

2019-03-24 Working With Hindrances

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Is this loud enough? Today?

Okay, great.

So I want to begin by reading a passage from an autobiography of a forest monk, the title of the book. It's a biography of a, of one of the important meditation masters of 20th century Thailand.

JOHN Tate,

and he writes this.

It was the novice Tate who became a millionaire.

Here I'm talking about the time when the government thought up the idea of creating one new millionaire every year in Thailand.

They thus brought out an annual lottery with a first prize of 50 or 60,000.

But in those days This was considered a fortune large enough for a time billionaire.

It was all done so that we Thais would not feel humiliated, humiliated before other richer countries.

One night It so happened, that novice Tate was unable to sleep because he had just won first prize in the lottery.

It was time to set about finding the site to build himself a grand an extensive three story mansion. This residence would be furnished in the most modern designs and be situated in the center of the commercial district. The employees and assistants would have to fill the shelves with every imaginable kind of merchandise. He would be at ease and body and mind without a worry in the world and spend his time lounging on a sofa making eyes at attractive young women who would come in to shop

wherever chance to glance in his direction and smile would receive a happy smile.

While back throughout his life of 18 or 19 years he had never been, he had never known greater happiness.

He had indeed attained the rank of millionaire, just as the government had wished. Yet then, within the blink of an eye, with all the things still fresh and new,

impermanence intrude.

impermanence all abruptly fades and disappears from his heart. And that's something he regrets so much. novice Tate comes to a senses and he realizes that is already late into the night.

It should already be time for sleep. Hey, what's this? Not only has the library yet to take place, but I haven't even bought a ticket.

How come I've already become a millionaire? I must be going crazy.

So

not a few people have become

In some way, or they're millionaires or famous or something in their fantasy.

And

the story represents how easy it is for some of us to get caught up in the preoccupations of our minds, our minds, tells ourselves tells us tell stories. And those stories can pull us into their world. And in doing so, we lose touch with the world that we're here with.

Yesterday, I was going for a walk up here in the mountains to hike by myself, and I had a certain concerns that they've been kind of a little bit preoccupying me. And I found it kind of interesting and fun to watch how I would get this beautiful, natural place I was walking, and I'd get pulled into my concern. And after a little while, I somehow accidentally maybe I came out of it.

It felt like I was coming out of the fog. And suddenly I saw that beautiful natural world and the trees and stuff that I was in. And then after a while, the concern would take over and I would kind of have noticed that I was lost touch with the world around me. And then it's kind of like I dipped into the water. And then eventually I came out of the water and look, oh, there's a world here.

And, and that was kind of fun to watch. It's dipping in and out and mostly, we are getting out.

So easy to kind of get caught up in preoccupations and concerns.

There are five particular preoccupations that this meditation tradition of ours emphasizes a lot. These are called the five hindrances. And they say that these are the primary preoccupations, which hinder our ability to get concentrated, deeply concentrated in meditation to really show up and be present in our moment, moment experience. There's certainly other preoccupations. We can have

But somehow that tradition holds these up as being maybe more tenacious, so that as the mind gets starting to get focused or get settled in meditation, these can easily come up and keep the mind from going deeper into the meditation gets more settled.

They say that they hinder

the wisdom of the mind. Usually, the advice is that when these five preoccupations come up, don't make any important decisions, especially if they're really strong because we're seeing the world not quite accurately. So they hinder our ability to be wise. And they hinder our ability to get concentrated and hinder our ability to see clearly, which for be passing a practice. That's the that's the aim of the practice is to be able to see clearly the analogy that the tradition gives for this lack of inability to see clearly is a pond which a pond water which if you put her

red dye in the pond, you don't see accurately you see everything colored red. And so in the same way if you get caught up in the first hindrance which is essential desire that everything is seen through the lens of sensual desire and it's not seeing it accurately.

