

2007-11-18 Engaging in the Path

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SPEAKERS

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For those of you who weren't here last week, last week, I talked about the word, probably word saddhā, which we discussed a little bit with the best translation to English could be. And it's usually translated as faith. Some people insist that that's a poor translation, and it's better translated as confidence, or conviction. So I want to build a little bit of a talk from last week. And say that whatever this saddhā is, they confidence is considered to be a very important quality to have for people engaged in Buddhist practice. But faith is not meant to be an end in itself. It's not supposed to be something that you have like a faith and belief system or something and then you can just rest on your laurels. function of faith in Buddhism is to be motivating. So to motivate us to engage in Practice motivated to live a certain way. And with the with the long term idea that as you live a certain way as you do a practice, that practice then informs you, teaches you shows you opens up areas of understanding for you, so that the faith you had initially becomes knowledge. And so there's a movement from faith to understanding faith, faith to wisdom. And then it said that someone who had made that movement is sometimes said that person is faithless. And so I guess faithless is usually bad associations in English. But in Buddhism, when you when you follow that path, to the knowledge part, then you no longer need that faith, but you no longer need confidence because you've already you know, you've attained the understanding the knowledge that you need to have the freedom and There's a variety of places where faith to the saddhā, confidence, as an important place important. And one of them is in the, in the description that Buddha gives on how to be a student. It isn't you use the word you, would you students, it doesn't use any kind of word like label, but how you describe someone, as a student, kind of, as I would call the student, engaging the teaching. And the first step is to have some faith or confidence, or in the person who's teaching. And so just like you would as soon as last week, just like you would, if you're going to learn a skill of craft or musical instrument or something, you have to have some confidence, some tracks or some faith that the person knows the skill and knows the instrument and has the ability to pass it on. So same thing with Buddhism Buddha is learning a skill. And so in that, to that degree, you have to have some confidence in the person who's going to teach it. And so the Buddha actually encouraged people to check out the teacher. And don't don't kind of naively kind of grab onto a teacher because the teacher has credentials, and whatever. But check it out, check out the teacher out, having a wary eye towards the teacher, and find out whether their behavior somehow chords enough with what they're teaching with the basic values of Buddhism, that it makes sense for them to be teaching. And then once you've kind of checked the personnel and has to have some confidence in the teacher, then you have to listen. Now, in the ancient world, they had no books. So nowadays, a lot of people don't listen, they read. And so they read these books by great teachers. But then it's interesting that after reading, or listening, the task is to reflect on what you've learned. So rather than just taking it verbatim or taking it blindly, as being the truth, the idea is to reflect on it, and engage in the kind of contemplative reflection or some kind of use your intelligence, consider what you've learned to consider what it means to whether you can be behind it, whether it makes sense to you. So we have this movement of faith, of

confidence that allows you to open up and listen. But once you've listened, then you get to use your intelligence again to question what you've heard. And so you question the teacher before you listen, and you question the teachings after you listen. So you reflect on it. And, and part of the part of the functional reflection is to make it your own is to understand how it applies to you rather than some abstractions out there.

