

# 2001-12-20: Non-Doing

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## SUMMARY KEYWORDS

mindfulness, life, meditation, present moment, practice, people, mind, simple, happening, anger, arises, nonreactive, mirror, notice, awareness, meditate, reflects, flow, clinging, mindful

Thought about talking about gratitude. In my mind, I talked about that on Monday I talked about I thought about talking about impermanence, since this is a good time to talk about it. And But what I'd like to start off and talking about is, is as if this was like my last chance to give a talk, you know, like last chance here in Palo Alto. And so what's the most important thing I could say? Absolutely. The most important thing I could say, given this line last chance to teach people in Palo Alto, what would it be?

Well, I wonder.

But that's kind of more of the spirit in which you know, I want to talk and I guess I could use a lot of things I could say is that this as the as the direction for the talk. But what I want to say to begin with is, the practice of mindfulness is both very simple and very liberating. And both those qualities are something that needs to be appreciated, you know, can be appreciated, and appreciating them both bring a lot of joy about this practice.

The simplicity of it is that very little is asked of us in doing this practice. And all we're asked to do is to notice what is happening in the present moment. What's happening right now. We're not asked to adjust or manipulate what's happening in the present moment. We're not trying to get a better present moment, or protect ourselves in the present moment.

It's just a very simple act of noticing what's happening in the present moment. What happens to many of us is that our life is not that simple. That in our relationship to the present moment, is characterized by often a lack of acceptance, often by an attempt to hold on to something often characterized by various ways in which we trying to build up a sense of self in the present moment or protect a sense of self, or avoid having a sense of self. Hopefully no one no one sees me here and we protect ourselves in some way.

And there's a lot of doing that goes on in our lives. And some of that time 10th is doing quality of many of our lives is very chronic. Even people who are doing nothing physically don't they don't go to

work, they don't talk

to anyone. They go and come to meditation center, and they sit down at seven o'clock to sit and do nothing, are sometimes shocked by how much doing goes on in their mind. Not any of you of course, right. Nothing happened, right? But it's really amazing how much doing goes on in the mind finding. Remember rehearsing conversations that had had happened,

and you know, improving on them.

fantasizing trying to defend oneself, build oneself up trying to justify oneself, judging Judging oneself there's been other people

lost in ideas of desire lost ideas

of planning, loss, misuse of aversion and what to look for those who want. The mind can be very, very active, doing doing doing. And what we want to do in mindfulness is to realize how simple mindfulness is in and of itself. Myself doesn't isn't involved in all those kinds of doings. But mentally it incense is the antidote, all those doings, it doesn't mean necessarily have to stop doing all those things. We have to realize that mindfulness itself is not the doing. It's kind of like

your, your television screen

is not the show.

The television screen holds the show on television

and very channel. He does a different show with it with it, but the tube is the tube that holds it all in the tube is what it is. It's kind of

very simple. sense just kind of reflects what's being projected.

Maybe a better analogy is the mirror. Whatever you whatever the mirror reflects, can be very, can be can be very simple or very complex. But the mirror itself is always very, very simple. The mirror itself doesn't judge. It doesn't criticize. It doesn't hold on to anything. It doesn't expect things to be different. It doesn't want things to be different. It doesn't want things to stay the same. The marriage just reflects what's there. So

what accurately right? What's their what's their

mindfulness is kind of like a mirror.

It is raw simplicity. Is

that simple. And to realize that we have part of us the capacity within us and

maybe for some of us a little corner,

that corner someplace within us, that can have that simplicity of being that just recognize what's happening right now. is a big part of what this practice is about. For some people, it's a revelation to realize is that little corner of who they are that has that capacity because Most of the time, we're living in that part of our mind, which is always doing something manipulating or changing or reacting

to our experience.

So by finding that little corner, the mirror like corner, it becomes with our shifting our identity your sense of we're home is where our residences were a refuges for life away from all the doing and manipulation and

reactivity that can be

into something which is nonreactive.