The second analogy is a pond that is boiling the can maybe I don't know it's

it's Yellowstone or something that the water is boiling and so they're also the water is anything you can't really can't really see into the water. And, and in this analogy and more important, you can't see your even your own reflection because the water's boiling so much. And that's an analogy for having ill will. Caught up in ill will aversion anger, hostility, thoughts like that.

The third analogy is that of a pond is

Filled with

algae and seaweed and stuff. And it's so thick that again, there's no reflection possible and you can't see into the pond to see clearly what's going on. And if you've already walked through it, it's just kind of like all difficult and you get entangled, slow going, and this is a analogy for lethargy and stupor.

The fourth analogy is that of the pond with the wind, churning up the water, so it's like waves and all churned up and again, you cannot see reflections that churned up water. And you because so turned up you also can see into the pond. And this is analogy for a mind that is restless and filled with regrets.

And the fifth one is, the pond is filled with mud mud.

muddy water. And there again you cannot see into the pond and you can't get a reflection on the smooth surface of the pond. And so there's no clear seeing in that situation. And this is a analogy for

doubt and indecision.

So these are the five. So there's sensual desire,

ill will, lethargy and stupor,

restlessness and regret, and doubt. Some people into a word of anxiety fit in. It shouldn't that some people have you know, things and anxiety one of the major hindrances that people have, and

I maybe

it's my impression is the word anxiety is kind of a modern word. I don't know maybe it's an ancient word, but it's a, it's a, maybe more of a symptom of the modern age more than anything else because it has a lot to do with people.

who are in their imagination? anxiety is mostly about what's coming and what's not actually here. And I think that we're in a society that's really managed to perfect. The ability of not being here very well.

The

and so when people try to slot this anxiety in the most into the five hindrances, usually they will put it into the fourth one and say restlessness, restlessness and worry, as being what it is rather than regret.

They're called hindrances in English, the ancient ancient language of Buddhism. They're called Niva Chronos. And it literally means coverings. And that gives a little different feeling of what they're about. Rather than something that hinders they cover over something we so we, so we can't see what's there. And one of the interesting things they cover over perhaps, is what motivates them.

What a strategy to do. Sometimes these hindrances are strategies of how to deal with challenges in our lives. So we're motivated somehow to, to respond to strategies and not very useful ways. So for example, some people have, you know,

anxiety or they have loneliness or they have sadness or something. And, and it's hard to sit with. And so it's good to kind of distract oneself from that, cover it over. And sensual desires are a great way. Some people is eating some people let sex some people it's pornography, some people it's,

you know, all kinds of sensual pleasures that might come along.

Alcohol, partly for the pleasure of it. And, and so we get pulled into the world so we don't have to face those challenges underneath what's going on underneath.

Sometimes there's a feeling of lack

I love the idea of in English I love it but I'm struck by how they didn't English we have this word as expression at the soup is wanting salt. It's saying that the soup black salt or needs, you know need salt or to taste good.

But you know so what is it that's wanting what's what's the lack we have when we get pulled into the world of sensual desire.

And then if there's a lack there, how do we fill it? How do we in a healthy way take care of the challenges we feel rather than avoiding it than comforting ourselves or something

that covering ill will can cover frustrated desire, ill will can can cover over hurt that we have. And so

rather than face to face the disappointment we feel or feel the hurt that we feel someone has to blame is going to be directed either outwards or sometimes directed towards ourselves, and it's not really the

What it's not really the, the important issue, the ill will but rather, what it's covering what what's motivating it.

