

2017-10-08 The Gratification The Danger And The Escape

Mon, 9/28 9:46PM • 42:00

SUMMARY KEYWORDS

unpleasant, gratification, praise, world, people, pleasure, thoughts, pleasant, danger, escape, lives, uncomfortable, nice, swing, understand, release, reactivity, parent, changing, dependent

SPEAKERS

Gil Fronsdal

Okay.

Though, I would like to start by mentioning three words. And if you remember only three things from this talk, it's though these three words. And they might seem a little bit strange just out of context. So the words are gratification, danger, and escape, gratification, danger and escape. Turns out that this was an important teachings of the Buddha. And it probably qualifies as one of the most frequent things he taught. That is not taught much in the modern West. I think it's most teachers don't even know about it, don't talk about it. And, and, but the importance of it is seen in such statements, many statements in the ancient text, where the Buddha says that he did not consider himself fully liberated, until he understood the gratification, the danger and escape, in relationship to all kinds of things but in relationship to the world, into in relationship to our sense experiences in relationship to what's called the aggregates. And he repeats this repeatedly, this idea that I didn't, I didn't consider myself fully awakened, liberated until I understood that these three aspects of many different things that exist in our world, and the most general way said it was in relationship to the world. And I find that these three categories or concepts are useful mirrors for understanding our lives are useful concepts, in which to our perspectives to use to understand their lives in different ways. And I think it's, the more creative we are and applying it, the more we can kind of, kind of get into our lives and see it maybe from a different way. So they're kind of concepts for reflection or contemplation. And I think that they can be quite helpful. The, I find it helpful, sometimes when things are gratifying or satisfying, or pleasant or enjoyable. To sometimes think, well, this is nice, great. And what's the danger in this? What's the downside? What's the drawbacks of this thing? That's so great. And then I do sometimes the opposite when, when something seems kind of awful or not so nice or unpleasant? I'll sometimes say, What's that? What's, what's the, what's pleasant about this? Or what's gratifying or satisfying about this thing? And asking those two questions, you know, rather than being blinded by the pleasure, or the satisfaction gratification, and leave it at that, rather than being kind of only focused on what's unpleasant and undesirable, but something it's interesting to kind of ask that, you know, what's the opposite here. And sometimes that reveals a different dimension of what's happening, that is helpful. So I'll give you an example that some people are very much troubled by their thinking mind, and especially if they see their thinking mind when they meditate. And then sometimes if you follow your mind, and some people have themes in their thinking, and that they don't realize when they find themselves, meditating, while I'm always thinking about the future, that's like my main preoccupation, or I'm only reviewing conversations and I've kind of gone over those conversations over and over again and trying to come up with a better rejoinder. You know, fix those conversations so that my life can be happy ever after. You know, Sunday go going back over

those conversations, or spending a lot of time with fantasy. There's a wide range of fantasies that could be sometimes there's fantasies of grander fantasies, how I'm special, you know, just kind of playing it out. I'm really special this way. And sometimes meditators will see the, the incessant ongoing nature, these kinds of thoughts, and feel the dissatisfaction of it, the danger of it and it's tiring, it's wearing out it's preoccupying. It keeps us from deeper connection with ourselves, the world around us. And sometimes you only see the problems of it. Like if you meditate enough it's just see Wow, this is a lot this is not so this is not so great. This is like a no that but I think it's after a while it's a waste of my time. And so people will try to let go of it or, or they just hear the instructions. Let go of your thoughts and focus on your breathing or something.

