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SPEAKERS

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What I'd like to do this morning is to continue and occasional series that I've been doing over the year on the Eightfold Path. A full path is the primary way in which the Buddha talked about the his path, his path, the practice, the journey. And so we've been going over this over the year. So we're now on on the sixth of the Eightfold Path. So I want to back up a little bit and give some introduction to especially for those of you who are new. When person encounters Buddhism, they probably come with certain preconceptions. And one one preconception is that it's a religion. And religion has all these kind of tenets and practices and as soon as you hear something that's Buddhist, from a different way of talking about things, if you're used to it starts to sound a little bit esoteric. Sounds like you're being asked to do something. You know, okay, gotta do this, and Buddhist practice stuff and it can seem foreign to what we're going to we're about here in America. And so that foreigners can be an obstacle for people. And or other people are so excited that this is it, you know, just tell me what to do. This is a great religion, and they adopt it as if it's something esoteric and special to me, you know. And over the years that I've been practicing and studying engaging in the teachings of the Buddha, some of the esoteric or the exotic quality of it kind of falls away. And as the exotic quality of the calls away, some of his teachings begin seeming seemingly seem to be more and more ordinary, in the sense that he's talking about things that people do ordinary ordinary people do. With you do all of you, and he has maybe a little bit sensitive language, we're talking about it, but I find it very helpful to Think about the Buddhist teachings as a starting point for Buddhist teachings say, listen to what he has to say. And then say, think, how do I already do this? As opposed to Okay, now I got to do something strange. How am I already doing this? And what you find is that if you don't do much analysis to realize that you're already doing a lot that he's teaching, and he's kind of building his teachings on common human behavior, and then directing in a certain direction, but it's not really asking you to do something that's foreign or strange what you already do. And so if you can understand how you already do something, then might be easier to kind of walk the path because it's just a matter of kind of nudging in a particular direction or enhancing it developing a little bit. So one of the really key teachings of Buddhism, which a little while I'll tell you a little bit more exotic term for it. And it will maybe turn some of you off when you hear the term But one of the very important teachings is that your behavior, the choices you make, have consequences. And I think this is something that you all know really well, even if you've never thought about it, you know that you live a life, that you're conscious of choices and behavior, and that choices and behavior have consequences. So for example, it's as simple as realizing that you know, that you have choice about when it's appropriate to go to the bathroom, or when you need to go to the bathroom, and that your behavior among going to the bathroom has consequences. And we have certain consequences we would like for ourselves and we'd like all of you. There, there are good consequences and not so nice consequences by the choices you make. Now for all of you, you all know about those consequences, and choices and it seems effortless and natural, but behind that kind of That decision to go to the bathroom is an appreciation understanding that you have choice that those choices have

consequences. And it's kind of so natural, so much part of who you are my children, some of them are really, really young, they're still learning that it was that doesn't doesn't come automatically. And, or, or you know, there's kind of a natural sense of planning a little bit, you know that the consequences I think you need to plan ahead a little bit. This idea of living in the present moment. You know, so you know, My son is really good at this my young son, and it's very much in the present moment and, and so yesterday we went to the to come to the park where all the toilets are locked. And, and normally when I take my son to the park, I plan ahead for him.