Now stupor and lethargy is interesting, I think of lethargy as being physical and stupor being mental and

and these are not considered the same as tiredness. But these are clearly strategies of the mind to somehow shut down

to somehow not deal was going on so disappointed so discouraged, so afraid, so disappointed, so uncomfortable to situation, that it's just like it's better just to kind of,

you know, disappear into our tire nest disappear and just being so lethargic or in a stupor is we have to deal with it. And it's kind of a pulling away or disappearing from the experience or, or you know, just shutting down. So covering over the way we shut down

Hovering over the way we pull away from something rather than facing the challenge we have

and then restlessness and regret

also can what you know i'm not sure exactly what it covers over restlessness sometimes it's it's a way of kind of getting preoccupied caught up and spinning around running around so that we don't have to settle down and face what's really going on. And better to be busy and not know what we're doing and must be do something I have to clean the house I have to shop I have to do whatever so that that because to sit quiet means where to face what's difficult, and that's not nice.

So it's a strategy and, and regrets. You know, we regret can sometimes speak very painful to sit with and sometimes we'd rather not sit with them. It's we get caught up in regrets. Rather than dealing with the issue directly what may be in the reconciliation has to happen.

And then doubt is to be lost in thought in indecision, wondering what to do, so that we don't have to make a decision. So that we don't have to make a commitment.

Maybe there's something really important that has to happen. But we're not, we don't want to do it, or it's too frightening to do it or we're not ready to do it, you know. And so, to spend our time, just looking at all the different options, measuring them, weighing them thinking about them.

Not deciding is a way of not facing what needs to happen.

So the idea of covering so covering over there's one aspect of what these hindrances are the reason to talk about it today, and the reason why they're emphasized in our meditation tradition, is that they're very common for people who want to meditate. And part of the task of meditators is to know these really well

is to become familiar with how

They work in EU. And pretty much they're guaranteed to appear sooner or later. Some people specialize in one more than the other. And, and that's not a person, you know, we usually say it's not a, it's not a personal fault, to have these hindrances, it just kind of how the mind works. And some

people's minds, you know, specialize in one or the other. But it's just kind of ways that minds deal with challenges and difficulties, not to take it personally. However, we are to take it take responsibility for them in terms of turning around and looking at them and being with them. And being able to figure out how they can exist either either go away and not be an issue anymore, or how these forces in US can still exist, but no longer be a hindrance, no longer cover over something. So there might still be sensual desire, ill will operating, but there's such clarity of mind. And that, that we know that's what's going on. We're not saying

wrapped in it, you're going to pick up preoccupied or lost in it, we see what it is. And, and so we're really present with it. And when there's presence, that kind of presence and clear presence with the hindrances, they no longer become the hindrances. And there's no need to take them as being bad or wrong or, or problem. Because with that kind of clear presence, you're not going to do anything based on them, you're not going to say something in an angry way. If you're feeling angry, you're you're not going to, you know, do something with sensual desire that you later regret. So they do have to really be present for them, but also to get underneath them and really see what's going on with them and maybe become free of some of the underlying conditions and causes that are there for them.

So there's a, a

five step process that you can engage in when you're really creating

In the hindrance in a strong way,

or if you're caught in a multiple hindrance attack, where more than one appear at the same time.

And then occasionally all five appear together

as a multiple hindrance attack. So the idea is, these are this is how you can get if you want to get a handle on this in a series of practices you can do that can help you become free of them.

It's these five are fit under the acronym, Bella. And I just finished teaching a retreat where we taught the hindrances in Bella. And I was struck by how many people find it found it very helpful.

these teachings and this practice of Bella that I was kind of inspired to come here and teach the same thing.

So Bella stands for

these five things.

Letting be

examining,

lessening, letting go and appreciating.

So I'll go through those.

So letting be

is to

is to not feel like you have to do something first and foremost, when you see there's a hindrance. You don't have to fix it. You don't have to push it away. You don't have to blame yourself, you don't get frustrated. Just let it be there.

But letting it be is not the same thing as continuing just as you know, lost in it at all. It's more like

you know, if you go up in these hills here and you might run into a rattlesnake on the on the trail, let it be

you know, just let it be, you know, don't get too close.

Don't interfere with it just let it be. And so when you see a hindrance and hindrance is up for you that way, let it be, it kind of means step back and look at it. It kind of means don't get so involved in it.

