

Stephen Cope Podcast Episode – 4/25

Donna Ferris: Welcome to Bounce Back Stronger, the podcast that explores ways to find peace and purpose after difficulty. I'm your host, Donna Ferris, and today we have best selling author, psychologist, and scholar, Stephen Cope, with us. A little bit about Stephen.

Stephen's works, which include *Yoga and the Quest for the True Self*, *The Great Work of Your Life*, and *The Wisdom of Yoga*, beautifully connect ancient wisdom with modern psychology, offering profound insights into our humanity. His latest book, *The Dharma in Difficult Times*, written during the pandemic, shines a light through life's darkest moments, guiding us toward our true calling.

As scholar in residence at Kripalu Center for nearly three decades, Stephen has helped countless individuals, myself included, navigate the transformative power of yoga and meditation. And Stephen also founded the Kripalu Institute for Extraordinary Living to help seekers [00:01:00] explore the mind body spirit connection.

With honors including Telly and Apple Awards and a nod from *Yoga Journal* as one of America's top yoga influencers, Stephen Cope's impact on wellness and growth is pervasive and profound. Stephen, thank you so much for being here today. It's truly an honor to speak with you. Thank you, Donna.

Stephen Cope: What a lovely introduction.

Donna Ferris: Oh, it's, it's easy to do. It was easy to do. I have followed you for some time.

You probably don't remember me, but we've met several times. I've been into your *Great Work of Your Life*, workshop. I was at one of your meditation workshops with Sharon Salzberg, which is how I met Sharon.

So it's just so nice to have a chance to talk to you like this. So thank you.

Stephen Cope: I'm so delighted you've been to Kripalu. Good. So you, you know, a lot more about me.

Donna Ferris: That's okay. Yeah Kripalu has [00:02:00] really been responsible for a lot of my transformation after I went through a really difficult

time. So maybe that's a good place to start. What have you seen in your years there in terms of transformation?

Stephen Cope: I mean, I started like you did. I landed at Krupalu when I was in the middle of a very bad breakup, a divorce, and I was 40. I had a great life, an established career, and it pretty much blew the lid off things. I had a psychoanalytic psychotherapy practice in Boston that was flourishing, but I needed to go someplace and just calm down and think about things and gather myself.

And I was going to go to this at a Episcopal monastery in Cambridge, Massachusetts, which I know very well. My buddy said, Oh, you got to check out this place called Kripalu. It'd be perfect because like the monks in the monastery, they all get fat and maybe drink too much. [00:03:00] That won't happen to you at Kripalu.

So, I went with them for a weekend to Kripalu. I loved it. Yeah, for those of you listeners who haven't been there. It's on an mountaintop in the Berkshires. It's absolutely gorgeous I went there for the weekend, and I ended up moving there for a year Sabbatical to really go deeper into my practice of yoga and meditation and I was I was deeply into Buddhist meditation at that point, and then after the year was over, I, I stayed, and I've been there now.

I'm scholar emeritus there now. And, I've been there for 35 years. I didn't go home.

Donna Ferris: Does that happen often? Yeah, it does. It does, right?

Stephen Cope: Yeah. I mean, most people probably don't have as much freedom as I did then because I was unattached, but many people come and find their spiritual home there, [00:04:00] and find whatever their religious or spiritual background that the practice is there to be extremely helpful.

And just the holding environment that is that this big, beautiful retreat center becomes their spiritual home. And so either they stay for a long time or they come back many times, and dip back in over and over again. The transformation I see is remarkable. And now I've had decades of watching people transform and arrive really in serious breakdown and, you know, and then slowly put themselves back together, but in a new way and in a terrific way.

Oh, that's just what happened to me. So sounds like you too.

Donna Ferris: Yeah. As you were talking, I was thinking, you know, of that time and it was probably one of the first times I've ever been alone really, and without [00:05:00] a purpose, which I think is really helpful. And it's almost like going on a cruise ship a little bit, cause there's tons of things to do.

They feed you really well, but, but good food, right? But they feed you really well. And then you really have time to think about yourself, and there's experiences and, and you were responsible for a lot of these experiences. There's experiences that allow you to question things about your life in a space where people actually listen to you, which is, incredible.

Stephen Cope: This is one of the things people love most. We have a very structured day, and, you know, when you're doing a deep dive into your spiritual practice, structure is really important. You know, so starting the day with yoga and meditation and then great food, we have silent breakfast. And then workshops very often in which you'll be in a sharing circle where you have to share what's going on with you, do some introspection.