And as we kind of appreciate that, that little corner begins to grow, and begins to grow, and becomes a more significant part of our life. So much so that you can be someone could say something to you, when normally you would react quite strongly, but you've already taken refuge in this capacity to be spaciously aware, in that place, that you're in your your

mind, your heart,

which doesn't react.

It doesn't mean you're foolish about doesn't mean you didn't get to see what the person is doing, you're doing the appropriate thing. But you not your identity, your place of security, your place of refuge,

a place

where you feel at home is in no way touched

by what's going on in the world.

An awful analogy

that the Buddhist scriptures use

for this and so this is a you know, kind of a

parental guidance recommended analogy from the Buddha.

And the,

if you take

a dead cow

and you skin it together, you get a really expert butcher. It kind of knows how to just just kind of skim the hide off just really well just glides in there and just

and pulls the height off.

And then you put that high back on the same carcass.

It'll fit just right, because that's where it came from.

However, it's never going to be connected again.

When mindfulness becomes a place we take refuge, we're still completely connected and involved in the world, we'll still fit. We're still part of the world. But there's a kind of independence in the middle of it. There's both a kind of intimacy and a kind of independence. But there's a real independence where, where you feel that you your your place where you feel at center and yourself

in a place of equanimity of peace.

Because mindfulness in and of itself has qualities of peacefulness, and that is not tied up in reactivity. Now,

when we learn so,

one of the great things you can realize with mindfulness is in mind is that mindfulness is simple. Recognizing what's happening now, what's happening now. At some point you might realize that mindfulness can be aware of anything that you can experience.

Anything in the world of experience can be known by  
mindfulness.

Which means that anything in the world of experience,

any kind of situation you find yourself in, can, at least in theory, be met by nonreactive, peaceful presence, for the corner of the mind, a part of the mind that part of the psyche, which is like a mirror, very peaceful. When I first realized this, I went on retreat, long retreat, and I realized the implications of this.

I got really happy,

really happy, because I saw the possibility of being free

in all situations. No matter where the situation is, I could be mindful of it in the Mindfulness

when it's really straight and clear,

there's freedom right there.

So mindfulness is very simple. What's complicated often is our doings. What's complicated is often our identity,

our self identity,

who we need to be who we don't want to be. And mindfulness because it's so simple, tends to slowly wear down all the doing, because when you start paying attention carefully what's happening in the present moment, you realize

the cost

of a lot of this kind of reactivity and self building and manipulation and pushing away and holding on to cost that has in your life. And it's it's very, it's draining

water, there's a water one of the

definitions of a enlightened person in Buddhism is a person who no longer has any drains. Nothing drains your energy anymore. There's no outflow, no translation is no outflows. I like the word drain, you know, some of the drain we talked about the people being a drain right?

If you're paid attention to your mind

and how to drain it can be.

So someone's enlightened has plugged up all the drains are no longer as inclined to that kind of activity. So mindfulness tend to slowly wear down because we realize the cost of clinging of reacting, and it's a lot more satisfying to find it to be to reside in the place of non reactivity. So, mindfulness tends to slowly wear down the unnecessary complications by which we live our lives. So I believe in mindfulness helps us leads to a great greater rate of simplicity of being as we go about our life.

Now

one of the ways to practice mindfulness practice

is to keep it really simple, so simple, that you understand that what mindfulness is, is a practice of not doing. beyond simply the knowing of what's happening in present moment. It's a practice of radical non doing, and ferreting out all the tendency for the mind to do anything at all. And letting go about doing

any attempt to do anything.

Just let go. Just don't do,

don't do, don't do and it's very challenging, because the mind always wants to do something wants to adjust and react and judge and manipulate what not to do. Now for meditators, this can be very challenging because meditators sometimes meditators are trying to

change themselves to meditate trying to get calm,

they're trying to

get concentrated. They're trying to make themselves simple. They're trying to

they're trying to avoid In,

in simple mindfulness, they're trying to,

they're always trying going off. What you might try and do is every time you notice a trying, stop trying, let go of you're trying, just unconditionally, absolutely thoroughly let go of all you're trying, all you're doing. So, the meditation becomes a radical practice of non dual,

not doing anything at all.