You know, and so I said, You know, I think we should go to the bathroom before you go. But I didn't. I forgot. I forgotten that there are consequences. And that he somehow take those into account. So anyway, so we had to kind of deal with that at the park, and lock toilets and everything. So taking into account consequences, having ability to project little bit into the future, and imagining what the consequences can be is and making choices along those lines. When people do you go drive driving in some rural countryside. And you look at your gas gauge and you realize maybe it's a third of a tank of gas. And you realize, well, given where I'm driving, maybe that's maybe not enough gas to have because I don't know how often gas stations appear. And so I think I need to make a choice to get gas, or you can say, No, just be in the present moment and just kind of live with how things unfold. And that's nice. Sure, until until you run out of gas and you know, 100 degree weather in the middle of the Mojave Desert. And then you wish you had, you know, not just lived only in the present moment, but had anticipated the fact that you're living in a particular, you're in a particular environment that calls for certain kinds of choices and actions. And the choices you make or donate make, have consequences. So what I'm trying to say maybe silly ways is that those kinds of those kinds of that kind of behavior, something we all do, we make, we realize our choices are consequential. Now, we take one step further into our psychology and start appreciating that our psychology also there are choices we make there with our minds, our thoughts, our feelings, and those also have consequences. And if we don't take those into account, then the choices along those lines, then we, we suffer, we know where those consequences happen. They've been honest with us. They would. And they can be as simple as. As you notice, this can be as simple as how you drive your car. You have choices about how you drive your car. And there was a time in my life, I'd never thought about the choice of how I drove my car. I just drove my car the way I did, but I chose to drive my car. And I learned because of a number of near accidents, that maybe I should give a little bit more thought and choice about how I drive my car. I was choosing as it was, but like the show, I remember once when I was 17 and choosing to see how quickly I can get across the intersection when the light turned green. I have my father's kind of red little convertible, you know, and it was really a fast car, but I kind of thought it was a sports car. And I'll just see a pass and get across the intersection. That was a really good thing that I went as fast as I could, because as soon as the light turned green, I took off not noticing to go straight across not noticing that the light turned green was only lighter going left. And the people coming on their way had a left turn equalizer. So luckily I got across before those people that was a choice. So I realized, you know, I think I better make a choice to pay more attention when I'm driving. And that's a good choice to make and look around and the other choices are a little more calmly and calm. You know, if I ever have a personalized license plate, I thought of having the license plate says calm. I thought it'd be good for me and for other people do that. So there's choices instead of choices, either choices about how we choose to live our life make a difference. So I could drive my car in such a way that I arrive wherever I'm going flustered or, or irritated. You're kind of kind of exhausted and I can My car in such a way that I arrive more refreshed, I can make choices about how much I fill my day with. There's a phenomena that I had to do so much anymore. The phenomena of reading the newspaper at breakfast and which should before I have kids I could kind of do to abandon I could read as much as I want. And so I sit there and read the newspaper is like everyone's precious things in the morning for some people. And so it's really important articles to read that in a week from now, remember

And so I'm sitting there reading, you know, the articles and it's so nice to be there and a push, you know, probably need to do the things I need to do to get ready. And I'll just a little bit more, one more minute, one minute. And then I finally realize it's gotta go, man to make lunches. Get these two kids dressed. Again. Have to do in the carpool and music school, it's like suddenly I'm harried, and the kids are not cooperating. Those kids, if those kids would only behave, then then you know the world, I would just be able to have a good life this kids, you know. And so what I've learned is that not to read the newspaper so much. And if I give myself more time in the morning, I feel more refreshed, things go smoother, I can kind of give lots of space and support for the kids to go do what they need to to get ready. And then I can go out the door a little bit early, I can get to the carpool early. And it's a whole different feeling I have about how my inner life is actually quite different based on those choices. So far, I haven't said much about Buddhism. And in this very simple teaching, that your actions and choices have consequences, is one of the primary foundations upon which Buddhist practice by the Buddha teachings are built. And so he's not saying anything, you know, exotic. However, the word that he chose for this concept is karma. Karma. Oh, I'm not sure I believe in karma. Karma is a strange idea about rebirth and, you know, retribution and you know, it's your karma will get you and, but it's just a very simple thing. It's, you know, that's your actions and choices have consequences. And the opportunity of meditation practice, among other things, is to develop the kind of subtle sense sensitivity so that you can see the subtle, but quite consequential consequences of the inner choices you make about how you what you think, how you feel. One of the things when you sit down to meditate, there's choices you make about what you do with your mind. And now there are times when I could say I'm just gonna have my mind, do whatever it wants, I'm just gonna be in the present moment, just let things be. And I could spend the whole 40 minutes you know, planning a Dharma talk, or on vacation, you know, halfmoon Bay Beach shadow or something else, you know, I had to make some choice to let go of the current direction that the mind is going from quite often my thoughts and put my attention to that, notice that, let go of it. turn my attention to the present moment, if I'm really lost, show up for my breath, trying to connect my breath. My mind is really busy. It keeps going into grooves of thinking to make a little more economical choice to make a little more effort to you've got to kind of apply yourself a bit more here because your mind is not useful, being so wandering around so much pain of not being present at all. And there are choices that I can make now. Sometimes the kind of if I let my mind have too much of a free rein to think whatever it wants, I can start thinking about things which affect my emotional life. I've sat very peacefully and calmly and happily meditating and out of the blue comes some thought about someone who has slighted me maybe 30 or 40 years ago. And, and then my mind begins thinking about that a little bit. And I could feel the tightening in the heat and the energy kind of rising. And, and so if I kind of follow that track, you know, that heat will kind of get stronger and stronger. If I can be really present and see the arising of that memory and see that if I stay with this memory, think about it. I'm gonna feel the contraction, develop the heat develop. I have some choice by weather. Do I follow that? Do I relate to this in different ways? We just kind of let it give us free rein. And I find it useful to kind of change my relationship to it, maybe change the direction which my mind is going, maybe let go of entirely. Maybe I don't need to think about 40 years ago.