And it's a wonderful wonderful, wonderful process. I think to engage in some teachings and then kind of make them your own or find out how they kind of incorporate it into your life. And as there was a long period of time when I was living in the monasteries, where I would read about a paragraph, a day, maybe a page a day, most of a Buddhist book, and that was enough for me, we're just that we just kind of, I felt so full knows that that little, because from the teaching, because the idea was to then try to see how those teachings apply to my life. And I didn't want to take a lot more I get into gestion. If I read too much of these ideas in how do I handle all this, but, you know, one paragraph or one page a day I could handle, and then I would spend the day kind of going over what I'd read and thinking about and seeing how it applied in my life. And so this is an active process of engagement. So faith is not an end in itself, but it's kind of the beginning of a process of engagement in the process. And then After the reflection, then hopefully you come to some point to what the tuition calls, reflective acceptance. Through your reflections, you've come to some degree of acceptance of what you've learned what you've read what you've studied. And when you thought about an acceptance doesn't mean that you're now kind of a blind follower with you accepted enough. So these teachings, so now you can, you're, you're, you're going to try them out. Now you're going to engage in practice it so if you you don't want to learn a skill I sometimes only when this occurs to me, but sometimes we get these things at home where I have to assemble it. And there's instructions for assembly and I've learned that it's really important to read those Instructions. And, and so I've learned reflective acceptance of the value of reading instructions from learning the mistakes and not doing it. I know how to do this. And then some kind of acceptance and then and then this process of engagement, engaging oneself, having the motivation and the zeal, the Buddha talked about zeal, it's a great word, zeal, great enthusiasm for trying it out doing it. So the Buddha said someplace, he said, the Dharma is not for the lazy. Interesting. So I guess most of us would leave now. Leave me out. The Dharma is not for the lazy. And that's one translation I saw recently for this passage. Then he says it's a it's probably not a no Go back and look at the original. But the English translation says it's for the industries that work with, but some for those who can engage energy and engage in the process. In the Zen tradition, they have this wooden sounding board that they use for calling people to the meditation hall. It's a square to rectangle, three inch thick or so piece of wood and his big wooden mallet and they hit it against that. You hold it with a rope of one and it's hanging from ceiling rope. And you hit it really hard. And, and you hit it to the pattern where you hit it to call people to the meditation hall. And usually it's written, Trisha was written on that wooden sounding board. It's written, life and death is the great matter. Practice as if your hair's on fire. And so, is the person who's you know, Calling it calling everyone to the meditation hall is hitting that slogan, it was good to see it. So practices if your hair's on fire, which means, you know, don't waste time. Don't know if it ends, life and death is a great matter of practices if your hair's on fire, don't waste time. So that's interesting. So, faith, the function of faith is to inspire to evoke action activities to follow a path of practice. And so we have in Buddhism, this very important metaphor of the path that we follow. And the idea of a path can be kind of expanded on the metaphor expanded a variety of ways. It's a very rich, very rich metaphor.

And one way is that You're in the woods. And I've been in some woods, where once I was in the Amazon jungle, and I went about 10 feet into the Amazon River away from the river where we were at. And I realized very quickly that if I went any further, I had the risk of getting lost. Because there was no distinguishing characteristics there's, it's all the same, all the trees were the same. Everything seems so

much the same, that I would get disoriented very quickly the canopy was quite thick. And, and, you know, distract which way to go to get back to the, to the river. And so you can go and you can be in a wooded area. And if you don't have a path, it's possible to get lost. You don't know which way to go. Or you can come to a wooded area and it can be many different paths. And you don't know which one to take. And, and you might take one that takes you a direction, you know Want to go? So maybe it's a direction you do want to go. And you take many, many, many, many years on that path in the woods, only to find out. That wasn't such an interesting goal after all. So there's no there's this there's a path of monetary success. And people on that path, and it's been years major preoccupation, is making money, or there's the path of status, or the path of safety. years, people spent years and years looking for safety. That's the path they want to be on. I'm fond of a little saying that goes a ship is safe in the harbor. But that's when that's not what ships were built for, for staying in the harbor. So each of us, you know, we're safe, you know, we can make yourself safe. But maybe that's not what human beings were made to do, just to be safe. So people can pursue safety. That's the path if they look after Or there's a path of relationships, people looking for the right relationships, and people spend a long time looking for relationships that will fulfill them make their life complete. And some of these paths, people are able to go to the end. And sometimes they're wonderful. And sometimes the wonderfulness or the lack of wonder and wonderfulness. Some point getting to the end, they realize, well, there has to be more. There's more to life than this. Now, I made a lot of money, I have a great relationship. I made a lot of money, but this relationship is disaster. This relationship, this relationship is great, but the money thing is in the workout or he gets all kinds of combinations, right? There's some people nothing works out. And so some people that end up frustrated, the test doesn't work out at all and keep looking for new paths and new paths and know the path to work for them. And so, whether you realize it has to be something more than the path you're on or the path is frustrating or whatever. didn't promise Happiness that you thought it would. Some people look for other paths. And so Buddhism offers a path. And for some people, this idea of a path becomes very important. Because it gives their life meaning. It gives their life a sense of purpose. It gives an orientation for the life, oh, this is the path. This is what in terms of what I'm going to intend for my life, what's going to motivate my life, what's going to orient my life, I'm going to find my bearings in this life, this path that the Buddha taught, that's going to be the path that I want to be on. And you don't have to be on the path. There's no obligation to do it on it, on it, be on it. But for people who want to be on it, you shouldn't underestimate the tremendous power they have in their lives. Because and why why I like the word faith as a translation for sutta rather than confidence. Because faith I think faith is what you want to, you know, base your whole life on. values to beliefs, orientation, the path that your life is really going to be about. So, confidence somehow somehow doesn't seem rich enough or deep enough or heartfelt enough, and the unfortunate word faith does for me.