And the most effective way that mindfulness practitioners have for this is to have clear,

clear recognition of this is a hindrance, this is desire for sensual pleasure. This is Elwell, this is so forth.

And, and part of the art of mindfulness is to learn how to have that kind of clear recognition of what's happening. So that it's kind of equivalent of stepping back and letting whatever we're aware of be there, free, its independent, that allows it to be just the way it is, without being pulled into it. But also letting it be not not not needed.

feel like you need to do anything about it, just let it be, see it clearly Let it be,

it's actually to be able to do that kind of letting be is a is a engagement and a certain degree of personal power

to have the power to clearly recognize and step back and not participate can continue to participate in whatever the hindrance might be, get swept up in it or preoccupied in it. And, and, and just simply to have the ideas you have the practice of clearly recognizing

is

assuming a degree of personal efficacy, personal power, I can know this and I can clearly know it, as opposed to just letting it to kind of take over

preoccupy me over and over again. And so letting be is not a passive thing. It's not indulging in it, it's a powerful thing to do. And it's a respectful thing to do, because it respects the power that underlie what kind of respect these hindrances they represent something very deep inside of us. And if we're going to examine them, it helps, it really helps if we first Let it be P, its Let it be itself. So we can see it in its own terms, not through the filter of our preferences and our judgments of it.

So we practice letting it be and one of the best ways of doing that is to have clear mindfulness, clear recognition. And then the second practice of Bella is to examine and this means to begin looking at it more carefully studying it. It doesn't necessarily mean to, to analyze it.

But first and foremost in the mindfulness tradition, it means

To really under really examine, how is this experience of the hindrance? What's his experience like for me here and now, in the immediacy of this moment? What it's like? So, if there's a lot of desire, what's the energy of desire? Like? What gets what parts of the body get activated with energy are reaching forward or wanting or, or churning or something?

When there's ill will, what's the energy of ill will? How does that course through our body, the anger or the hostility, and what's the energy? physical energy? What are the sensations? What are the what happens in your muscles? What gets tense? What gets tight? What gets heavy? What goes on?

lethargy and stupor. What does that feel like? energetically, probably very little. But what does that feel like this dullness and what does that feel like here? So we examine the actual feeling experiences, sensations connected to these things.

This is a very effective way of beginning leading, of continuing to learn how to leave it alone. Just let it be, but also to give a chance for some deeper process to unfold and to reveal itself what's really going on. That can't be revealed. If we spend too much time analyzing the stories connected to it.

And you know, going into the past or going out why what's wrong with me or doing free psycho analysis on ourselves?

The

so we can examine what actually is going on here. And now

as we learn to let things be, and to examine how it is in the moment here and the direct experience. That's where in the cracks of the experience, we might be able to begin to see what's motivating it. What are the underlying conditions that are prompting us to have this hindrance? What's the feeling of insecurity? What's the feeling of sadness? What's the feeling of hurt, that might be there?

What's the feeling of fear that might be prompt us to prompt lethargy and stupor.

The next thing of Bella is to lessen. And what this means is less than the intensity of it. Sometimes people think that if they have a strong hindrance attack, that the only options is to either it's either an on button or an off buttons. And so either kind of like turn it off and not have it, or you just kind of merrily go along with it. But sometimes these hindrances can be quite strong, and sometimes they're devastating. People do all kinds of horrible things when they're really strong.

And later, hopefully, he'll regret what they did. But the

but to reduce the energy of them, diminish it so that we're not caught in that script so much.

A good way to do that is to watch

to lessen it,

and then to relax. And why I say it's good to just want to lessen it. As soon as we step back all the different ways we step away from these hindrances, and see them as something we're in relationship to, and we're practicing with a phenomena try to lessen it, we've actually pulled the energy, the fuel that keeps us going in them. It's another part of our power to step back and look, what can I do here about it. And to assume that find that place of efficacy and then place it agency. I'm going to try to figure out what to do with this. I'm going to lessen it. So

relax the body. Some of these come with physical tension. And so can you soften the belly, soften the shoulders, the chest, the face.

