

# 2018-06-11 Bringing Practice To Our Sexual Lives

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## SUMMARY KEYWORDS

sexuality, people, sex, mindfulness, sexual activity, suffering, sexual expression, life, sexual, eightfold path, buddhism, kinds, deep, ways, meditation, world, practice, fear, lust, buddha

## SPEAKERS

Gil Fronsdal

So one of the very gratifying questions that people will come to me with is the question how do I know that I've practicing mindfulness meditation seems good or retreat practice is good, but it has to apply to my life. It has to be relevant for the rest of my life. I, now, you know, I want to bring it to my life. How do I do that? And sometimes people will complain, they'll say, Well, you know, this meditation is great, but it doesn't really have much to do with everyday life, the real world. And so, the real world, everyday life, the rest of our life outside of meditation, you know, it's definitely supposed to be relevant to at all. So we could apply it To look at it, in one particular area of life, a place is representative of life for life in the world, the real world is that area, which is, you know, pretty Central, one way or the other is central to everyone's life. And that is sex. Buddhism has a history of not addressing the issues of sexuality, of sexual activity, as an area of practice. There's a long history in Asia, of teachers there when they do talk about sex and sexual activity, to look at it almost exclusively through the lens of physical pleasure and the drive for pleasure. And if that's the only understanding of what sex is this idea of pleasure, you get it very narrow kind of view of what it's about and, and what's possible there. And, in here in the West, there's an income much At least in print or in teachings, a much wider understanding of sexuality and being much more and much more complicated than just the pursuit of pleasure. And it might have little bit to do with. They say the troubadours in France, I don't know how you know, this, people say that the idea of romance is kind of a European invention. And that much of the world before that, you know, in the old days, the idea of romantic romance is kind of a relatively new phenomenon. So I don't know if that's true or on both ways true, but it seems that these thousand years ago that troubadours who sang songs about love, I had a big influence on European culture and from there perhaps out into the world and, and now to certain, there's lots of things which we think now are normal. We think it's about part of Human nature that, you know, maybe came out of culture and developed and so intimately connected to us that, that, that we think it's just human nature. So we can look at how practice applies to our sexuality. And almost any Dharma practice any teachings of Buddhism, any practices of Buddhism can probably be applied in relationship to our sexual life and, and applied to it, then it doesn't have to be outside the purview of any of this. And certainly, if we limit the Buddhist teachings around sexuality to the third precept, that one should not be involved in causing sexual harm or sexual misconduct. Then again, it's like this I emphasis on just just has to do with pleasure. It's a kind of very narrow window into what sexuality is. If you take your range of, you know, all kinds of Buddhist practices or teachings or the famous lists that Buddhism has, and just kind of apply it to our sexual life, it you know, it shows us that much more going on. And I think it's a rich exercise to do and very helpful. there such a, I think that sexual expression, sexual life sexual, how we how we are about our sexual being is a very rich area of our life, it's probably fairly complicated, I think of sexual expression is being one of the most complex forms of communication that there are. And at least I hope it's a communication going away.