Maybe I do, but maybe I need to do in a very much wiser way more careful way. So, this idea that our choices, we have choices, we have choices about what goes on in our minds and our thoughts and our inner life as well. And if we don't take responsibility for that, then the consequences of those thoughts and those impulses, those intentions, might have consequences which you'd rather not live by. And if you take some responsibility for it, then you maybe you can help create the conditions for for consequences that are beneficial for you, helpful for you. So that's the basic idea of Buddhist. The foundation of Buddhist teaching is that your behavior has consequences that give given That, then are there particular consequences that are? What what are they? What are the consequences that are

most useful for you. And the Buddha had in mind, a particular consequence that he thought was ideal, or ultimate. And he called out liberation or awakening. And the, the idea of this is that you have to either suffer that's one consequence into whole, whole different range of sufferings human beings can experience or you can become free of that suffering. And he was interested in that freedom from suffering. And you might think that the opposite of suffering is happiness. So he was teaching happiness. But I think maybe that's too limited. The opposite of suffering is freedom from suffering and freedom of suffering has a much wider and more refreshing more peaceful than the usual concepts or ideas of happiness. So if you want those consequences, if you want the consequences of freedom, those consequences require certain choices in order to reach that, if you're not interested in freedom, if you're interested in suffering, if you want to suffer really well, then probably all of you know really well what choices to make even making them really well for a long time, and you get into it more. But if you want to become free of suffering, it takes some degree of freedom. It's the spiritual path that Buddha taught, you have to appreciate that you need to take some responsibility for choices that will lead you in that direction or support you in that direction. So what are those choices? And the Eightfold Path represents some of those choices that a person can make you under no obligation to do it, unless what you want to do is to kind of move in the direction of beneficiaries of awakening or freedom. And so the Eightfold Path sets sets into place those those those behavior those choices, which may be helpful. So, earlier on, we talked about choices that some of these choices that are talked explicitly have to do with how you speak. And you can create tremendous amount of suffering and how you speak. And so, choosing how you speak in such a way that you create conditions for happiness or freedom from suffering, it's very important to be conscious about how you speak. The other is be conscious about how you behave in the world, your ethics. The third is be have some consciousness around your livelihood, your basic kind of ways in which you live your life. Now, the sixth topic for today is right effort. Right? endeavor, right? engagement. How would you endeavor to do What are they? So this idea of actions have consequences than what endeavors what actions are appropriate to pursue. And here when you're talking about right effort, I think we're talking very much about the mind psychology, trying to look at what's going on inside of us more than what's going on externally, the external choices, those are important. But we will get to the six of a full path, we're beginning to really turn within and develop user mindfulness and concentration to begin appreciating what's going on in the mind. And which is the genesis of our behavior to great degree. So the right efforts can seem again, like an exotic teaching, but I'd like to suggest that it's something we all do by reframing a little bit. The first and if I give you the traditional wording of it, you don't fall asleep, if you don't already, is going to be the return just kind of dry, a little bit complicated. convoluted. So a little bit hard to understand. But if I rephrase it, perhaps you'll see Oh, yeah, I do that all the time. The first there's four right efforts, the four, four efforts you can make.

The first effort is, if you're in trouble, get out of trouble. Pretty good, right? I mean, you probably do that all the time. If you're in trouble get in trouble if you're driving your car, and you're find yourself you know, in a wet spot in the car skidding, that's cold trouble. And it's you know, you get out of trouble it's a natural thing to do. You I used to live I don't know why. Maybe this is not the best example but I used to live in the right places and cities that were people got mugged a lot. The dangerous places to live and, and sometimes I would get in trouble in that kind of environment. And I'm not I never got mugged, but there were people Who every indication gave they were about to mug me and so I learned what to do to get out of trouble sometimes just like crossing the streets or walking away or something and or you could

you know you find yourself talking a certain way to someone and you say something you regret say something you they're going to hear it in angry with you said something which was mean spirited or, or insensitive to their situation. And so you I'm in trouble in some way so how do I get out of this trouble?