Take a few long, slow deep breaths sometimes breathing deeply and relaxing, can break somehow the spell and begin lessening the power of these things.

If it's not that you're not in meditation,

Go for a walk, sometimes exercise,

sometimes eating, sometimes drinking some appropriate water or something

non alcoholic thing.

The

sometimes if it's really strong, maybe talking with a friend and just talking about they'll bet and just that can lessen some of the energy journal about it.

You know, do something that's nice, do something that that distracts you just enough from it from the preoccupation that it begins to lessen. And once it's lessons is less than enough, then go back and explore it more so you can get more deeply into it and understand what's going on. So to lessen, lessen the intensity of the hindrance.

The fourth letter practice

the second L is to let go

and letting go is only possible if it's not

so intense. So that's why it's helpful to to, to lessen it. But then also, if you can't just let go.

Once you kind of convinced it's not useful for you or it's not effective for you, you're not going to get a lot of benefits from this. Maybe there's some way of letting go the story, letting go of the concern, letting go of that kind of anger, ill will that kind of desire.

It's a little bit harder to let go, just directly let go of lethargy and stupor, or restlessness and regret, but maybe there's something we can let go of there. Maybe we let go of the resistance, maybe we let go of the avoidance that these might involve.

And then the last of the hindrances of the speller is appreciation. And, and this is actually a very important part of it. And this is to recognize when we're not caught in the hindrance anymore,

especially if the hindrance has been really bad and really uncomfortable.

get really caught up in something,

to appreciate that it's not there and appreciate the goodness or appreciate the what how it feels good not to have it there to appreciate the freedom that's there, that clarity that's there, the freedom that how the mind how we're back to ourselves, maybe appreciating that, Oh, I'm back home with myself. I'm no longer kind of in this lost in this world of preoccupation and that I was involved in.

And the appreciation is important because when we start valuing what it's like to be alive, without those kinds of preoccupations, then, you know, it will probably want to be there more often more like it there, it's good there.

Sometimes these hindrances offer promise and benefits, and that part of the reason people get lost in the hindrances as they see it, it's beneficial sometimes. So central desire fantasies of Central desire.

can be intensely pleasurable. And, you know, or it can be involved illusions of grander. And it's great to be a grand person and important in the world. And, and so, you know, our sense of, you know, the conceit gets built up and it feels great and we're puffed up and it's wonderful.

And Ill will sometimes has a lot of energy in it, and has a lot of power in it. And some people really value the power of hostility and anger and, and they're also they can feel they have a sense of efficacy, they have agency, like, I'm just going to blast everyone else out the water, I'm going to, you know, I'm going to, you know, I'm an important person, I have important opinions, and I can express my important opinion opinions about how everybody else was screwed.

And, and that's, you know, so we get we get a certain kind of benefit, but those benefits are not healthy.

And so if we do the appreciation piece, and really appreciate

The goodness of what it's like to be free of that and start cultivating that healthy sense of goodness well being that might come, then we probably might want to be there more often. And we have a contrast for when we're in the hindrances that I know something else. I know another way of being. I suspect there are some people who don't know another way of being. Some people are caught up in hindrances most of the time, and that's what they know. But you really have a high quality experience of being at peace being present, being centered and feeling the goodness of it is nourishing, and is something that is desirable and more desirable, hopefully, then, the hindrances

the

so the five hindrances in the five practices of Bella

letting it be

Examining, lessening, letting go and appreciating.

So now it's your turn.

For those of you who might want to know I'll be visited by hindrance.

If you have any questions or comments or testimonials about working with these hindrances, anything or anything is you're welcome to

Is there a mic in the corner there that can be passed forward?