This can be very challenging, very depressing. Of course, some of us who think that the only thing that kind of will make our life worthwhile living is we do something to make it better to improve on it. It can be misunderstood is not doing if a person is depressed, then not doing just seems to be justify kind of hanging out in this low grade kind of depressed state. But non doing that's really not doing but depression is a kind of a doing Very often to see it very often you're doing something with often unless it's unless it's a physiological cause for depression,

the feeling we let go boredom is doing.

You think boredom is just built into the situation, the situation is boring. But there's a kind of a doing that you're doing that first before you have to do something that actually is a very subtle version that you're doing. If you don't do anything at all, if you learn how to do nothing, you won't be bored. It's impossible.

You won't be depressed.

We'd have to do a thoroughly

not to do not doing.

So one of the ways that Buddhist

was sometimes practice meditation, is they practice non doing, and when they do it that way, they don't like they don't like calling it meditation. Because meditation sounds like something you're going to do. I'm going to meditate. Sometimes they'll say that rather than saying, I'm doing meditation, they'll say, I'm being meditated. Because you're being done too. And that's okay. So can it be done too. But

any attempt for you as the agent trying to make something happen, you let go. Like all the attempt to try to control a situation,

to improve the situation, to do anything at all.

If you do that, you'll be done to pardon you be done to you, you'll engage yourself in a process of change, because the edifice of much of the way we live our lives is built on a non acceptance of the present moment.

And when you pull out the non acceptance and practices

non radical acceptance of the present,

then the host no structure begins to dissolve and fall apart unravel. And that's my take for some people, months or years. unraveling slowly, sometimes too fast, sometimes it happens faster, sometimes a lot slower, to begin to unravel. So there is a process of change that can go on by you being done to rather than you causing a change.

One of the reasons why

the mirror like quality of mindfulness, and this non doing is so deeply satisfying,

is on one hand,

all our suffering that the Buddhists try trying to address, the suffering that arises out of clinging is arising out of doing something

clinging and if

you don't claim, then you won't have the suffering that arises out of clinging.

So, one of the main purposes of Buddhist practice

is to free you of suffering.

So now in doing

let you discover this realm of non clinging and happiness that can arise from that lack of suffering.



So then the question is

really emphasizing how simple it is.

It's really simple the practice of mindfulness. And if it if it's not simple, it's not mindfulness.

It can be very difficult.

But it isn't difficult because it is a simple. One Piece of people say, the word microns is really simple. What's difficult is to remember to do it.

And, you know, you'll find how, you know, you

go a long time, many, many minutes or sometimes before you remember to wake up in the middle of you're sitting. What's difficult is the challenge of really wrestling sometimes with our tremendous momentum, of doing of wanting of averting resist

And sometimes the mind will set up

all kinds, you know, sometimes the mind because it becomes a world class lawyer getting all the right reasons why you shouldn't let go or why you need to have this or why this is supposed to happen or whatever.

So you have to deal with that, you know, with the

lawyer, you didn't, you know, you weren't trained, your loss was quite hard to deal with all the logic in that corner of the mind can kick up to Kitt Peak, but then you just keep practicing on doing taking refuge there in the mirror like quality awareness.

This is what's happening now. This is what's happening now.

One of the things the lawyers will say is, it can't be good enough. It can't be enough

to do nothing

to just dwell like a mirror. Isn't that isn't that kind of inhuman isn't a kind of word about my passion. What about my love? What about my compassion? What my? What about my, my hobbies? What

about all the things that I do do? What about helping my neighbors? What about all these things that go on, you know, to be like a mayor sounds like I'll become just kind of like a zombie

and there's no my lose my humanity.

And all these fears come up is

very interesting to explore all the fears that come up when we are offered that opportunity to practice non doing.