And so you kind of apologize or you say something. So getting out of trouble if you're in trouble get in trouble. The second of the right efforts is stay out of trouble. So you know, don't do anything that puts you in trouble. So I learned when I lived in the cities where you got mugged. I learned there were certain streets you don't walk down certain alleys night, you don't walk down these alleys because you stay out of trouble. If if you're in a tremendously aversive mood, ready to bite anybody's head off, then maybe you stay out of trouble by staying home for a while to cool down. And that's a useful thing to do. Or if you you realize that if you wait to the last possible second, to get in your car to drive to work, that you're you know, you're likely to get in trouble because the traffic is unreliable. And so you stay out of trouble by actually giving yourself five to 10 minutes extra time to drive. And so you kind of stay out of trouble. Keep on trouble. So getting staying out of trouble is something human beings don't do all the time. It's a normal thing, right? I hope you It's normal for you. The third right effort is develop good habits develop good skills, make you know start making good choices for yourself. So, like you know get leaving for work a little bit early. Maybe if you're living in inner city where it's dangerous, there are certain skills which are really good people skills are really good. So maybe you need to develop some good people skills, when they come with a with a mugging, you can kind of say something lies or say you know, not not today. But you know, I've known people have told me stories here but I have known people who who have been mugged and who had the wherewithal to to actually engage The mugger in a wise way and kind of dissipate the whole situation. And the people I know because I hang out in kind of meditation circles, attributed their ability to do that to stay calm. So the ability to cultivate calm, which is one of the skills to cultivate a habit or skill or a good, good state is really beneficial to cultivate calm. I know that for myself, if I don't sit every day, that my whole system, my body builds up with certain certain degrees of stress within it. And it doesn't, you know, if I sit every day, I don't build up stress in the same way if I don't, somehow that meditation allows me to dissipate or relax or stay calm, so that stress doesn't accumulate or build up in my system in ways that are detrimental. So you start living in a way that supports good habits, good skills, good qualities in mind and qualities of heart. And I think that Many of us do this in ways that you're not, you know, that's so unusual. And then the fourth of the four right efforts is, keep your good habits up. Keep doing it. Don't let maintain them. Don't let them you know, so if you managed to some calm, kita, calm going sit every day to keep the constant level of calm or stability going, if you anyway, so the variety of things, so those are the four. So stay out of trouble. Get out of trouble, stay out of trouble.

Cultivate develop yourself, develop good habits, and then maintain maintain them. So that's what the Buddha said. So this is his way, I think of categorizing, organizing or explaining something human beings do all the time. So another question is, since we do it over all the time, and hopefully you recognize these things in yourself now How is it that they're utilized to put yourself on the Eightfold Path and the path to freedom they're utilized. What's required? First and foremost, is you have to understand the purpose of the path. If there's 10, that there's a certain consequence that's desirable that you want and so you're kind of making choices that along these four right efforts that are that are gonna lead to those consequences. So for example, if you choose to be cruel, or choose to be really have a lot of ill will towards someone that's understood to be getting yourself into trouble, that has consequences which are not helpful in this path of liberation and freedom. And so part of what we need to do is to develop the calmness stability in the insight be able to see Oh, an aversive mind state has arisen and I think it's better to figure out some way not To buy into it, not to get lost in it, not to act from it. Because if I do, that's gonna have consequences can have real world consequences. Maybe you harm other people hurt other people and angry at you. But it also has inner world consequence in that you might be setting in motion certain chain of psychological causes and effects in your own mind and heart, which are gonna be detrimental for you. And there's a variety of those that might be set in motion. One is that every time you act on anger, you probably reinforcing your tendency to get anger, angry, you're probably reinforcing the degrees of stress and your system. You might be reinforcing a certain