So the idea of a path and the path, you take a walk on a path in the mountains. There's many ways in which the attitudes or approaches you can make to walking your path. But there's two that I think are maybe helpful to looking at the Buddhist path. One is the idea that the point of the going to the hiking the mountain is to get to the destination. And so you should walk as fast as you can. You're fixated on what's happening, the scenery around you doesn't really matter. What's important is where you're going to go. And in other approaches where you're going, just nation is not that important. And you're definitely going somewhere you don't walk on a path without going somewhere. But what's important is the walking itself, each step along the way, the scenery, the enjoyment of the process, the process is important, not the destination. And you find Buddhist to do both things. They focus a lot on Buddhist focus one destination. And some people focus more in the process. Some people focus more on the immediacy of each step each moment. And some people focus more on what's possible in the future at some point. And I think that and then there's sometimes arguments into Buddhist arguments about who has the people who are into the immediacy school. It's just now here and now immediate, or the people

who say, no, it's about huffing and puffing, and eventually building up enough inner strength and stability and concentration and mindfulness and things and, and then eventually, something will happen. We mature have some realization experience or something And I'd like to think that it's actually both approaches are not only complimentary to each other, but they are mutually necessary for each other. That is very helpful to have some sense of the goal, or what Buddhist practice is about. And then it's unhealthy. It's very helpful, I think, to have some sense of the immediate fulfillment of practice fulfilling aspect of practice in the moment. I've known people who have focused on a goal and had no sense of fulfillment or satisfaction in the moment of practice, and ended up being more more frustrated in the practice, because they're always trying expecting, hoping for something in the future. And I've known people who have focused so much on the present moment, without any goal, that they didn't realize that they were on a different path than they should have been on it, you know, the moment is most important, then, you know, you know that you don't notice that there's a different fork in the forest and you took the one fork, it just didn't engage in the process. So the the, the Buddhist path is I think of as being very wide. So they have a path in the forest usually kind of narrow and tight. But I think of the Buddhist path as being really like a huge, huge, you know, multi lane highway really wide. And why it's important to think of it that way, is that being really wide, it, it's very accommodating. For all of us, we don't have to change yourself so radically, and we're never asking to kind of fit into some narrow groove of what it looks like to be a good Buddhist, but rather we're trying to take some basic principles and finding How is it that we can take those principles and fit them work them into our life and so that our life can be be the path moving on that path. So one of the first things that are is important and engaging the path and the first thing you need to listen to very carefully Is what is all about? What's the orientation? What's the view? What's the purpose of the Buddhist path? And you have to listen very carefully. Because your job is to see, does this make sense for me? Is this something you want? It's as value important for you? And how does it have importance for you? Maybe you want to give benefits and doubt to Buddhism that they say this is important. So maybe rather than discounting, dismissing it right away, maybe you want to engage in a debate with it, explore it and get to know what is this about. The overarching kind of one overarching way of talking about the Buddhist path is that it's a path that leads to happiness. It's a path that leads to happiness that's stable, that's lasting, and with Buddhists like to say to happiness, which is unconditioned, meaning that happiness is not dependent on the conditions in the world. And as long as we're our happiness will depend on the conditions of the world, then the conditions of the world when they change Then our happiness has changed. Also, it's not so stable. So the sort of kind of overarching idea is happiness isn't kind of lasting happiness, stable happiness, well being peace for ourselves, but also for others as being a goal to direction.