And in responding to this, I'll respond to it in the way in which people talk. People want to defend anger. I get a fair number of talks about anger. And inevitably someone will respond and say, anger has a place in my life is very important because it motivates me To get things done, let's look at the angry unless I got angry or irritated, I wouldn't do anything, I wouldn't have a passion to kind of

fight for justice or to change something.

And that could well be. But sometimes when I hear these people have talked about this, my my response to my I see it is that there's another very power equally, if not even more powerful

motivator

and that is compassion.

And it's a little bit sad to me that a person would justify anger as the motivator when they have compassion as maybe even a much better and more healthier motivator that can actually get them to do the same thing with as much passion.

So the criticism that

mindfulness Mirror like mindfulness or the practice of non doings will make you

a good human,

you'll lose part of who you are.

I would say it's the opposite, that as we do less,

that the natural

responses to life begins flowing through much more.

Compassion is considered

so intimate, apart.

of,

of nonreactive awareness that some simple restoration is considered inseparable. Compassion brings for a lot of them motivation to act to do things in the world. But then action and doing in the world comes from this place of non doing. It's kind of like a natural response

of an open heart.

And it's possible that a lot of our responses from the world can be responses arising out of this emptiness of non doing

instead of arising out of the complicated

crowdedness, of our reactivity of our fears of our judgments of our desires.

And this, to me is one of the more remarkable aspects

of practice I discovered.

And that is that the more trust awareness, the more I trust resting in awareness. In the sense the sense not doing anything, the more or less seems to bubble up inside of me.

Tremendous intelligence,

innovation tech, tremendous.

That's the wrong word. But a kind of intelligence, I kind of

said always,

right.

But it's much wider than the other one.

There's this intelligence of knowing how to respond to people will call intuitive

that seems to bubble up out of that place.

So, one of the things I practiced and

learned is trusting the awareness trusting the narrow like awareness, trusting that my job is to come back to that place of non doing non reactivity of clearly seeing what's going on. And not cling to that, as the ideal or as my Savior. Something that's very clinging, I think will inhibit the natural flowing.

But there's a natural flowing

that comes out of an open heart. And sometimes in Buddhism, it says, with flow out of emptiness. Practice brings us to kind of to kind of an empty head to kind of help us discover what emptiness is and to trust that and then life flows from that. Now, one of the reasons why this is this will be very frightening to people. Because to trust awareness means you're trusting something which is different than your concept of self. And most people orient themselves in their in life and find next by

trying to make security for themselves in life

by some kind of self concept that they built up or defending or whatever.

And not to harm that can be very fun.

So sometimes there's a transition period, where you have to deal with that big kind of wobbly. Gee, you know, I can't do that, you know, that's kind of frightening. I feel very vulnerable. But to take that transition time, and then, you know, it's the externality. A Jack Kornfield uses this. It's like,

if you don't know how to swim with a very good example, but

you throw it. Now if you don't know how to swim, you throw something you fall in the water in the lake. And at first it crashed about because you're afraid. And then at some point you realize all you have to do is relax and the water will hold you up, more or less in the Dead Sea. And then it's kind of like that. Sometimes we fall into the sea of emptiness, sea of non doing, and then we start trashing about because we're afraid. And then eventually we learn to relax to trust. And that trust is one of the really

important qualities that comes from practice, radical trust in awareness, trusting awareness, trusting a presence, just being present. Some people like to just being present.

There was a beautiful transmission

that I got from my Zen teacher, Mel Weitzman.

And many years after he gets With self transmission,

he told me maybe we've gotten anything done or something. But he told me that even called the same thing but his teacher Shunryu Suzuki in had a big impact on him. It was lonely, I think, to feel that being affected him when he said to me, he had big impact on me. We were driving across the Golden Gate Bridge dragged me across the Bay Bridge in

1977. And

in his old, normal Volkswagen bug,

and we were talking, and

he said to me,

just to be alive, is enough.

Just to be alive enough.