But it's interesting then to ask, what's the benefit of having those thoughts? What's the gratification? And sometimes those gratification, there's benefits that they're not maybe not ultimate benefits. There's some something we think we're getting from it. And by asking that question, what are the benefits of it? What are the what's the gratification? person might see that, that the reason I keep having these thoughts about this wonderful future, is I'm really lonely. And it's a way of kind of, kind of kind of meeting my loneliness and kind of filling it. So I feel it feels good because I have to take care of this loneliness thing, or people are planning a lot to make themselves safe. And when they plan, they feel like they're safe. And the gratification is feeling safer, they're secure, they're prepared. It's reasonable to want to be safe, it's actually important, working, you know, it's important to be safe. And so if we simply see these problems, these thoughts as a problem, we don't see that the jet they generate out of some deeper need, that maybe needs to be addressed. So they need a safety is yes, I think we need to look at that more carefully. And maybe there's other ways of becoming safe than fantasizing in restarts and planning and all this. And maybe there's some other approaches we can take. And in the world or in our psychology, and but we might not have noticed that there's something important to attend to there. Unless we ask, What am I getting from this? What's the benefit of having these kinds of these thoughts, which are so painful or difficult. And then, on the opposite end, there might be thoughts of the danger of things, or we're troubled by suffer, we see the drawbacks of stuff, I don't want to go there. I don't want to do this. And we're trying to avoid it. And so for example, there might be people who have problems with addiction to alcohol or drugs. And then you could ask yourself, yes, this is bad. But what's this? What am I trying to do there, what I'm trying to get there. And there also, there might be something that we're trying to avoid pain, we're trying to avoid discomfort or something. And so there's this kind of, you know, there's danger in the world, and I'm trying to avoid it by having this pleasure of the addiction or something. So there's Okay, so let's maybe what needs to be done is to address and look at the challenges we have the difficulties we have the dangers we see in the world, the dangers we see in ourselves, you know, things we're trying to avoid all the time. Let's look take a deeper look at that. So what I'm trying to point out is sometimes we can ask these kinds of questions, what's the what's the gratification things which are uncomfortable? What's the difficulty drawbacks of that, which is really nice. And one of the so the in the Buddhist discussion, he talks, it's also very nice, because in the world, there is gratification, there is satisfaction in the world to be had. And the Buddha doesn't deny that there is danger in the world. You don't deny that. And sometimes, though, when people if that's the only movements that people have to go swinging between, which is that which is uncomfortable, difficult drawbacks, and that which is satisfying and nice. We're kind of like just a pendulum swings back and forth. And it can be quite tiring to go back and forth all the time. This is especially true for people who are very driven by the issues of pleasure, and avoiding displeasure, discomfort. And, you know, they say that pleasure is only skin deep. There's something about, you know, pleasure is different than happiness. And pleasure is something that you could even someone who's unhappy can feel pleasure, if they have ice cream, or if they, you know, get a nice sensual experience. For temporarily, sometimes sensual experiences can distract us from our psychological discomfort and unease that we

have. And that's one of the reasons people pursue sensual pleasures and delights. But sensual pleasure can be something that you know, you can, you know, you can do something physical to get it.

And something physical can cause something unpleasant and uncomfortable. And some people are so tuned in to the world of pleasure and pain, that they're constantly reacting to it and moving to it. And in fact, I think more people are constantly adjusting their lives based on what's comfortable and uncomfortable. And they want to admit it's a subtle and ongoing thing in our lives. Even just sitting here. Chances are most of you are going to be shifting your posture as we sit here because you're a little uncomfortable and then you move a little bit. And then after a while that, you know, that's nice, but then after a while, that's uncomfortable. So you move again, and you're constantly shifting and moving. There's nothing wrong with that. But it is an example of this movement, this movement, you know, of avoiding discomfort moving towards pleasure. Some of you might come extra early to AMC to look to kind of picture you get the right seat, the most comfortable seat, the best cushions, you know, whatever, just you can be as comfortable as possible. Because comfort is so important. And in one of the little exercises that I heard that time meditation teachers will give, is, they'll tell people go find the most comfortable chair you can possibly find. And go sit in it, and then don't move for an hour. And what's what's valuable about that can be valuable, is to see how much reactivity there is too unpleasant and how much we're, we fight it or want to change it or get upset with us or get agitated, get upset. And in that there's no freedom, in that there's no ease or peace. It's possible. So it's possible to be constantly moving between pleasant and unpleasant. I've watched myself sometimes at home, and surprised how much I can finish a meal, and then look for the next pleasant thing. The next pleasant thing, the next pleasant thing, you know, just just kind of an ongoing, and I'd like to believe that sometimes it's not just the pursuit of pleasure, because I'm more sophisticated in that. But I think that's a piece of the puzzle piece of what's going on. And the so and then with pleasure, it's sometimes it's it can swing, like in sitting in a chair, to being unpleasant to being boring after a while or being satiated, that's too much. And then we swing to the other extreme sometimes, and we think we have, you know, aversion to what's going on, because this is not good. And then we reacting to our version, some people are more focused on the pleasure and the desire and what they want. Some people are more focused on what's uncomfortable, and are aversive to that and are pushing away and looking tried to avoid that is a very common human tendencies. But if it's only having to do with, with pleasure, and pain, and that's the way we negotiate our life, then we're probably shortchanging ourselves from a deeper sort of source of well being, that's not dependent on pleasure and pain, not dependent on the immediacy of sense experience, not dependent on this sense data that comes in through our eyes, or ears, or nose or tongue in our body. And also, that doesn't come in through our thoughts, our thinking, we can register, we can know that we're thinking, we say sometimes, you know, I just had a thought, can I tell you what I was thinking? We, you know, we can kind of know that we're what we're thinking. But our thoughts are not just innocent, you know, neutral participants in our psychology, there are thoughts which have an effect on us. There are thoughts, which are kind of, you know, maybe a critical, self critical thoughts. And then that kind of depressing, we feel bad having it, or we have inspiring thoughts, we feel better. But there's something about the thoughts, that if we're not attentive and careful that that connection, the reactivity to thinking can be on automatic. And if it's on automatic, then we're kind of at the sway of the nature of the thoughts that occur at the moment. And sometimes they can weigh us down quite a bit, that the inner talk can be quite difficult and create a lot of psychological challenges.