But involves so many different layers. Somebody asked different aspects of our psyche or history or culture, our view of self or understanding of others, and it's a quite a complicated kind of thing. So to unpack To bring mindfulness bring mindfulness into it, and start exploring it in different ways, is I think it's a lot to learn there. And that's true for people who are not sexually active as well. That sexuality is something that is such a deep, deep part of human life, that even the choice or the tendency to become a sexual or not being sexual relationships is also a fairly complex thing or Can someone bring mindfulness to attention to and understand our relationship to it or relationship to others through that lens, there's luck a lot to be discovered in this regard. And the when we don't do that, and we don't bring careful attention to our sexuality, then it's very easy for it to be in the unconscious or to be to operate on unconscious ways. to, you know, to not really study at, then look at it and understand it. And this can be kind of a whole dark area of a person's life. Even people are quite sexually active sometimes are pretty ignorant about what's really going on under the surface, what drives them, what motivates them and the emotions, the feeling that's involved. And so to, to use the tools of Buddhism to look at this area. I think his book is very helpful, it's rewarding, because it maybe brings greater clarity and purity or integrity to this thing to say our sexuality and our choices around sexuality. And also maybe would help us not to act in ways that are harmful to ourselves or to others or to know how to be involved in the whole sexual kind of world that we live in, in a way that we have clarity and self understanding, rather than fear or shame or guilt or embarrassment or silence and all kinds of things. So to give it away there was a friend of mine who's a Buddhist teacher many years ago was teaching mindfulness, I think it was like mbsr mindfulness go secular Mindfulness Based Stress Reduction. What she was trained in, even got into teach it in juvenile hall, to a bunch of teenage boys who were there in juvenile hall. And, and so he showed up to teach in this group of boys and it was clear he was gonna have a hard time getting their attention. And they were not really happy to be there. Maybe they were required to be there. And they were jostling and talking or I don't know what they were doing, but it was he said, You know, he thought he was gonna have a hard time getting their intention, their respect so that they can focus on the class. So he quietly said to them, Who here wants better sex.

He had their attention. And then he proceeded to teach mindfulness with no references sex anymore. So I could just give a regular talk today, you know, maybe off the top four foundations of mindfulness and just leave it at that and then you know, it all be good. Or we can stay on top on on the topic and actually look at this more directly. So I find it I found it very beneficial to take some of these Buddhist teachings and to consider sexuality and sexual action through the lens of it. And, and then there's been a wonderful feedback loop for kind of kind of beneficial loopback because as that part of my life has gotten more clarity and wiser about it, then it benefits me and my mindfulness and self understanding and all kinds of other years in my life as well, including in meditation, you know, I can, you know, I can meditate better because I have a better sense of that part of my world and life. And you know there is not a few people, maybe no one here, but there's not a few people in this world who will sit and meditate and have sexual fantasies. And so, you know, to understand this part of our life, could actually help meditation as well and to admit to sexual fantasies don't interfere with this wonderful and deep process of meditation. One of the teachings that I found very useful in considering your sexual relationships is the Brahma viharas is to reflect on the idea of goodwill friendliness and kindness. compassion, joy and sympathetic joy and equanimity, that somehow, you know, how would I approach this sexual encounter? If there was a kind of meta there. Sometimes I done little workshops on Buddhism and sexuality, and have done a guided metta meditation practice of loving kindness practice. And then after doing it for a while, and when people are still kind of in that meditative mode, we'll ask people now from this point of view from the state that you're here, what would it be like for you to approach your lover through how would that be and why would that be different? Then maybe how it's sometimes it's said other times. The other I think we're really rich area for using Buddhist teachings and

practices to look at sexuality, our sexual lives. Whether we're actually actively sexual or not, is the Eightfold Path. And I just think you can go down and learn the teachings and many different perspectives on this eightfold path teaching. You can take any of them any perspective any teaching, you go to a book, read them and learn them and then consider then actively consider how does this apply? How's each of these eight full steps? How does it apply to my sexual life and my sexual expression activity? So you take the first one, the right view, it's the right perspective that the Buddha had emphasized with the idea that the perspective you're bringing the orientation you look at the way in which you look at what you prioritize, in terms of what you look for when you are involved in life is very important. And so if you're just always looking, looking at life through the lens of making more money, you'll see world in one way. If you look at life, only through a lens of where is the pleasure, more pleasure. You see the world negative way, if you look at it through the lens of fear and where's the danger, you see it the other way, the lens that the Buddha suggested that people have is a lens of the Four Noble Truths. And so, this suffering, the arising of suffering, the cessation of suffering the way to the end of it, and this is the lens of being sensitive to suffering to stress to tension that we carry with us. Not so we can have tension or stress or suffering more, but so that we can address it so that we can kind of be honest about it and work through it.