And then a little bit more specifically, the goal as understood that happiness is understood to arise with liberation or freedom from clinging. And this can seem very, like a small goal for a great world religion to have freedom from clinging. But the basic the way you find a path in Buddhism is by having the compass or finding the path of compass of finding your way. The basic compass is two questions. The question is, where's the clinging in this experience? What's going on now? Where's that cleaning? And where's the freedom from cleaning? Where's the happiness that comes from like, Oh, that was a joy. Where's the peace? So where's the clinging? And where's the release? So if you ask those two questions, in whatever experience you're in whatever is going on in your life, then you can find the path. That's how to find the path in what's happening. So it doesn't necessarily mean you have to change what you're doing. But if you want to find the path in what you're doing, you ask those two questions. Where's the clinging? And where's the freedom from it? And the premise being that it's possible to be released from clinging. So why is that important? The analysis in Buddhism is that our suffering comes from our clinging and that is very challenging teaching. I hope that you reflect on this like you're supposed to. I hope at least a few of you are offended or troubled or disturbed or anxious when you hear that your suffering comes from your clean this some of you traveled by now wait a minute you

know but this makes some it makes sense some places in my life Yes of course. But But my boss my boss did this thing to me and how I'm not responsible for my boss did to me this horrible thing happened to me we had this car accident this weekend and it was terrible suffering I'm you know, my claim responsible for that suffering and the car accident What do you mean go? The path in Buddhism is found when we look at our contribution To our suffering, our contribution so the clinging that we contribute to it. So our boss gets angry with us does something horrible and, and then it's all kinds of we can cling to all kinds of things as a result of that. Maybe unfortunate that the unfortunate event, but perhaps it's your pride, which kind of hurt and you have very important to be seen a certain way as being a smart or capable coworker. And somehow, people around you not seeing you that way. Or give you a story from when a Buddhist teachers story of clinging. I went to, to see Arjuna Morel his monastery terrabyte monastery in Ukiah with a group of other people. And the custom often when you go to monasteries, you bring something to a donation. So we brought we brought we wouldn't bring lunch or food, make donations of food. And all my friends came along and brought food for that lunch. And I knew there was gonna be a lot of food for lunch so I brought this dry grits like you know, beans and rice and stuff so they could have over the week because sometimes people didn't visit them during the week. So don't have food for the week so they can eat and so I was happy enough the way I did I was happy and but then was time for lunch with the monks. And the way the lunch was served was we're all sitting around this kind of circle in the room and amongst themselves first and the dishes get passed around. But as the food is carried into the room, the cook or the kitchen people announce who has given that food that dish so it didn't take long for me to realize that my name was not going to be spoken because my you know my I didn't make a meal for that day my food was worldwide donation was four days in the future. And so I could feel inside me this upwelling feeling, but let me tell you you know my reputation magga Sangha let me and so my car I was clinging to something is cleaning the house can be seen by people cleaning system reputation being seen and I'm a Buddhist teacher after all I should know better or whatever you know making

So, so what's our contribution to our suffering? And, and this very challenging thing that Buddhism suggests or says is that you're that you are responsible for your suffering. You're not responsible for the all the unfortunate things that happened to you. But those are unfortunate things. They're uncomfortable things that happen. But, but the sufferings we take the take the conditions of the world, and be by our clinging to it, or heart or a mind contracts claims. It's hard, it's tight. It's smaller. goes on fire, for something got spinning gets agitated. And so in order to look at that we have to kind of so to find the path, we look at that, in order to look at that we can't be blinded by blaming other people. It might be it's very important. Sometimes Buddhists have this problem of not looking at other people's problems situation, not speaking up and confronting people, because Buddhists are so internal sometimes. So you should be warned. There is a time we speak up. But, but the thing in Buddhism as you sit here, you don't want to get blinded by blaming other people or being upset with the conditions of the world. You want to kind of look and see what's going on inside of me. Where's my clinging, my resistance? Where's my grasping with my aversion? What's happening in me? And that's where you find the path. If you're not interested in doing that, then, you know no interest in the path you have to do that. Now it's It's very beautiful, I think this simple movement of where's that clinging, and where's the freedom from it, because it has an immediacy to it. That it's something you can see right here now at times. Sometimes it's so glaringly obvious in this moment, you couldn't simply let go of your sense of being in a hurry and relax and write the here and now there can be a feeling of relief, or release. It can be as simple as, you know, standing in the supermarket in line and getting impatient, because the person in front of you is taking too long they bought too much food. And how could people be interfering with my life like that those people buy so much food? And, and so rather than doing that blaming them to find the parents we turn around and say, what's his impatience in me? What am I clinging to? Can I release that? And maybe it's something like that we can find it. Very, very simple. And it's quite