So the whole day is really structured around a balance [00:06:00] between personal introspection and sharing and group connection, which is, so life giving.

Donna Ferris: This was a great backdrop for the work that you have done in terms of your writing. So maybe we take a moment here.

I mean your current book is *The Dharma of Difficult Times* and because I read *The Great Work of Your Life* I notice how you're really pulling from *The Great Work of Your Life* and then to a certain extent some of your other works too, but that's probably the one that's really feeding this one, right?

Stephen Cope: It is. I mean, I got, I got interested in, what happens when we face in life, and I think this is your bailiwick, when we face dilemmas in life that profoundly disorient us, right? So, those big dilemmas that really break apart are, are very understanding of how the world works. Now, I began this book before COVID.

Because I'd had this really difficult, [00:07:00] strange experience. I work with a lot of major institutions, medical schools and the whole thing. And one of the big institutions that I worked with of education treated me terribly. And I was so angry and upset and, it kind of blew my socks off. And, and I, I had to look at this whole idea of what I call disorienting dilemmas, right.

And the way in which they force you to dig deeper into your very view of the world. Like what, okay, then how does this work? How could this happen? How does this work? These stories of disorienting dilemmas that actually need to break through this are kind of central to the whole contemplative tradition.

So in Buddhism, for example, you have the Buddha as a young man living in his father's palace. Being, protected from the realities of old age, illness, and death, right? And, [00:08:00] of course, the great story is he, he gets out, one of the servants helps him get, get out on a regular basis from the palace, and he sees an aging person, he sees a dead person, he sees an ill person, and it blows him away.

And it, it causes him to have to think deeply about what's the nature of life, what's the nature of suffering? And, the, these are called the four holy messengers. The fourth messenger of course, was he saw a holy person who was completely at ease in the midst of all of this difficulty. And this is what forced him then to uproot himself, leave his father's palace and his wife and young son and take to the hills to study yoga and meditation as it was.

In those days, which was about the 5th century BC, before the Common Era. And again, digging [00:09:00] deeply into what's the nature of life and what's the root of suffering and how it's possible to attenuate it. So that's just one of the many archetypal stories of the disorienting dilemma in the way that it can lead to profound fruition in terms of our understanding of the world and how it works.

Donna Ferris: We do have these, to expect anything different, it's the resistance of that that creates our suffering, right? I think part of your message maybe is, and tell me if I'm wrong, is finding purpose, right?

So, in the fact that you know that life is suffering and that we are here for a limited time, what better time to not be in a trance, right? And, really looking at your life as, as a gift and how are you going to make the purpose of it. Does that make sense?

Stephen Cope: Totally. [00:10:00] So part of the delusion in which most of us live is organized around our egos, right?

So the Buddha said, and in the yoga tradition, all the Eastern contemplative traditions said, once the Buddha finally got to it, the root of suffering is grasping, craving, clinging, holding on, aversion, hatred, and delusion. And

there are two different forms of grasping that cause suffering. One is reaching for something.

I want that. I want that. I crave that. and the other is protecting. Okay, I've got that bundle of money. Now I'm going to protect it. Right. So, these three are called, greed, hatred, and delusion are called the three poisons. And a disorienting dilemma that leads to a spiritual inquiry will inevitably shed light on, Oh, wow, why [00:11:00] am I suffering?

It's about how I'm identified with my ego, how big I think I should be, who I think I should be, and what I'm attached to. Or what I'm averse to. And so Spiritual practice in the Eastern Contemplative Traditions always leads to seeing through into the roots of our daily mundane suffering and allows us to connect with something deeper, a deeper knowing, a deeper seeing, a deeper understanding of how the whole works, and therefore a deeper understanding of how we might fit into it.

What's my role? What's my purpose? All contemplative traditions, especially yoga, see that every human being has a purpose, a true calling, a sacred duty, and that in the best of times, [00:12:00] all of life is really for each of us to discern what that is, To understand what that is, and then to do it full out.

So you've been in my course on the Great Work, and you know the four pillars. Discern your dharma or your calling. Do it with everything you've got. Let go of the outcome. This is the one that cuts through the ego and turns it over to God or to something, some purpose bigger than your small self, than your ego.

And surrender and let it go. So, in difficult times, I start with Gandhi because Gandhi had this fascinating experience when he came back to India after working in South Africa for 20 years. He confronted the massive suffering that was India in the 1920s and 30s, and he spent seven months traveling around the country, and he was completely [00:13:00] blown away by what he saw, and he didn't know how he could possibly contribute.