Plenty of people are tolerant of their, their psychological discomfort, that tolerant of their stress tolerant of their shame tolerant of their embarrassment tolerant or their fear and because they think it's something wrong with them and just kind of inherently they're bad or they're wrong and there's no nothing. You know, nothing is supposed to be different somehow and, but to and so they put people to put up with it. But Buddhism says You don't have to be tolerant of your suffering and psychological distress, you can do something about it. And one of the things you can do that Buddhism says, is you can look not look at what are some of the causes that bring about the suffering, the stress, the tension, the sorrow, the anxiety, the different things that we have that we call Buddhism, cause suffering. And so is there is there something that looks compulsive thoughts, compulsive fears, compulsive cravings? Are there a compulsive identities we have that we have to be somebody in relationship to other people, we have to prove ourselves in some way. And if we bring compel Thinking or attachments to our sexuality it's a pretty good recipe to suffer and we have to things have to be a certain way I have to be a certain way I have some experience has to be a certain way or shouldn't be certain way and there's all these things that come into play so simply to stop or to maybe you don't want to stop in the middle of sex but but it wouldn't sometimes it's not a bad idea to take a look and see you know, am I really comfortable here is this is something some discomfort Am I somehow feeling tension stress? My feeling oppressed and my feeling pressured? What am I feeling here? And what is the cause for that? You could ask for yourself, maybe something comes from outside, we take a look. And then to begin to the third noble truth is to appreciate that it's possible possible to live a life that doesn't have this pressure, the stress, this suffering, and that's a powerful teaching tool, not so much as a teaching person as a, as a personal experience to know for oneself that you don't have to there's no requirement. It's not built into the fabric and nature of the universe. They were supposed to continuously feel distressed, feel depressed, feel contracted, feel depressed. You know, there isn't, there's no alternative. And the more we practice, the more we have a sense of this alternative, we experience it, we learn to rest in it. And then if we have that experience of absence of freedom, the cessation of the absence of suffering, cessation of it, that's a powerful reference point to have to really know it for yourself. And then you're entered to enter into any activity including sexual activity and what What do you want to do there? How what's important here? Wouldn't it be so much better to engage in this kind of activity without the burden of suffering, of fear of distress of demands, of expectations in all kinds of directions. So just to have that simple reflection and what we're doing, opens the door for a lot of self discovery. The second of the Eightfold Path is right intention. The Buddha emphasized as we go about our life, the intention or the attitude which we approach things, that makes a big difference. And if what we want is liberation, if we will want

to be freed of suffering, their approach to do that is dramatically helped by the attitude with which we approach our life. The attitude which we engage, and so he said should avoid three things should avoid lust. They didn't say to avoid sexual desire, but avoid lust. And I think that, at least in English language, lust is a very powerful, intense word. And I think in most people's vocabulary, it's maybe not necessarily a good thing to have lust. There can be a different kind of is that does sexual desire connect different form than lust? If lust is a kind of compulsion, if lust is kind of forcefulness in enforcing ourselves on someone. So that was one thing maybe you would have suggested not having. The other thing he suggested it's a good attitude to avoid is hostility.