And so if we're, if we're wedded to the experience of the moment, and whether it's good or bad, pleasant or not pleasant, then we're, we're subject to the changing winds of pleasure and pain, the changing winds of what our thoughts do. And it's, you know, it's not a particularly free world, it's not necessarily an enjoyable world to be at. It's a way of, you know, all these things that happen. So luckily,

we have the ability to be happy, or to be at peace or to be calm in a way that's independent of what's happening at the sense doors, independent of the particular experiences of the moment that are happening. And part of the function of meditation is to discover how to be at ease, be peaceful, you know, settled in ourselves, so that if there's an unpleasant or a pleasant sensation that occurs we're not reactive to. We're not in a sense of well being is not dependent on that experience. It's quite remarkable for some people to realize that it's possible to be happy and in pain at the same time. Can you imagine that? No, I can't imagine that. It's possible to be I've had, I've had strong, intense experiences of rapture, in my meditation, while having knee pain. The, you know, our inner sense of happiness and well being doesn't have to be tied to things being pleasant or unpleasant. And it's really that's to learn that is very, very helpful to living a peaceful nonreactive life. Because from time to time, occasionally, you might run into things which are pleasant, you might run into things or unpleasant, like probably in the next second, if you're if you're, if you're paying attention, just sitting here, just like there's all kinds, you know, you can, you can probably direct your attention towards what right now is pleasant in your body. And what right now is unpleasant in your body? uncomfortable, you know, you can find all these things it's constantly going on. And so is it useful to learn to kind of calm or settled or nonreactive capacity, so that something happens, it's unpleasant, and we don't pick it up. It doesn't kind of Pierce us or doesn't affect us, it's just something unpleasant. Look at that. And I think that's the premise of mindfulness is to make that gap. So that what happens in what happens in the world doesn't constantly affect us doesn't, our mood or our state of mind, our inner quality of being is not constantly dependent on what's going on around us. And through meditation and other things, it's possible to cultivate a very strong sense of well being within, so that are calm or peace, that's strong enough that it kind of, we can kind of rest there, we can kind of have a refuge there kind of, you know, kind of really be in touch with it. So that if something happens, it's unpleasant. You know, it's not don't guess that's unpleasant, that's okay. Something happens, it's really pleasant. That's nice. That is pleasant. We don't find ourselves grabbing onto one, or pushing with the other. We don't find ourselves being you know, moving towards which pleasant and becoming aversive to what's unpleasant. We don't find ourselves getting kind of having our happiness and our joy, swing, depending on what we get and don't get. So for example, praise. What's the gratification of praise? You know, it feels for some people can feel great. Wow, people get energized from their praise. Well, you know, it must be something that's nice. Wow, that's nice. And let's leave it at that. Just there's the pleasure and gratification or praise, right? But then you could ask Steve, you know, you can get the most amount of praise. It's like the best you ever had. It's like really hot stuff. And, wow, if you couldn't dream, this much praise. But it's actually pretty wise thing to then ask, what's the danger of this? Well, the danger of being praised is the praise can disappear. The danger of praise is that what you're being praised for can be disappear. If you're praised for your youth. Watch out.