Or what his role might be. It was all just too overwhelming. And, of course, Nehru and the others were encouraging him to get to work and become an activist and get right at it. And what does Gandhi say? Gandhi says That's not the path. What I'm going to do is I'm going to get quiet. For about a year, he went to an ashram that he founded, and he spent a year meditating, sitting quietly, raising crops, spinning cotton into thread.

And as a result of that discerning move, he settled down; he calmed down, and he began to identify not with grasping aversion and delusion but with his awake mind, his discerning mind. And it [00:14:00] was out of that, that was born his real role, his real leadership in the freeing of India. It was while he was on that, that year, that he came up with the brilliant move of marching to the sea to make salt, which was the beginning of the end of the British Raj in India.

But I wanted to start with that story because it's a perfect evocation of what you do when you're confronted with You would call it adversity. I'm calling it the disorienting dilemma. The tendency is to want to go right into action, which is really action. And the path is really, no, calm down, sit down, breathe, do your meditation practice, your yoga, and reconnect with the native wisdom with what the Buddhists would call an awake mind.

And allow that to lead you step by step into your [00:15:00] real deepest vocation.

Donna Ferris: I totally agree. I think there are steps in there, too, right? But you have to accept it's actually happening to you. So many people don't even do that, right? A lot of times, we're walking around in a trance, and we're numbing first.

One of the things I try to remind people is that it's actually happening. I think one of the things that I got out of yoga early was the practice of asking myself how I was feeling at the beginning of a class. And I don't think I ever asked myself that question.

I didn't even know it should be something I worry about. , so I think there definitely is that spot where you have to kind of understand where you're at and accept that you're in a bad situation, and then it's sitting with it. I think that isn't absolutely important.

And, and for me, I'm actually working through a book, and I start off with meditation, and then I kind of take people into, you got to realize where you're at. And then not resisting it. I spent a lot of time in life, resisting [00:16:00] it and numbing it.

And, when it's so much faster to just notice it's there and accept it, you know, much faster.

Stephen Cope: Exactly. But where in our culture do we learn that? We don't learn that at all. We learn about numbing and and just distracting ourselves. I

mean, essentially, there are two paths in life. Either you can choose the path of distraction, or you can choose the path of deepening and going down into those feelings, and you're so right.

I mean, that's a beautiful step to point out, Donna, because most of us don't know what we're feeling, strangely enough. This requires a turn toward the body and sensation. And this is where yoga is so brilliant. Quickly after coming to follow, I noticed that when we asked people why they were there, like 80 percent of them said, I want to come home to myself.[00:17:00]

It felt like I'm not at home in myself. I'm not anywhere near. So this kind of desperation to come home to someplace felt like. Home. And what is that? Well, that's being at ease with how it is in the body, how it is in the mind. beginning to notice that constant voice you have in the mind, beginning to notice how it all is, and being okay with it, just as you say.

Donna Ferris: Yeah, and I think it's also knowing that you're acting outside of who you really want to be. I think that's a key thing, at least for me, that there is a divine self that I am not honoring at this time. And I think that's a hard thing for me. My life was kind of, you know, moving in a lot of different directions. The numbing was part of that. But also, I just wasn't, it just wasn't the type of life that I really wanted. And, and I think that's really, a lot of us feel that I think when we come into Kripalu. [00:18:00] We're searching for something. We don't know what that is.

I don't think I could have articulated it like I did then. You know, after kind of looking at it and writing about it, now I know that there's this person I want to be in situations regardless of the stimulus. And I'm not saying I always am able to do that at all, but I needed to know that was possible.

And I think with meditation in particular, but with yoga too, because yoga gives as you said, it gives you the clues that something's going on in your body, that your body's going to tell you all the stuff, just like the book says, right? The body keeps the score. It's going to tell you what is the thing.

And. I find that's the benefit of yoga and, again, being at Kripalu because you get thrown into this new environment. Where does it give you that space to kind of go? Oh, this is what I was looking for. This is what I want to be. , and you don't know how to get there necessarily at that time, but it does give you that, that kind of rumbles [00:19:00] you so that you can, you can start to notice that there's something outside of you that you really want. And that, then that maybe it's inside of you too.

Stephen Cope: I love what you just said, Donna. We don't necessarily know what we're looking for, but there is, I've come to believe in human beings, a kind of homing mechanism, and we're not at home; we long for it. Even though it's very inchoate, we don't know what it is, but we know that we're not there.