The other is cruelty. And unfortunately, there's a there's not just a little hostility and cruelty that can go along with sexual expression. The extreme version of it is sometimes rape, sexual abuse. But even where it's kind of consensual sex sometimes there's all kinds of said there's so many different forms of communication that go on so many things being communicated. In sexual activity, there can be resentment to the partner that's somehow subtly being expressed or being simmering even the middle of sexual activity. And so is there is there cruelty is there hostility, kind of in the field of what we're doing? So, the Buddha suggested we avoid that. Instead, he suggested three helpful attitudes. One attitude is the attitude of simplicity or simplicity around sexual desire. The second is goodwill or kindness, and the third is compassion. So this you know, relates to this brahma vihara as I talked about earlier, are you are you is their company Passion. Is there goodwill? Is there kindness in our sexual interest or sexual activity? And if there isn't, why not? What's going on here? And if it is it How strong is it? The goodwill is not uncommon for some people to lose themselves in certain way and the sexual activity or the sexual desire is so strong that other forms of relatedness relating is not really operating so much. So this you know, what, what attitude do we bring to this and what do we want to bring to it? The third of the Eightfold Path is as to do with ethics, Arise, call the right to action, not killing, not taking what is not given and not being involved in sexual misconduct. So, the second way in particular, not taking what is not given is, you know, there would be no me to movement. If people were following that preset Don't take what's not given freely given freely offered. The you know that not a few people have either been the receiver of unwanted sexual advance or been the person doing the unwanted sexual events and, and there's a lot of suffering that exists in this world because of this. So the simple thing a commitment not to take what is not given would go a long way to create a healthier sexuality and then not causing sexual harm is one of the central precepts of Buddhism, not involving sexual misconduct at arms. You know, and, and that's pretty easy to do. I think that a fair number of people who somehow ended up being teenagers probably were We're involved in confused sexuality and someone got harmed in the process. We're not going to ask for a show of hands, but I think that is not so uncommon. So then the and then the next of the Eightfold Path is right livelihood. And I know how exactly it applies to sexuality. And not always so clear, maybe all the ways, but certainly, there are livelihoods ways people make make their living through sexuality. Some of it you know, so people who are sex workers, for example, some of it might be quite ethical, but some of it involves it. industries of tremendous harm, tremendous suffering. There are dignified sex workers and then there's prostitutes were just you know, it's just an awful scene and they know people are suffering and Terrible, you know, terrible situation exploited and through the sex trade that exists here and been in salon. There's all kinds of things that go on around this people's livelihood and money on sex and all that pornography. You know, erotica maybe can be beautiful and inspiring and aesthetic. Pornography can be so demeaning and so create a culture of people who are very confused relationship to sexuality into sexual partners. So to avoid these things, so that we're not perpetuating livelihoods that caused harm in our society.

And then the six so the Eightfold Path is right effort. And this is the effort to avoid things which are unskillful, unhealthy and to cultivate things, states of mind which are healthy and so to have a sense of that there are different states of mind that you can be in, and some are healthy and some are not. And

have the ability to skill to move towards the healthy ones, to move towards, to move away from discontent, from anxiety from greed from lost from fear, and move towards contentment, towards certain kind of peacefulness, equanimity, to heightened awareness and attention to being really present in a clear way for the people we're with. There's all kinds of ways in which we can cultivate and develop states of mind that are much more conducive for living a healthy way. And the same thing for our sexual life. There's healthy states of mind with which to engage in sexual activity. And one of the ways to find that is the seventh of the Eightfold Path, which is mindfulness practice, to pay careful attention into what's going on to really pay, stay in touch with oneself, don't lose oneself completely. You know, if you get if you anytime you get close to sex, some people lose their, their mind. And it's probably good not to lose it so quickly. You know, and you know what kind of stay connected and find out what's going on and notice what's happening. Notice what motivates us the feelings, the ideas, the tensions that are there. Sometimes sexuality sexual activities is done to get away from scam and escape. Sometimes it's for comfort, sometimes it's for security. Sometimes it's for an exchange, in order to get something else from the relationship not just to warm sexual expression, affection. There's all kinds of things that go on. And so if you stop but don't lose our mind, if they present, they will notice many things that go on. Mindfulness gives us a hug. heightened capacity for being aware of our distress our attention to subtle ones. And subtle is not unimportant. And kind of the little bumper sticker for Buddhism or for especially for mindfulness is I stopped for suffering. And so you know, if you want to have good sex, don't suffer and don't even have a slight suffering. So if you're mindful you start seeing this and understanding what's going on here and what's happening here for me. And mindfulness also means learning how to have strong sense of presence of attention, so that when you're with someone, or I guess there's also sexual out sexual expression alone, that you're they really they're in a stronger better way that maybe that's more beneficial for everyone involved. And then there's concentration And then the last of the Eightfold Path. And the Buddha has specifically talked about the value of concentration to overcome the attachments to the sensual and sexual pleasures. And the way it works is that when a person becomes concentrated, there's a profound sense of well being some of the most profound sense of well being of happiness of joy of ecstasy that people can experience can come from a concentrated state. Partly because a concentrated meditation state is a state of unification, state of wholeness, a state where we're not divided up. We're not separated from each ourselves, we're not fractured. We're not all the different forces, the energies in our body and our mind come together in a harmonious way. It's a harmonious state. And it's really remarkable to sit and be present with a whole slew of mine. Feels harmonious, feels content feels happy, feels more than happy feels a certain kind of tremendous ecstasy and bliss. And in that in that state, some people experience a joy, a pleasure, that's greater than orgasm.