If you're praised for you know, your face, that's so beautiful, doesn't it? Because it doesn't have any wrinkles. Watch out. If you're praised for you know, how thick your hair is, you know, watch out. If you're praised for your mental acuity, watch out. If you're praised for your status, watch out, if you're praised for your wealth, watch out if you're praised for, you know, whatever, you know, these things can swing and change. And in fact, that the greater the praise the more the pendulum can swing. And not only can you swing from not to having the praise, which can be deflating when suddenly wears everyone down, you know, you know, it's like I was hot stuff. And I remember once I met this I guess it was a site. She said she was a psychic. And she was she showed up at Green Gulch farm and it was living there and so I went through to talk to her and I was kind of he received guests. So I was kind of receiving her and she told me different things. And then she said, Well, yeah, I had to Wonderful psychic ability. And then the scientists got interested in me. And they started to study me and be interested in me. And it was. And then I decided to take a leave of absence to kind of go on vacation for a year or something. And when I came back, no one was interested in me the night, and I felt like so she felt like, Oh, she was so

deflated and lost and you know, no one wanted me anymore. So you know, so. So what's the danger of being praised? But you could also be criticized. And that's unpleasant, right? Is it ever reasonable to ask, what's the benefit of being preyed upon criticized? I think sometimes it is. And so a lot of you are nodding. Wow. So what's the maybe I can hear from some of you? What are some of the benefits of being criticized? You might learn something but yourself, baby. Yeah.

So you might not be aware of something that you're doing that you might be hurting people you don't know. But if you get criticized, you can maybe learn that.

So you might be standing up for a belief, but then someone comes along with a different belief and criticize you and then you can maybe engage in a conversation. Okay. Sorry. Oh, you can detach from the criticism?

Or their criticism is you're too attached. Oh, that's useful to know. Yeah. Engineering, negative feedback is a very good thing. feedbacks dangerous, also an engineering negative feedback is a very good thing. Positive feedback in engineering is dangerous, because, you know, calculations are wrong. Okay, so you got you got what? Sorry.

So there's no benefits for you to being criticized then. Also, it's a window to your activity, reactivity? Yes. So if you have that attitude that then it's wonderful. If you're, oh, this is time to study myself and understand myself and great. So this is a hot topic of positive reinforcement schedule. So if we take pleasure from the praise, we'll do those things that will get more prey, as opposed to having the freedom to do stuff, regardless of whether so if so, how may then so if you get praised, you do things that cause gives you more praise, which gets you more in trouble, get more kind of, like, you know, caught in that whole world of praise. But if you get criticized, someone might be more motivated to be free of criticism and praise. You know, it's like, you know, because it's painful. Okay, let's let's step back and not be living in this world. So Oh, yes.

Oh. So you get to learn what other people are thinking, which is good. You don't have to guess or be diluted. Okay, good. Okay. So. So, to be free of, so there's danger in praise. There's this gratification in praise, there's danger in criticism, there's gratification in criticism, there's gratification and pleasure, there's danger in pleasure, there's danger or you know, thinks there's not nice and things which are uncomfortable. There's, there's also the benefits of it. There's some gratification like satisfying about it, if you approach it the right way. There's all this stuff. But to learn to be free. It has to do with the escape part, escape, so gratification, danger and escape. Escape, it means how to learn not to be caught by the winds of pleasure and pain, how to not be caught by attachment and aversion to the world and not be caught, but everything's always changing. It's one of the core teachings of Buddhism. And because they're changing. They can't expect it to always stay the same. And so if we're become attached to it being a certain way, then we're setting up for suffering. So the escape part. So with praise and blame, there's usefulness in that does not necessarily apply thing in and of itself, it could be accurate and both of them and helpful, both of them. But there's also a third possibility. And that's the movement of, of escape. I don't know if that's the best translation of the Pali to say escape, but it could be a little bit a little bit more friendly may be to say, leaving behind, or no longer under the power of something. So to, to be able to have inner stability, sense of confidence well being, that your happiness is not dependent on the praise and blame you get. It's easier if you're praised, and your inner sense of well being is not dependent on the praise, you can enjoy it. But you don't have to do much with it. If you if your innocence only being as confident and stable, and someone blames you, you're not ruffled by that. And then you have the ability to consider whether the blame is worthy thing to think about or not. But if you're ruffled and upset, then you immediately want to fight, then you know you're not going to you