I was really inspired the first time I read that the Buddha's wife I think it was when she

accepted the Buddhist teaching all her hindrances dropped away. Do I have that story? Right? Oh, sorry, is that better? I was really inspired by a story I read that when the Buddha's wife accepted Buddhist teachings that all her hindrances dropped away all the fetters. Does that do I have that story, right? I hope so. Okay.

Anyway, it never occurred to me before then that I could live life without ill will towards others or self. So that was really powerful for me. But I can't get down with the idea of dropping all sensual pleasure or that the issue is not dropping sensual pleasures, but it's dropping the preoccupation with central pleasures

reoccupation with the desire for central pleasures,

okay, to enjoy sensual pleasures Titan, you can't avoid sensual pleasures. It comes with you know, you walk outside in a sunny day and it feels nice, right? Isn't this pleasurable? It's said sensual pleasure. So there's plenty of Central

pleasures that come free and easy and are a part of life.

It's the preoccupation with sensual desire, that is a place where it becomes a hindrance. Remember, what we're talking about here is the hindrances. When these states are hindering us when they're problematic, we're not talking about these things, you know, and unproblematic.

So if you have unproblematic sensual desire,

maybe it's no problem. But then what about regret? Because that's a path towards learning. Yes, I agree completely. And I think it's appropriate to have regrets if we've done something to cause harm to other people. And, but it can be a preoccupation. And, and so people get caught up in as a preoccupation, and don't do anything and don't address the issue. Don't try to reconcile themselves. Don't try to learn and change for the better. They just kind of lost and kind of wallowing and they regret

Then Then it becomes a hindrance.

Thank you.

Yeah, thank you for this talk is just on time for me because I have lots of you know hinderance about different things you know, picking and choosing picking and choosing there's always something better somewhere there you know, and all this problems. So maybe a simple example you know, and for it just is a very simple, you're buying a pair of shoes. I go to a shop and I see nice shoes, I like them, but you know, maybe another shop there are better shoes, which more suited me So, you know, and very often carding something like Oh, I like them but maybe there's something better maybe I should wait until and something I postpone decisions no very long because if you all maybe there is something better there are something better there and item buy things out. So I lose a lot of time and not have a good shoes, you know

So so is that is that driven by fear? yes some some kind of fear that I can lose something you know there's something better

doing you know the most optimal choices with my money for example. Yeah, yeah so then so then that that that indecision is covering over fear and so the important thing to then look at and study is your fear here so how to go with this you know like this appreciation letting go the steps for this year for example is buying shoes you got so you would go you'd go and you'd buy the most practical and and accessible shoe that's available

and then you'd walk out in the store and say with that was easy now I'm free and I'm nice I've done it the whole day to kind of go walk in my new shoes and

and this feels so good to have just made a decision so quickly and Wow. I have my whole day to myself now.

It's not easy to do

it but maybe some of your indecision, indecision and trying to get the very best thing

is itself not worth it. Not worth the cost of the best shoe very often, very often. Yeah. Thank you. Thank you.

So as usual, I feel like you've been watching me. So I actually been dealing with an interpersonal situation that's been frustrating me and I feel felt like I was trying to communicate it but it wasn't really going anywhere. So I went have been going to my usual hindrance of ill will, which is in my head, I'm like fighting the person and, and that always distresses me a lot because I don't see myself as a mean person then to hear that it just caused me a lot of distress. Yesterday, I decided that I was just going to let it be. And I was actually going to watch what happened.

And it all just kind of lifted. And then I did appreciate that. And then this morning, I woke up and I immediately went to ill will. And I was like, how could this be I nothing even happened.

And I've moved away from that. But what you said that was really helpful was about the power and efficacy. And I was thinking that must be what it is that I'm seeking when I go to that place is that I feel powerless. And I feel like I'm not efficacious in the situation. And that's my way. And I think that will be helpful for me kind of going forward to remind very good, so maybe you're having some power and

ethics is important, of course. So maybe it's a way of tapping into it in a different way rather than going into the elbow. Thank you.