numbness, certain kind of insensitivity to yourself and to others because it's hard to hurt other people, if you're really sensitive and present for what's going on. So this is a teaching of karma, that karma has a lot to do with his inner psychological world, that your choices have an effect on your inner psychology. Consequences here now, but also down into the future. And Buddhism says, take some responsibility for your mind and heart here now, but also for the consequences you're going to have into the future. So the ultimate purpose of Buddhism is liberation freedom. So how is it that we can live these four right efforts to support the path of liberation? So again, we stay out of trouble. And we're in trouble. We get out of trouble, and people all kinds of trouble in this life. And it's really inspiring and very moving for me and very meaningful for me to have people who come to the center here who are struggling in their life because they're in trouble or there's real difficulty that they're dealing with. There are people who come here who are dealing with various addiction problems, people who are dealing with tremendous ethical turmoil in their life, people who are dealing with Personal interpersonal turmoil, difficulty divorce, people are dealing with illness issues. You know, some people are coming here because when they have a chronic illness, it's really serious that they have. And maybe we don't want to call dying trouble. Exactly. But often this process of dying of having some serious illness creates a tremendous amount of turmoil. And so how do we cope with that we deal with it. And to me, it's very, very meaningful that our practice here at mindfulness is a practice which we address, people who are in trouble people who are struggling people, there's a tremendous amount of suffering in our life, and often, often in ways that they can't see anything else because very, very other very, they don't see easy ways out of it. And so one of the things we teach them is to slowly begin teaching to take make wise choices. And so for example, if you have a problem with addiction of one form or another, rather, you start making choices That may be less than your chance of succumbing to those. So for example, you might, if you have a problem with alcohol, you, you're used to encourage not to go to parties with alcohol. Because that maybe is not so good. And come to places where there have parties where there's there's no alcohol, like our potluck. And I think for me, I think it's actually one of the contributions to small one, teeny, but I think it's a wonderful thing that we have a social gathering where there's food, and there's no alcohol as part of it. And maybe we take it for granted. So most of them all the time, but I think it's actually really meaningful for some people to have that kind of safety

and security come to a place like this. And so get out of trouble stay out of trouble. So a lot of the Buddhist teachings support this teachings or ethics for example, a lot have to do about staying out of trouble and There's plenty of situations where you think, Well, you know, the consequences of my lack of ethics, you know, I can, you know, people find out, it'll be okay, I'll deal with it, I can, you know, it's not such a big thing. And it's all kinds of ways in which people are willing to kind of slide with their ethical life. And

if you want to be safe, you want to stay out of trouble, live an ethical life. And I know from my life, you know, over the years of practice, my ethical my ethics have, you know, slowly gotten better and better, unfortunately, because of, you know, learning being burned by it, you know, by unfortunately, by sometimes seeing, Oh, I wish I had played it safe. Now, I understand I understand what this Buddhist teachings are teaching about, you know, you know, creating safety for myself and for others because this doesn't feel good. What happened here So, ethics is a rare, important aspect of staying in trouble. meditating every day is a way of staying out of trouble because you have a certain stability of mind that allows you to see what's going on, and maybe not be so reactive. And then developing good habits, good qualities of mind, taking some responsibility for the state of mind that you have your emotional life. And, and when worried the beautiful qualities of human life is that we can develop ourselves. We can train the mind to be different in what it is. And it's well known in athletes, musicians, artists, craftspeople, all kinds of professions. It's understood you need to develop yourself develop certain capacities, and it's not a foreign thing, what people do. And so in this very ordinary part of human life of

developing ourselves, it's possible to then think about what kind of inner development Do I want that supports me on the path to freedom. And the Buddha listed five different seven qualities that can be developed that are particularly supportive for the Buddhist path. And more than this first one is mindfulness. The second is investigation. For now we'll just call it curiosity, being interested in what's going on more than just being present for what's going on be interesting what's going on. The third is having good energy to apply yourself the kind of highly energized and appropriate way. So what does it take to develop good energy? So you're not always tired or rundown. Some people have choices they can make, they can increase the amount of energy they have, so they can apply themselves more fully and more directly in on the path. The next one is joy is the ordinary thing to have joy, isn't it? It's not exotic. I hope so. Take the human capacity for joy and see what you can do to develop it develop that capacity. And what, what brings you joy, what brings you healthy joy. It's often pointed out that a certain sense of well being and happiness and joy, maybe you're not so far away. And sometimes it's just a matter of slowing down a teeny bit, taking a deep breath and looking around and realize, wait a minute, things are pretty nice this moment. And or there's nice people. I mean, there's really nice people in this room. Really nice people. And, and maybe because I know a lot of these people, maybe some of you don't take my word for it. But it brings me joy, if I just kind of, you know, stop talking about Buddhism. And take a moment to take care of, you know, the who's in this room here. I feel a lot of joy. This is really neat. And so it's very difficult. wasn't far away. But sometimes giving yourself the time to take in the blessings, what's the fortunate things are going on can can bring some joy and it's worthwhile doing that to be harried and busy and always ambitious and filling your time with every possible thing. For some imagined future happiness, sometimes it's not so good, you kind of interrupting you're kind of precluding the possibility of some nice, good feeling here now. So joy, next one is concentration, to develop your capacity to concentrate to be focused, and not just be mindful of the present really focused, really engaged present. It's very, very helpful said you can't really develop the Buddhist path to its fulfillment, without the ability to really be concentrated be focused on what you're doing. The next one is tranquility. For now we can just call it calm to cultivate Develop your capacity for coding. And people will protest. You know if I'm calm, it's okay but I want to live a passionate life full of joy and excitement and all these wonderful things. And these Buddhists you know that kind of party pooping Buddhists