You know, I tell the story of my beautiful little Shetland sheepdog, who got lost in Boston once and found his way across this huge urban landscape back to our little house in Dorchester on the South Shore. I don't know how he did it, but I realized that human beings have that kind of homing mechanism, too, that knows home and wants to find it.

[00:20:00] What the yoga tradition calls dukkha in Buddhism is that sense of unsatisfactoriness that we feel when we're not home. Dukkha literally means unsatisfactoriness. Like the first thing that you do at Kripalu is to get permission to feel that. It's okay to feel that.

I think people often feel like if they were to feel that, they would blow apart. If they were to feel the pain of not being home, being the pain of Dukkha, it actually leads you home. So, it's a good thing.

Donna Ferris: Yeah, well, it tells you that there's something, I wanna say, unmanaged. It's a very business-oriented way of looking at it, but there's definitely something worrying them, and you don't know what it is.

And I think that's the urge that people get when they want to go out drinking. I look back 'cause I'm sober now [00:21:00], and I look back at that feeling, and I still have it. But I do something different with it. But I think that's what's happening: People have those feelings, and they don't know what to do with them.

And when sitting with them and tying yourself to simple things like being grateful, it's what Tara Brach calls the trance, right? It's like you're in that trance and you need to realize that that's normal, but you are the, you are the one that can get you out of it.

Right? You have the ability to leave it, and there are a lot of different ways to do that. If you were to name something other than meditation, what other things do you think take you out of that trance that we get into?

Stephen Cope: Anything that brings you home to the body is why the Buddha was so brilliant.

He said awakening happens in this fathom-long body. So anything that brings you home to feel a sense of the sensations in the, the, the inner world, and it doesn't have to be fancy, and it doesn't have to be dark. [00:22:00] You know, my great friend Sylvia Borstein, great Buddhist teacher and good friend of Sharon's, often says, Look, even if you just came to Kripalu for two weeks and walked in the woods and ate well, you would slowly begin to tune in to this inner world, this world of sensation.

It has so many gifts, and it's absolutely right. The techniques that we use, yoga, meditation, chanting, mantra, diet, walking meditation, and so many other tools, are simply meant to allow us to quiet down enough to connect with that still small voice inside, which is what's really going to lead us to who we want to be.

So, at Kripalu, and likewise at Spirit Rock, and everywhere else. [00:23:00] It's a great retreat center. Everything is organized around helping you to calm down and reconnect with that inner world.

Donna Ferris: Yeah, it is a magical place. You're making me want to go back. I have to get back there. You've been recognized as one of the most influential thinkers, writers, and teachers.

And how do you see the landscape of yoga changing? Is it changing? It feels like, through the pandemic, we lost a little bit of our connection. I think little is probably a smaller word than there's a lot of connection. What are your thoughts about where we are in the yoga world today?

Stephen Cope: Honestly, the COVID disaster challenge opportunity disrupted something that was moving in the yoga world in the [00:24:00] direction that I loved, which was that very often people will come to Kripalu and begin with basic postures, and eventually, those postures lead into a deeper meditation practice and a deeper understanding of the metaphysics and philosophy of these great eastern traditions.

And I began to see the yoga world in America moving inexorably in that direction, right? From the more superficial, how much weight can I lose in this yoga class? To the little awakening that happens in those moments in yoga when you're in your yoga nidra and, and, and you sense something deeper within, well, what I've noticed, and again, I live here in an urban center in Albany is that unfortunately COVID wiped out many of our yoga studios that were already quite marginal financially living on the edge.

Here in Albany, [00:25:00], we've ended up with one yoga studio, a big one and a fabulous one where I practice almost every day. But a lot of those smaller yoga centers that were really beginning to inculcate us into deeper practice got wiped out. And I think that's what set us back, unfortunately.

Donna Ferris: I agree. You know, and I'm not against online yoga. I mean, I think you have to meet people where they are. And I think there are a lot of benefits, but there is so much to be gained by being with other people. In a room, and there's nothing like, you know, a rolling Ohm in a room. You know, there's nothing like the energy that is there.

Stephen Cope: I do; I do really miss what's happened to the yoga world. We all need that community, but as you dive deeper into the practices, you begin to [00:26:00] get deeper into the root of suffering and your own suffering and how you can meditatively mitigate it. And right now, I see, even in my own wonderful studio, I don't run it, I'm just an attendee there, but I see that there's still more of a superficial body book.