That's kind of like, if I could do anything,

to have enough

just to be alive is enough.

Now, you might think that's very nice when life is pleasant

and joyful and everything's going well. But what about when life is not going well? What if you're really sick? Or have some kind of crisis in your life?

Is there enough just to be alive that

often doesn't feel that way. They can feel that way.

And I think that if you have taken refuge, or if you found the power of this mirror like awareness, just nonreactive presence, that little corner capacity within you, because that has grown and developed and blossomed to stronger and more blossom that's developed.

The more that becomes a resource

in times of crisis,

you won't forget that that's partly who you are.

And you won't be overcome as dramatically as you would otherwise by the difficulties

unreactive

To be alive is enough.

So that's what I had to say tonight.

Hopefully that makes some sense for you.

And hopefully you'll maybe experiment a little bit with doing less and the meditation is meditation. So your comments and reactions or responses?

Could you review that part about halfway through when you said there's

meditation?

Then there was Buddhists who do a state they call meditative, where they're not meditating. They're just be Right, and is that then just sitting and doing nothing but letting the mind flow? But if you are being mindful of it, you're sort of meditating. Right? What can you tell me more about that that interests me? Well, some people will practice non doing. And they don't want to call it meditating, because meditating sounds like a technique in which you're applying yourself in some activity in doing and they won't even practice mindfulness.

But what happens is if you,

if you practice non doing, notice every tendency to do and you're very thorough,

then what's left

is mindfulness. Because mindfulness is actually a natural capacity of the mind, the knowing capacity of the mind. And I believe that the my experience is gets clearer and clearer in that case. So you don't have to even apply the mindfulness, it arises by itself. So they practice people practice, some people will practice non doing and they don't want Nikola mindfulness. I don't want to call it meditation, sir. Like in the Zen tradition, they don't like calling. Sometimes they don't like to call what they're doing meditation. They call it sitting. And why they call sitting is because physically that's what they're doing, and they're not doing anything else. They're just sitting, it's called just sitting. That's the you know, the Soto's, and the definition of the word that you're starting to see Contessa is the definition of what they're doing. means just sitting

aside from meditation, and I sometimes like,

Well, actually, I heard it on some tape a long time ago, the guy said, before I knew about meditation, he said, Go sit for an hour, not drinking coffee or doing anything, just sit and don't try to solve any particular problem. Just see what happens. See what comes to your mind in 45 minutes will go by sort of chaos and then as soon as Do something would come. And the idea was you would just not be looking for anything not trying not anything particular. Yeah. So I still do that. Right. But yeah, the mindfulness helps, because then I'm more mindful when I notice doing what's going on.

Yeah, so so. So

mindfulness is very helpful, because you notice you're doing then what happened is, as you get more settled and more concentrated and more able to look more carefully, you'll notice more and more subtlety about how you're always doing. So he said his in his practice is simply to let the thought flow by, in a sense, it wouldn't be except if you're very sensitive, you'll notice that in embedded in many of those kinds of thoughts,

is a very subtle form of doing

thoughts can arise just

peacefully by themselves without

any real sense of doing with most thinking that we have. It has some kind of doing as part of reacting and responding to something. Planning or planning Yeah. And so if you so initially, probably This is non doing to think thoughts. But if you're very mindful of what's actually going on there, you'll see it in the doing. And so, at first we'd like all the courses doing, and then as the practice settles, you can

notice the more and more subtle until perhaps finally your foot you discover that consciousness itself as a doing. You stop doing that.

Then what happens?

Where do you see what we're doing to us?

I have a question. What was the

other form of meditation is reflected meditation? Yes. Where you maybe pick up you know, something that you want to find out more about it and we perfectly think on that. Like, how does that have any relation whatsoever to Should it even be called meditation? Sure. Well, meditation is a very general category. There's thousands, perhaps different kinds of meditation. And so that's why if someone says to people say how they both meditate, they could actually be doing very different activities. And if that's the more kind of you do in the Buddhist tradition, there's a repertoire of various kinds of meditation practices in terrible tradition, kind of

classically kind of

casually sometimes say there's 40, different meditation practices, because actually a lot more.