beautiful, sometimes the immediacy of practice. And there's so much depth in the present moment, that opening up and letting go, a softening of a preoccupation, a sense of great stillness, the depth of boundlessness, the spaciousness that's available very far away. But it takes a while, not so easy for people to discover that if their mind is caught up in the world, always thinking about something. And I think it's really hard, really, really hard for human beings who spent decades thinking or feeling their emotions and their emotions. orienting their life around the emotions or feelings and all that, it's really hard to step out of that, to experience themselves experience reality. Without, not through the filter of words of thoughts or feelings, but to experience but by stepping out of that experience, it is peace so the spaciousness is vastness or this death, or this love, that's here as well. And here, the analogy is given in Buddhism is that of the monkey mind that apparently they, these monkeys are just, you know, they grab onto one branch. And then before you let go of that branch to swing over to grab the next branch, and then the next branch in the next branch. So the mind sometimes works out we're just constantly going out to the next idea. The next thought the next conversation the next thought, kind of grabbing one after the other and so some people who live their life completely in their thoughts, even if they're connected to the world, you know, they're basically present. Their orientation to the world is through what you think about it. And I like to think of that, that's a life that's about.

That's an about life. Thoughts are always about something. If you're living in your thoughts, you're always thoughts are always about something. It's in about life. And, and so if you pay attention to your thinking how you think one of the things you start discovering is clinging, encrypting thinking itself. So probably most of you have some sense of that during the meditation session, because probably most of you weren't able just to push a button and stop thinking. And some of you probably let go of your thoughts only to have them to reappear. There's just tremendous momentum to think and desire to think and sometimes obsession, but there's a big process in the valley, There is a stops, drop out of that you can drop out of a life that's about always about somewhat removed from life. So we start getting a sense of how deep and tenacious that claim is, has to do with even how we think we can take one step further and look deeper than that, and see that there's also clinging to a sense of self clinging to a self identity. And some people hold that the self identity clinging is a deepest claim that people have, and that the ignorance around self is one of the primary ignorances and that the deepest movement of Buddhist practice is to liberate ourselves from the very subtle clinging to self that can exist, other people say so the claims can be very fundamental as well clinging to being alive, or the clinging to want to die. There's a variety of cleanings that are very deep in people. And so when you start appreciating how deep some of this clean is cleaning art is, then it's not necessarily path is not necessarily fulfilled in the moment, you can't just let go of these deep things immediately. And so then there's a sense of the direction, essentially the goal. Oh yes, if I develop my, it's possible to develop my mindfulness, my concentration, my inner qualities, my inner good qualities. So, I set the conditions created conditions, the appropriate conditions. So at some point, I have this it the strength and the flexibility to any insight to let go of these deeper, deeper forms of cleaning. So in that regard, the Buddhist path is also something that is something that takes time and it takes patience, it takes energy takes engagement, takes resolve, dedication, to engage in it. And that's where some for some Buddhists, when they appreciate how very very deep that clinging is claiming to sell and the hair your sense of the possibility of happiness or well being or engaged In life that's really free or that clinging, that that becomes for them, the most important thing that they want to do in their life. And then somehow that becomes a primary thing. That's what life is about. And, and so their life then becomes not about living a life and then including Buddhism as part of it, but rather it's practicing Buddhism, and orienting their life and clinging to life into that Buddhist practice how to do that.

So the path, the faith and the path gives a life meaning and purpose, a direction and a sense of direction I think is very important here. And some people will find that it's helpful for them to walk that

direction for a short while. And there's plenty of people who find it very helpful to be on the path for a few months or a few years. And then somehow there's like a settled enough, like have enough or they found themselves enough. discover them. Also know that then they go and do other things in their life. And some people will stay on it, you know, maybe for their whole life because it becomes a thing that their life is about.