Now that's kind of puts sex in a different little different perspective. You know, if orgasm is like the best thing going ever in the world, you know, then you'll like, let's go for it, the more the better. But if you know something that's better, and it lasts longer, you know, then you know, maybe then the focus of sexuality doesn't have to only be the pleasure or the orgasm. There could be maybe I would suggest deeper things possible and sexual expression. Actual expression can be a deep form of communication, of love, of caring of being connected to someone or being in touch. with someone, there can be a deep communion with someone that might be possible that if we're not distracted by the pleasure, Baba at all, I believe that sexual expression is a powerful and meaningful way to express our love and our affection for people in our connection. But I think many times is not given that possibility. It's or distracted or caught up in other things. And we don't have the ability to settle and make that deep connection. I've actually I've known people who are sexually active, a few people have known have been very sexually active. So you know, lots of partners, but they've never really been known by someone else in a deep way. And they've never known their partners in a deep way. They were strangers to each other in so many many ways. Because it was on a surface that had, the purpose of it

was maybe to, there was so much insecurity, it was a way of getting some kind of temporary security or a way of feeling like you're important or you feel distracted from your other suffering all kinds of thing, reasons why people, when we engage in sexual activity, have nothing to do with a profound deep connection to the partner. And so, to go through this eightfold path and kind of review when sexual life wins, relationships, sexuality, how we are we are, then is a way of clarifying in such a way that allows sexual, our sexuality to have a greater value, bigger, more meaningful, it can allow us to make a stronger, deeper connection to others and to ourselves. And perhaps in that process. It supports us in a path towards liberation, the greater self understanding we have, the greater we understand where the clinging is and the attachments are. And if we can learn to let go of those attachments and clinging we're on the path to liberation and freedom. And then the great the experiment the great the research project is to discover what's it like to be involved in your sexuality whether you're a sexual or non sexual or auto sexual or partnered sexual or poly-sexual or be involved in sexuality in such a way that that there's no greed, hate, no fear, present whatsoever. What's that like? That would be a good thing to discover liberated sexuality. So that was an example of the application of Buddhist teaching. To our sexual lives, there could be other, pick any teachings that are offered and, and you can do the run the exercise for yourself and, or not as you wish. But if you don't do if you don't bring your practice your sexuality, then you should be a little bit slow to go come to a Buddhist teacher and say, You know this meditation, it's okay you know, and but it really has to apply to my ordinary life, daily life, you know, the real world, but not sexuality. Because nothing gets if anything is real in the real world admin got to be sexuality. I mean, you know, I mean, that's why you're here. No one's you know what all of you right? That means someone once upon a time, did a sexual act, that means that you're here. So that was a pretty real thing. So the real world so In the real world, good luck.

So we have about 10 minutes for questions testimonials.

Did I speak to the wrong audience? Turns out the irrelevant topic.

Hi, um, I was wondering if You could speak to define or find differences between lost passion and desire.