It's much more organized around ego. Yeah, that's good. That's fine. There's nothing wrong with that. How do I feel about all of that? But to get into the real genius of these traditions is to get into what are the real roots of your pain and your suffering, and you're not knowing yourself. And there's no question in my mind that COVID disrupted that.

Donna Ferris: I always think of yoga kind of as a, and I'm sure this is something you've heard of many, many times, but, you know, as an experience that we're giving them so that they can work on things [00:27:00] in their life, right? You're you're stressing them, you're, you know, you're making them work and not know what's coming next.

You're really kind of, disorienting them in a nice way, right? So that they can have this experience and I don't know. I think we have some of that in, you know, some of these fitness-oriented types of yoga, but you don't have the kind of care and these philosophical discussions that you can have in a class today.

Stephen Cope: And I miss that. The one place I think that's positive, though, Donna, is that I am seeing yoga infiltrate the world of allopathic medicine much more. I mean, the other day, I had a long chat with my cardiologist, and he told me he discovered Bikram yoga, and it changed his life, and he was recommending it to everybody.

And I'm having this little bout of cancer right now, and so I've been down at Sloan Kettering in, in New York, one of the great cancer centers, and they have a whole [00:28:00] yoga program and meditation, and they're really, so these, allopathic, kind of mainstream medicine is now being joined much more frequently by, the complementary and alternative strategies of yoga and meditation and they're being prescribed by doctors.

This is, this is fabulous, and this is why 15 years ago, I founded the research institute at Kripalu because we understood that we had to show what the effects and mechanisms of yoga really were in a scientific way in order to have yoga, accepted by the mainstream medical community that is happening.

And that's a good thing.

Donna Ferris: That is a good thing. Yeah. And maybe there are three benefits, particularly for the audience that might not know, particularly for some of the ailments you've discussed just now. And I'm so sorry that you're going through what you're going through, But [00:29:00] maybe some of those benefits would be great for people to know.

Stephen Cope: Oh yeah, absolutely. So, you know, there are three classic benefits to yoga practice. The first one simply calms you down. Okay, I'm saying that in a much simpler fashion than our scientists might say, but it deeply relaxes the nervous system; the vagus nerve, which controls all of the major organ systems, is toned and toned.

There's a reason why yoga postures in the great eight-limb path of yoga: yoga postures, and breathing practices come before meditation because they're a physiological direct route into the deepening of stress and the, you know, increasing alertness and relaxation, a relaxed, alert kind of quality.

So that's the first thing, which is fabulous. As you go deeper in your [00:30:00] practice, the second thing is seeing things more clearly, right? So, seeing what the real root of suffering is. Oh, the real reason I'm suffering is not that I didn't get that. It's the grasping and the craving for it. And it's the fact that all things are impermanent, and, you know, we live in a world of impermanence, and we see and accept that as the nature of reality.

Finally, seeing how deeply we're connected to one another, our profound interconnection. All of those things are fruits of yoga practice. Now that I'm in treatment for cancer, I do a deep yoga practice every day, and it's so nourishing, taking me right back to home days and a profound inner sense of well-being.

Everything is okay. Everything is really okay. As it says at the beginning of [00:31:00] the Bhagavad Gita, you can't kill our true nature, which is consciousness. Awareness, awakened mind. And so, every day, I get on my mat, and I go home, and, it's a beautiful way to antidote any kind of freak out I might have in my mind about what's going on and where it might lead.

Donna Ferris: I think if you said that incredibly well, unless you come home and, let's see, remember who you really are, it's right. Yeah, the chatter of the mind lets isn't real. It's not your divine self. Most of the suffering that we have in life is not a result of our life circumstances but what our mind is saying, right?

Stephen Cope: Right. This is what the Buddhists call the second arrow. The first arrow [00:32:00] is, Oh, there is pain. There is pain in life. I'm experiencing a little of it now, but suffering is, is actually the resistance to that pain. This is the story that we tell ourselves about it, the catastrophizing about it. And we can cut that right in half with the knife of meditation and yoga practice.

Donna Ferris: Yeah. Sharon Salzberg says it's the awareness, right? It's the oh I was away for a moment. Hold on. I got to come back. I love that. I love the present moment. Yeah, which isn't that bad. I'm okay right now. You're okay right now.