So the function of faith is to stimulate a person to actually stimulate a person to do something to act, not stimulated person to sit and be with his son. There's a term called nightstand Buddhist. Or another way of saying it is that there's this beautiful path in the woods, really beautiful path. But there's also, you know, a bookstore in there. And so you go in and get a stack of books. He's great genius. Second 10 good Buddhist books. And you sit yourself down against a tree in the woods, your path is right there. You're reading, you read, this is a great path. I'm really inspired by this book, this is fantastic. You finished the book, it was such a good path, I'm really gonna get into this, I read another book. And the other path is right there waiting for you. It's kind of silly, right? Which is read and read read. So the point of faith is not to inspire you to buy books. But the faith is for you to actually do something. And so then the question is What to do? And it might be enough to ask those two questions and act on those two questions, whereas the clinging inwards to freedom from it. But then the Buddha offered seven other steps besides those two questions. And some of those steps have kind of like the landmarks or the signposts to the woods that help you go find the path, but also to help you measure how you're doing on the path Are you actually making make making your way along the path so One of the signposts is right speech. And one way to find the path is to look at how you speak. And is there clinging and how you speak? And there's often a lot of clinging to people speech acts. And are you because you're clinging less with how you speak? Or you start to speak in ways that are Kinder or true or more honest? Our conduct? Is our conduct expressing clinging? Or is our conduct expressing freedom from cleaning? And is our conduct becoming better, more helpful for other people? And then the other side post is the quality of our own mind. Is the quality of your mind improving as we do this? Are we able to somehow let go of the way we use our mind or hearts that creates bad quality kind of mix makes for greater suffering makes for unwholesomeness and can we rather help prompt or encourage those qualities of mind which are beautiful, so that beautiful parts of the mind kind of grow and develop. Now there are signposts along the way. And then there's the practice of mindfulness are we able to be more and more in the present moment really connect here to the present moment. Being in the present moment is how you find the path is part of finding the path. And because this cleaning thing only occurs in the present moment. That's how you can discover freedom from it only happens in the present. And then are you getting more concentrated? Is there a greater sense of stability, grounded centeredness as you do this practice. If you do these things, follow this path, then your ability to Intuit to feel to see to experience freedom becomes stronger and stronger and stronger. It becomes something that builds over time because I snowballs big build builds and builds. And you realize at some point, that this long term goal that you had from great release or freedom wasn't a sense, always here. That the that is not something that it's not a it's not a geographical path that's gonna take you from here to to Los Angeles or here to someplace you're gonna get to, but it's really a transformation inside of inside of you. And the timeless quality, the great piece for quality of the present moment is always been here. For now you've been transformed or changed so that you're able to be aware of that or tune into that to that phenomenal presence that is always here. So I'd love to know what you think of that talk. And so they actually said enough. Siri, stop or Should we take questions? Or do we do

we just like to ask you about the suffering that we feel as a result of compassion for others.

So I think we have to be careful teasing apart the different aspects of the word suffering within English from a call suffering. The I think, you know, it's an compassion almost always arises from our being in

contact with something unfortunate in contact with someone who's suffering. And when there's when in contact with someone suffering. It's generally uncomfortable experience. You're with someone who's you know, you don't kind of just kind of smile and whistle Dixie because you know, you're with your neighbor and your neighbors. Your spouse just died. You know, you Don't do. It's inappropriate. It's not that I'm not human. There's empathy. And one of the things that happens with practice for a lot of people is mindfulness practices, their capacity for empathy increases, actually, the barriers, the resistance to feeling other people softens. So there's a greater sense of contact with suffering, which is uncomfortable, isn't it to say it's the kind of trite way and maybe it's very unpleasant, but unpleasantness is not the same thing suffering. So or when Buddha Buddhism will be called, in Buddha, the Buddhist word suffering is a translation of the word dukkha and dukkha is that is that discomfort or that pain that arises because of how we clean so, if you If a person's become free of clinging I think they actually have an increased capacity to sense and feel the suffering of others, but they're not going to be oppressed by that. They're not gonna be a victim of that. And because of their oppression, they were victim of it. They're more able and capable of responding and acting. In response. If you feel like you're a victim of the suffering of others, then there's probably some cleaning inside of you, that you need to look at. So what what so it's possible to tease apart then different, you know, if you use a colloquial English idea of suffering, we tease apart different kinds of suffering. And the suffering that we experience that comes from clinging, we free ourselves from the suffering that comes from not clinging, but simply being humans in the world of sea of humanity. That's something that in a sense, maybe we would embrace, we're willing to be present for. The world needs more people who can be present for suffering.