Nice. Well, just the fact that you would think that there's a distinction between those three, I think is pretty interesting. And, and is it fair enough for me to ask you how you word use the word differences differently?

blush

well, lust feels like more out of control. Yeah, out of control. Passion feels like there's a cause that's pushing

and desire.

I guess wanting

going on yeah, I think that for me, I think a lot Just being out of control, they stay very strong compulsion. And, you know, we're not sometimes we're not really in charge of ourselves and a man I, when I was younger, I think there were times where I was sexually interested in I kind of get out of control a little bit, you know, and, and, and then passion I think of, as I just, I kind of have a nice feeling for the word passion. I don't know if other people have the same Association, but it just seems like a great enthusiasm. And desire is just a neutral word, just the covers of all that is this come, you know,

craving and aspiration lust is a form of desire, desire, just like the generic word for this whole wide range of ways we desire. But, you know, there can be simple desire, you know, I, I have a lot of desires of all kinds. And I tell them, I sometimes say that desires are like a dime a dozen for me. You know, they just come and go and I just let them come and go. Not so many of them do a sex anymore but but certainly I have a lot of desires and it's probably should admit what some of them are. Because no doubt in my sanity but but a lot of them have to do with getting more time to look in Pali English dictionaries.

So anyway, so is that good enough? Can you take it right back behind you?

Oh, thank you so much for the talk. Gil. It's something that I have never heard anybody. Talk about. In a Buddhist context before, so I really thank you for that. I don't know if I exactly have a question I guess I'm just it. Your talk reminds me of how in our society it seems sometimes that having good sex with someone that you're attracted to and attracted to you is like the highest good and the absolute best thing that you can achieve in life and so there's a lot riding on it, in that, in that sense, and I sometimes also feel as a straight man that it's very unlikely for me to get love and affection and kind kindness and caring except in the context of a really a sexual relationship without and so there's a lot riding on it in that sense as well. It's so it becomes almost not to do with blast or something that you're satisfying, or greed or something like that, but about your basic human needs.

So it's not even about sex, but sex is the vehicle for some deeper, deeper need. Yeah.

I don't know. I don't know what you would say to that or if it even is related to the topic that you

know, I think is right to the point that this could this subject. So I heard you say two things. One, I heard is that wasn't your words, but you know, sometimes sex is overrated, you know, way overrated. It's like the, you know, so I think we have to be aware of that where we have a highly sexualized culture, where the value of the importance of sex is built up quite hyped up quite a bit. And so it's overvalued, and overrated and there are better things in sex. Absolutely. But sex is good, it means nice thing as well. And the other is is very important point that sometimes it's not the sex that's important for people and what drives it produces deeper human needs. And I think it's really helpful to have those needs met in other ways. If the only outside only a vehicle is through sex, I think it skews to sex it doesn't then there's the full potential that the beneficial potential of sex doesn't really come alive. So, you know, I think it's to look for other places to have rich human relationships. A no there, you know, so there are there are ways of doing that. And if you can't, you know, there are places to go and like you've talked about being a man so you know, there are men's groups you can join, and some men's group meets for decades and they have very developed slowly, over time they meet had developed very deep human relationships with other men. There are, you know, a Buddhist meditation retreat. It's remarkable that seven days in silence with a group of people You think that, you know, there's just, you know, it's gonna be, you know, impersonal, but the depth of feeling and connection that can happen is quite strong. I just had came back from one yesterday. And at the end of the seven days, people were so some people were in awe of the feeling of community and connection that happened, of being in retreat together. You know, it's probably more effective, efficient ways than being in silence for seven days. But there's things you can do. And if you don't have I don't, I don't know if something you can do to create richer human relationships, then I think it can be helpful to go get the support of either a counselor or a coach who can really explore this territory and find different avenues for that, but it's not rocket science science, to, you know, to figure out how to make this happen. Thank you. So last one, up here, if you can hold the mic up in the front and then No. And I'll try to answer the quick question quickly.