Stephen Cope: Yeah, exactly. So we used to have this wonderful swami in Kripalu who came from India. He, he taught us this mantra, which is [00:33:00] Everything is already okay. And I, I use that a lot. In my true nature, everything he would say, everything is already okay. And I, I even repeated it in his voice because it was so soothing because it's true.

Everything's fundamentally okay. And that's, that's where you want to live.

Donna Ferris: That's one of my favorite mantras before going to sleep at night. I think it's really helpful because that's a time when you can get into rumination and just say everything is going to be okay.

You know, and he's saying it differently. He's saying everything is already okay, which is also another twist, right? It's kind of the next level, but it just helps to be able to say that and helps to remind yourself because you can get so tied up in things and, you know, big things happen.

It's not that they're not [00:34:00] important, but at this moment, you know, we are okay.

Stephen Cope: Well, you know what always surprises me, Donna, is that most people don't really know that there's this monologue going on in their mind that's constantly narrating our life experience. They don't even know that that exists, much less have they found techniques to interrupt it and notice it.

Oh, let's see. I'm suffering right now. What's going on? I'm suffering. I'm suffering. Oh, my mind's telling me that something's wrong, but it's not. Okay. So it's a huge awakening moment for people when they get, Oh my God. There is this constant narration in my mind that's actually causing half of my suffering.

Donna Ferris: Yeah. Are 90 percent of our thoughts the same as the day before? I think there are 30,000 of them. Yeah. So, [00:35:00], it's a lot. That's a lot of repeating thoughts—30 000 thoughts a day.

Stephen Cope: Yeah, exactly. And 90 percent of them are the same.

Donna Ferris: I'm like, I knew I was boring, but boy.

Stephen Cope: That's the nature of human beings. We're pattern-making animals. Yeah. But once you start to get on and see that pattern, oh wow, you start noticing it throughout the day. Oh, I just played that tape again.

I just played that tape. And it's simply bringing awareness to it that, that begins to evaporate it just by noticing it, it begins to lose half of its power. So this is a very simple thing. Yeah. It works with major obstacles that you're dealing with, as well as people. I think it's important to know that, you know, you can.

No matter what they think and again, that's, you know, some of the grasping the things, you know I want to I want everybody to like me and all that types of [00:36:00] things you can rid yourself of that too by just remembering that those are all thoughts and you are okay the way you are as you are now So much.

It's just thought, and then there are these lovely moments when you're in yoga practice or meditation Or just walking your dog. Yep. You have a moment when you drop down into that deeper world where it's really quiet and clear, and you remember who you are. And that's so powerful. Those moments are so powerful.

Donna Ferris: Yeah. Is there anything else you want to share before we go?

Stephen Cope: Well, I will say this. Look, I'm, I'm 74 years old. I've been, I've been meditating for 50 years now. And it has so profoundly changed my life. In,

the last few years, I heard [00:37:00] Jack Kornfield use this word, fruition, about 10 years ago in a personal talk.

And it is true that the practice of meditation early on is challenging. There's a lot to learn about how to meditate. It doesn't have to be disastrously challenging, but there's a learning curve. But once you learn how to meditate, there's no upper limit. And, of course, you get this from 12 steps too.

There's no upper limit to the amount of happiness you can have. And I have this experience of fruition these days in my meditation. In my meditation, I have profound experiences of bliss and rapture, and way beyond, everything is okay. And so these practices mature within us. Half of my friends in the world are in their 40s, and I'm constantly saying, Look, dude, you have to learn to meditate.

Promise me that [00:38:00] you will learn these practices because the quotient of happiness that's going to be yours—there's nothing else I could give you that's better than that. Now, half of them will never do it. I don't know why, but for those of you who are listening, learn to meditate and learn to do yoga.

They're, they're twins, as you know, twin practices. And, please have that experience of fruition as you grow older in these practices. That's what I want to say to people.

Donna Ferris: Thank you so much. That's the perfect end. Well, I really, really appreciate your time and all of your work. It's been so inspiring for me.

Stephen Cope: Thank you. It's great to see you again and to know that I've seen you before, and this is awesome. Thank you so much.

Donna Ferris: That's all for today. If you want to learn more about Steven's books, retreats, and events, those links will be in the show notes. [00:39:00] Thank you so much for listening. I hope this episode was helpful. If it was, please subscribe, drop a review, or share it with your friends and family. That's the best way to get it in the hands of those who may benefit. And if my daughters Sienna and Sylvia are listening. I just want you to know how proud I am of them. And I love you so much. Bye now.