There's an international events that have been going on recently. They're always international events, you know what's going on in Burma. going on in Bangladesh, I mean, you know, it's just constant. And you know, he just can't reach out to all those people nor can you send food to all those people or be effective. So, you know, the result I think can be just feeling very sad for

one year, I think I think there's a healthy kind of sadness to feel some sort of regret that is healthy way or I'd like to be able to help be helpful. And then there's a kind of sadness which is, comes from a kind of clinging we feel if we feel feel oppressed or weighed down by it, then or guilty because of it then probably represents some kind of clinging. And so practice that Microsoft is trying to tease that apart. And, and one of the things to look at is, is you know, some people are, some people are have a tremendous sense of responsibility for the suffering of others, and, or a sense of guilt that comes up to me, it's up to me to save the world. The Buddha could even save the world, you know? So. So his responsibilities, you know, can be a tremendous suffering for people kind of clinging. But one of the things I do with situations like that is in a kind of way, I don't know if inspired is the right word, word, but I'm stimulated by these things. When I read these things in the field, I feel my empathy, my concern, my wish for that, I realized I can't, I can't have an effect. And all the all the things I read in the paper, all the things I learned about the world directly, but I'm motivated by those things, too. If I can't do help help out in some way with those particular things, then I'm motivated to try to do better here locally. And so I tried to motivated to try harder with my own practice, to engage more to do their own inner work that I think is very valuable for people to do. And most of motivated more to do the outer work of engaging in the world. And so, you know, I've chosen to be a Buddhist teacher. A very big, big motivation of mine. Not to be a teacher, but it's a vehicle for me to respond to the suffering of the world. And so that isn't the way I tried to do it is here in Redwood City. And so when I read about Bangladesh, I said, it's really important, you know, what I'm doing is, I feel it's important. And I'm gonna really try to do this here. Well, I can't I can't do that over there. But I can do better. Even better here. I'm always trying to better. So I don't know. If I can help over there, then I will, you know, but I can't do everything. So that's my reflection on this. I'm sure other people have other reflections that may be different. So, uh, one more.

Yes, I have two more. Some of you can go if you want to go quietly and realize, you know, don't be hostage here.

I'll try to make my answers really quick. So

I don't think Can you hear me? Yes. I don't think it was a question that I had. But through these two stations that we had get through to two stations, yes. And we had Sundays and I experienced kind of all of it all the phases of you know something happening outside of my life and affecting mine and then contribute to my cleaning and my suffering and then revising it. And you took approximately two years to come to that. to release it. And what I have to share also that when you want to reveal that cleaning, you use one day you know, you the bird or fly how you come and become a butterfly. You are from a crease elite and someone helped the crunchy open up in the verify couldn't fly In reality, some time I think the clean game and try to release in trying to find different path is that moment of, you know, change maturity and transformation. And you can, of course, you cannot speed up the process.

So, it's a very good, very good point. And, and I often tell people, Don't be in a hurry to let go of your clinging, don't let go your claim in the first opportunity you have, you should first get to know it. First to study to understand it well, because if you if you let go of things too quickly, sometimes they might come back, or they come back in other ways. And so his idea of, you know, the story of you know, if you open up the butterfly cocoon to quickly help it out. It's not gonna have the strength to fly it needs to push against the, the filaments to be strong enough to fly.

And I want you to shoot more things like you use the word Sara, and we were solder, solder last last Sunday, and we're using a lot of sea fakie confidence and cleaning. So that leads us to letter F which is freedom. And I just my own meaning was centered being centered with who you are.

Thank you. So maybe we should stop. So, thank you very much and, and also thank those of you who are going to help with a temple cleaning. That's appreciated.