.

So I think it's right. And I think that part of the value of this practice of mindfulness is to, to notice how much absurdity is in our own minds, and our capacity to have all kinds of thoughts. And so the more we can understand and see that and hold it lightly with humor, with compassion, with just, then we can, that's part of the vision, so Oh, not so easy to go there. So easy for others to go there. But I know in myself under that there's depth of something beautiful, wonderful. And I know and that person, there's also depth of me wonderful. And so we have to be very careful not to turn our backs to people. And many times in our society, people turn we think we turn our backs on people and condemn people. And, and, and I think that, my, my ideal is that, as we deepen our practice in Buddhism, we come to a place we never turn our backs on anyone. We might, they might have to go to jail or something. But we don't turn our backs, we can see the possibility. And so thank you for bringing up what happened in France. And I struggle a little bit today, or this week wondering what to talk about this talk and stuff in France weighed heavily on me. But, you know, just last week, I talked about Dallas. And I just thought, well, I can't I don't think I didn't want it to just talk about the next tragedy that week later. But I'm going to address it indirectly. So whether you heard or not, this was an indirect way of dealing with us. Same thing.

So yeah, that's wonderful that I, I saw one, I guess, painting or piece of art that really resonated with me, and it was, it was a French flag. And then next to it have to translate to French maybe it was an English but only so the French version. And he was saying, I'm Charlie, I'm Paris and Brussels, or LA

Orlando. I'm London, and nice. And Bangladesh. I'm exhausted. And that was you know, we all have this inside. Yeah.

Yeah. Yeah, yeah, we'll take care of ourselves, for sure. And again, for the people who have the capacity for meditation, this is a way of dealing with exhaustion, so that that doesn't linger and stay and weigh us down. It's a way of clearing out not so that we forget, but we can keep keeping fresh and keep responding and seeing in clear ways. So I think its ability to this cultivation part of Buddhism is really important is to bridge that really takes us from a challenges of our life to solutions. Great. Thank you