know, have a wise relationship to it and learn from it if it's useful or, or explain to someone they have it wrong if it's that useful to do instead. And so how do you escape the swings of praise and blame to escape the swings of pleasure and pain, to discover a sense of inner well being, that we could walk around the world, certain kind of confidence, stability, peaceful, happy, to have an inner happiness that's free of, of the day to day moment to moment experiences of the world is a powerful thing to do. And so that's one of the functions of both mindfulness practice and concentration practice. mindfulness practice teaches us to recognize what's happening. And in the recognition of it, to learn to have kind of a gap between what's happening and the impact it has on us a gap between what's happening in a reaction to it, or wanting it not wanting it, pushing it away holding on to it, it allows the mind to be in a certain kind of wonderful way, for the mind to be still a classic language of Buddhism, to have an a mind that doesn't move, doesn't move forward and doesn't move away. It doesn't mean that it's frozen, it means it's at peace. It's an agitated unruffled by the experience. Same thing with praise and blame, same things with many other kind of dualities, or peers of things that we swing between our lives. And so, cultivating concentration creates a strong foundation of calm, strong foundation of strength, inner strength and stability and confidence that just be carried with us so that we're not so immediately triggered by what goes on around us, we have the inner stability. So both mindfulness and concentration are very helpful for this. But the idea of escape is a powerful concept. And I guess I don't like the English translation escape, because it seems like we're just leaving it all behind. What we're escaping from is the reactivity being caught beings trapped in all this.

And what were the Buddha talked about what we're escaping, is the is the being caught in the grip, of clinging, the grip of the grip of the desire and lust for these things. So it's decided making the grip of so what's the escape. So, in the teachings of the Buddha, this inner sense of well being that's possible to have, that can come from the practice, that's not the escape. Because that inner sense of well being is seen to be another condition phenomenon. It also has a nature of coming and going, it's very hard to have a permanent abiding sense of inner happiness and well being that you can count on and depend on forever, unless you understand something important. And that is that in the movement of escape, for the movement of release, is the releasing of the clinging, of the attachment to releasing of the aversion of the fight. of the attachment with might have in that release. There's a deep satisfaction in the release, there's something very gratifying. But that the gratification about release is not a thing. It's not like now I have something it's more like the fist has been held close. For a long time, and then it feels so good to open it, the fish doesn't have anything in it. But it's that absence of what it has the absence of being gripped, which feels so good. There's something about the wonderful kind of absence or emptiness or transparency or spaciousness, or, or you know, spaciousness of the release, which is where the ultimate Escape is. So that our life is not dependent on a thing, or a state or psychology lesson, or a way of being or a conceit of who I am. Because the absence of clinging, there's no self there. There's no thing there in a certain kind of way. But it's one of the greatest things to feel the release, of clinging of attachment, the release of preoccupation with self, the release of the occupation with being alive, the release of being the preoccupation of, with depth, the release of the preoccupation with, you know, some of the deepest forms of attachments human beings can have, wow, just release with that openness, say like an open hand, the open hand, and it's available. to experience the world better. A closed hand, doesn't experience the world very much, because we have more more nerve endings in the palm of our hand in the back of our hand. So once we kind of opened the fist of the mind, the fist of the heart, that clinging, we actually are more sensitive, more aware and more present, for what goes on in the world. Both the pleasant and the unpleasant, both the beneficial and the not beneficial, both the suffering, and the sorrow of our world. That comes with the territory of being released. And it, it becomes a powerful, some of it, we experience, and we are in touch with the freedom with touch with this release. So they weren't our, our deeper well being is not dependent on the shifting changing circumstances of our life. There are times where I've chosen to be uncomfortable, because for kind of a

higher good, I've been at the bedside of people who are dying, and I haven't had enough to eat, I'm starting to get a headache. And normally the way I'm feeling I get grouchy now. And I said to myself, This is not the time to go get some food, this person's dying. So I'm going to stay here and be uncomfortable, I actually, I probably have a headache the rest of the day. But this is more important. If I was caught up with my own pleasure and pain, you know, I wouldn't make that sacrifice, you know, didn't want to wouldn't be there. Because this is the most important thing is this person who's dying.