and but you to remember that this list the calm part comes after the joy part. So, you know you don't ask to kind of give up your joy. He's supposed to add calm to it, which is makes it really sweet, really nice. And then the last one is equanimity, which is different than calm. equanimity is a balance of mind, no matter what happens, your mind can stay balanced and equanimous situation. So develop these things to spend some time and thinking about what is it that can cultivate or strengthen these things. Sometimes they can be strengthened, just out of putting yourself in the right environment. certain environments support some of these qualities coming out. Some of them, some of them can come out by essentially trying to cultivate and develop these things. Another quality that can be developed is compassion. And I think it's one of the most sacred things, really, I think of a sacred capacity for compassion and kindness. And that part of the path Buddhist path is to cultivate a degree of compassion, and develop that capacity and time. See what you can do to kind of support that happen in your life. And then once you develop these good qualities, keep them up, maintain them. It's, I see in myself that certain qualities, good quality things, I appreciate that I have, that if I don't keep them up, if I don't keep, keep them going. We'll start fading away certain qualities or just kind of, you know, not kind of locked in. So occultus you think about these four right efforts. As you get good at it and thinking about it, and apply it to the purposes you want to live your life by, then they become more effortless and easier with time. And as you get more sensitive to the subtleties of how your mind works, and you start some point, start seeing that perhaps the sense that there might be some, one of the subtle things you might see is that there's a sense of self, self identity, self, the way you hold yourself, which is wrong

effort, harmful effort, you're getting in trouble. If you're living in kind of a course, so called course life, busy life for your know yourself very well. You might not realize how much selfing there is how much you kind of strong attitude of you know, I'm in command and control, or I'm terrible. I mean, myself and I are a big part of how you operate. And so as you start getting better at this process of the four right efforts, then you start seeing at some point, the self that's being in fused. And as you start seeing it more more clearly, then there's opportunity to begin dropping that effort of always finding self in the middle of everything, always the self referential erotic way. And then slowly, perhaps, or quickly, dropping the neurotic self referential ways in which we engage in our efforts in our human life. And one of the really beautiful things about making efforts, I love making effort. When I do things making effort is making effort when seemingly, there's no self there, or there's no erotic self, no kind of fixed idea that you have to prove yourself or defend yourself or be something for anybody. You can make effort without needing to be anything, making effort for because it's beautiful to make an effort to make effort because it's beautiful, to cultivate and develop those consequences, those results in your life. So as the path goes along, It's kind of self correcting. And because we're trying to make the right effort, right effort is satisfying, right effort is freeing. And as we kind of negotiate these four right efforts, we tend to understand how to do them. Any deleterious ways in which you do it with time falls away, and the beneficial ways become stronger and stronger. And as they become stronger and stronger, some of the deleterious ways in which we hold ourselves and see ourselves fall away as well. And eventually, because it's so beautiful, just kind of free movement, of effort of connecting to the world, taking responsibility in the world, helping out in the world, the world needs tremendous help. It needs people who's engaged. It doesn't need people just sitting there cushion all day. It needs people who are engaged for Can you engage it in the world in a way that brings benefits to yourself and to others? Can you do it from your freedom? From your freedom The last thing, I'll say is when the Buddha was first asked to teach. He said to paraphrase me to begin today I don't want to use kind of exotic Buddhist words because then you'll all get turned off but he said the doors

to your freedom are wide open here now. The right here the doors to freedom are open. For those who are sensitive, those who can see those who've been here. So the four right efforts will get us to that door which is here, always open. Man you walk through Thank you