So my question

is

for me. And for a number of people I know.

There's a lot of fear that can be underlying some of these hindrances that I experienced, right. And so my question, Gil is

to do away with the hindrances and then get down and then experience the fear. That's really hard for me because fears fear, it's scary. And so any suggestions? I mean, I think Bella could work for fear as well. So you might start discovering how you can let it be.

But fear is difficult to let be if it's really strong, some people find it helpful to back away and imagine that you're looking at it from the hilltop, you know, up on skyline looking down, and maybe then you safe enough to look at it and be with it if you're really far removed

and are the edges of the fear or it might

as some people are,

you know, afraid of the fear, and the secondary fear that needs attention and awareness that's dealt with, we can't really get to the fear. So you could start looking at the fear studying in different ways.

Also, this lessening is important. So when the fears too difficult to really get even close to weaken, like falling into, you know, just, you know, falling into an abyss or something

is, then you might consider

figuring out ways to lessen it. And, as you know, sometimes,

you know, it's like things I listed before you could exercise you could talk to a friend, you could journal, you could try to do something that kind of reduces the intensity of it until it's at a level of intensity you're willing to touch and then how we touch fears is variable. Some people feel like they have to spend

Either face it hundred percent or not, you know, not at all and just kind of go into the darkest side of it. But instead of that sometimes it's useful to just

very lightly touch the edges of it and pull back. Just touch it briefly and pull back. Now sometimes I've suggested people imagine that their awareness is like a soft cotton balls, and just take those soft cotton ball awareness and just touch the fear just long enough to feel and notice there. And then when it gets too much soon as it gets close to being too much, pull away

and look around, open your eyes, you know, do something else. And then and that's a kind of brief intermittent kind of looking at it can give us a better sense of the territory of what's going on. And we do

it in small dosages. And something I made the shift and change in our relationship to change and for one thing, we can get more confidence around it because

Cuz we know we can pull away.

Okay, any more.

Gil, you actually mentioned this, in the beginning, regret is a lot about the past. But anxieties seem to all be about the future or some vague notion of what could go wrong. And I very much identified with that question. Underlying source always seems to be some degree of fear or lack of lack of control about what would occur. But certainly Bella seems to have some aspects of being able to mitigate that. But it's, it's sort of recurring and so are there any thoughts you have in terms of these are thoughts just occur, about your children about your work?

But things that, you know, ultimately you neither have any control over nor are the fears necessarily justified. But actually stopping them or, or even being very aware of the fact that when they occur, he can get carried away with them as is very, very difficult.

Yeah. So I don't know why I'm thinking this as you're talking. So maybe you'll maybe it's appropriate and maybe you'll figure out how to make it appropriate. But the

to go for a walk

and walk in the most state Klee royal way you could ever walk with tremendous walk with confidence. You've been walking for a while, right?

Right. So, so, use take, assume all the confidence you have about how you know how to walk, and really walk in a stately confident, clear way and

Walk, just completely walk. And if you do that really strongly and well, there's not you're going to be powerful person.

And there might be, all these little things you're worried about, will feel a little bit. Not so big.

And so maybe that's relevant for you. Try walking. Good. So I'll end with a little story.

A little teaching thing that I like, and that has to do with could be used for the hindrances is how we view the hindrances is important. If we make them really big and are horrified that we have them and this is a personal failing of the greatest magnitude and, and having a hindrance says really bad things about who you are as a person, you're going to be crushed under the weight of them.

But if you see yourself as being big

And the hindrances are listed the goal, you know, of course, of course they're there. But so if a big fly lands on an ant, it's a big deal for the ant.

If the fly lands on an elephant, it's no deal for the elephant. No, in fact, would you rather go through the world like an ant, or like an elephant?

So, so being an elephant

and let the hindrances be a little fly, don't take them so seriously. And don't let them be in charge.

You can be in charge.

Okay, elephants