So, a lot of topics in Buddhism that evolved in the West, you had once mentioned that mindfulness of feeling tone that is not practiced so much in Southeast Asia and other places. But it's a very Western concept, mindfulness of the body tone. It is you had mentioned at one of your talks I'll dig

for you. Oh, yeah.

But is

mindfulness of sexuality is it something is it a Western thing or does the Buddha talk about it? The reason is, this is generally a topic which has concern and not so useful topic in the east. You had mentioned this in many of your talks too, that in the east, when people become less sexually active in their 40s, it's considered a relief whereas in the West, they go for Viagra and things like this. So that and it will usually if you see the body, the organism, we perfected for two things reproduction and staying out of danger, which means a lot of fear and unnecessary emotions. So both these are not conducive for awakening. So that was very well realized in by the Buddha and others. So it That being said, there's a lot of these books about mindfulness of sexuality and all this. Is this a Western concoction? Or is it did the Buddha really talk about this? No,

no, the Buddha said not really nothing about mindfulness of sexuality. Then mostly he said, monastics should not be involved in sex whatsoever and If a lay person has to do it, you know, then it should be, you know, with the, you know, with the spouse or somebody who is, you know, if it's the categories of you know, propriate some appropriate partner. So it was more like your blog, you have to do it then use at least do it ethically, that's about the extent of it. And so, as I said earlier, you know, that we have here in the modern West, we have a whole legacy of, of, of the different understanding of human nature, there is a romance connection between people, we have a much richer psychology, a psychological understanding in some ways that then we had in ancient India. So I think in for lay people who are not going to become monastics, but if you're serious about doing Buddhist practice, you know, it makes sense to bring your practise into your sexuality, not to leave it off the table and just let it kind of be neurotic. He want you want to let you want all your life to be part of practice. And maybe if I think of it as an experiment to see how far we can go, it's possible that some sexual activity would as people mature and practice would fall away, some of it might fall away and but some of it might remain and becomes maybe more refined or more detailed or doesn't have all doesn't doesn't care that the carrier of all in all our neurotic needs, that it might be, so it's experiment. So but in ancient Buddhism, you find very, very little about this and most of Buddhism and mean even even the modern the West, you don't find that much about it. This topic and, and I think some people, some, some teachers, some classic teachers might feel that to give this kind of talk With the kind of talks about the, you know how to practice with sexuality is just kind of pointing people in the wrong direction that people can get more attached now and more caught up in the world. But that's not the intention, the intention is to help us become freer. And, and if the practice is relevant for all our lives that should be relevant there as well. And what happens as a result of that I will vary from person to person. And I've known some people for whom the practice of Buddhism not just focusing on sexuality, but the practice of it freed up their inhibitions, freed up their fears and things in such a way that their life became their sexual life became much freer and richer and in a good way. And I've known other people who've had a fine sexual life. And as they practice, they found that they became less and less interested in. They didn't feel bad about it. I felt like I had to let go of it. But it didn't have the same importance it had had before. And there are other ways of being that seemed to have more important They felt completely fulfilled and then happy and it wasn't such a big need. So I think it'd be good for our society. For more of us to bring a greater attention to this part of our life. I think just the this tremendous wave of the me to movement that's coming across this globe is an indication of how much suffering tremendous amount of oppression and suffering that exists

around sexuality. There's so much pain that gets formed so much abuse, so much so much cruelty. I mean, it just it just astounding, you know, what goes on in the wider world. And I think that some of it comes from the fact that it's an ignored part of our life. And, and if we stop ignoring it and become wise about it understand it better, I think that we'll start seeing that it's not going to stay in the dark anymore and, and it'll hopefully make a cultural difference. So some people need to look at this, some people need to wake up and be attentive and to and to become wise but this whole area, and I think one of the ways to become wiser is to take your Buddhist practice and apply it to this area. And you have this wonderful eightfold path. It's like a little you know, you know, sex by numbers,

get eight and start over again. So enjoy. Thank you.