So to have that freedom, to not be reactive, or caught by what's unpleasant, or caught by what's pleasant, allows us to meet the world in a richer, deeper, fuller way, in a more responsible way, hopefully, a more compassionate way. So gratification, danger, and then the escape three different concepts that are useful to consider. Sometimes it's useful to ask ourselves, whether what's the gratification in this? Sometimes it's good to ask what's the danger in this? Sometimes it's useful to ask where's the escape from this? And sometimes it's useful to ask all three in a situation we're in. And what's nice about asking about the gratification, is there is gratification in this world. There is pleasant and nice things. We're not denying it. What's nice about asking, but the danger is there is danger in this world. And so we don't want to avoid it or deny it. We don't want to kind of live in a romantic idea of things such as everything's pleasant and wonderful and perfect and deny some of the danger and challenges. So you know, it's more it's and then we don't we want to know what the escape we want to know how to be free in the midst of our life as well. So we're not caught in the grip of things. We're not an automatic reactivity to what goes on and, you know, we're pushed away swayed by the winds of the world as they change And so the Buddha said that he did not consider himself fully liberated, until he understood the gratification, and the danger and escape in regard to the world, to regard to many things. So it was good enough for the Buddha, it might be interesting for you just to kind of try it out for a while, try out these, these three different perspectives, for looking at our lives, looking at your lives in different circumstances. And see if these perspectives are useful for you see, if they are lead to a kind of greater sense of well being and freedom. That is good. And if you're looking for freedom, which is kind of the Buddhist kind of calling card is look for that freedom, which is an a kind of way, not a thing. don't measure the freedom by a state of happiness and peace, don't measure it by anything, but the release the freedom, this glorious kind of luminous emptiness, kind of. So those are my thoughts. And if you were doing your homework while I spoke, you would have thought about that gratification of this talk the danger of it. And hopefully, you weren't taking too much about escaping. We have about five minutes. So if someone would like to ask questions, or make comments, or give a testimonial. I say, can we use the mic? Please?

Yeah, today is the day we have tea for everybody. We have a tea and snacks. And everybody's welcome. And it's just a nice time to eat something good and talk to people. So everybody's welcome to come, we'll lay it out on a table back there, it will lay it out right afterwards,

I think the gratification is greater than the danger. Yeah, there's a pretty good up here. And

I, I can appreciate how letting go and feeling the freedom in my relationship with the world. But I get caught with my kids, where they're not going to come here, and they don't know how to let go. And they're suffering and I, they won't listen to me.

So I'm still back to suffering.

Yeah, this whole parent thing. It's a whole different thing and takes a lot of wisdom. And it's hard to be parent, because, you know, when they're a little babies, you kind of have to provide everything for them. So that, you know, and then as they grow older, you have you do less and less for them. And you

know, and after a while, you know, you're bathed them and, you know, clean their hair and everything when they're younger. And at some point, you know, they're not, you know, showering enough. And, you know, he might say, you know, you should take a shower, but, you know, at some point, you have to leave them alone, you know, hopefully, I hope they get some feedback from the world as well. or something. So the point being, we have to accept some point, start letting go and let them take care of themselves. And so where does a parent take responsibility? And when does a parent realize that it's actually better not to take responsibility. And let them understand that they have to find their way. And that's part of the art of being a parent, because it's line is not sharp, right? It's constantly shifting and changing. And as kids get older, and some, some children are not understanding that things need to shift fast enough. They don't realize that now it's time for you to take more responsibility. And sometimes the parents who don't understand that, and then the kids are fighting against that. So how you're going to negotiate that I don't know how old your kids are and what they do. But it's part of the dance and understanding of that as to when when do we and there are times when we have to allow people to suffer and learn for themselves. And one of the I think that one of the gifts that a parent can give a child is to demonstrate your lack of anxiety around every issue, all the issues or some of these issues that children have, that you're at ease or at peace and there's a and partly his sense of ease because you know, there's there's a way and so they might struggle, but they don't, you know, they don't pick up by osmosis. The moms anxiety about everything. And I think some parents are always so anxious, but everything's going on micro Managing every possible psychological challenge that the kids will ever have. And by osmosis, what the kids are picking up then is that the world is a dangerous place, you know, because they're always, whereas if, you know, go out, go just go, you know, go out and just and you know, you know, don't come back for you know, until the evening or something, you know, go go go run down the alley, go play in the streets, go in the park, just go. And then they get a sense that you think it's okay to do that. I don't the way I said it is the right way. But, but, but they get a sense, it's okay to go play in the neighborhood and is that but if we feel like everything is dangerous, then you know, so we give a message to our children with how we are with all this. So yes, your children won't come here maybe. Which is a little bit unrealistic in most families, that you're going to get your kids to come here or your parents or whatever, but but I think as your changed, that you by osmosis, by example, or showing a different way of being in the world, a different comfort or a different sense of possibility. And they're looking at your wife, mom used to be so troubled by that, but now you're not troubled anymore. What's going on with you? And then you say, Well, I I think about the gratification I think about the danger, I think about the scape I find this very useful. something great. So we do have the tea and it's really very wholeheartedly invite you welcome you all to stay if you've never been here before, talk to Barry or stay for tea. People are friendly and it's nice to make the connections and we're here to thank you