And there's also a whole slew of

practices called reflective practices. Sometimes they're also they use the word mindfulness for example, mindfulness of death, which is Marana. Sati. Is, is considered often often considered reflective practice, we contemplate some aspect of death. You're going to die soon. You spend some time looking at a corpse and you think about Oh, yeah, just like this person has died. So it's nature of all people to die in some point I will die. He's a little more reflective. Sometimes you'll pick a particular theme, sometimes it's a Buddhist theme, like impermanence. And think about what a good idea you know how true or you know, just really studied permanence and see, you know, think about it and reflect on your life and value in your life and its impact on your life. Sometimes you can reflect on a particular issue that's arising in your life, to sit down and meditate for a while, get quiet and calm and centered, and then have a different way of thinking about something then you wouldn't just kind of street consciousness. Very stable place, sometimes more creative, closer, deeper intuition to flow. And so there's a whole scene of the whole it's very, very valuable. I do a lot of reflective practice, but not formally meditation. I do it most often when I go for a run or when I go Walk, walking and running on time, it's okay to thank me. You're supposed to be in present, it's supposed to be aware, like, you know, be as present as possible with reflective meditation thinking would be like, you were kind of going in the past or your



comments. Okay, so this is a this is an interesting topic that

I don't know I don't want to say I have a last word on this. So the final understanding of this though, with anything so

so don't believe anything I say.

The

what I've noticed is that a fair number of people who spend a lot of time in vipassana circles in America that just be kind of casually, their God has become the present moment. And with the with the understanding that if they're really going to be good in they're kind of succeeding In the spiritual life, they have to always be in the present moment. And so he was being the present moment all the time, you know, in your meditation outside your message must be in the present

moment. And maybe that's so but

the Buddha never said that as far as I can tell. Buddha recognize the tremendous value of being in the present moment. And the value of not being lost in the past in the future. But the value of being in the present moment for Buddhists, is not the present moment is like the most wonderful thing possible, is the value being present moment is the most valuable place where you can see how your mind works. And one of the ways to see it clearly, one of the ways to become free is to practice mindfulness practice, which is to be in the present moment very clearly.

But you'd have to do it all the time.

It's like it's like it's a good idea, you know, to do some exercise on a regular basis.

But no one expects you to exercise. No 24 hours a day for all your waking hours.

Don't you see in your

talks that kind of be mindful throughout the day, and this is the day long practice?

Sure, but you don't wanna be, you know. So yes,

it's very helpful to try to be mindful. And certainly, most of us can do really well, by augmenting and developing or my friends through the day, but not at the expense of necessarily not expensive giving up some normal and healthy parts of being a human being. So reflective practice is one of them. Sometimes I think about the past and things I think about the conversation I just had with someone a little while ago to clarify what's going on. Sometimes I plan and think about the future. Sometimes I read the newspaper to find out what's going on far away from me. Sometimes I study the history of what's happened in the past someplace. Sometimes I ask someone else What happened to you in the past

And all these things are very valid and useful things to do.

What we're trying to do in mindfulness practice in Buddhist practice, in a sense is is to the ultimate point of Buddhist practice is to have a have a mind heart, which

doesn't cling to anything.

It isn't necessarily just being the present moment.

The present, being the present moment is a vehicle to learn how not to cling to once you're not clinging, it's okay to think about the past of the future.

So we want to be careful not to make the present moment our God.

It's just you know,

you know, we talked, we can just make it

but it's not the end of being a present. It's not the end. That's not the point of practice. In a sense, hopefully, hopefully, I was Besides mechanistic, nothing, nothing has made sense.

You know, just leave it here in the room.

If anything you ever you hear anything from a Buddhist teacher doesn't, you know not useful for you either challenge it in your own mind, work with it for a while, or just, you know, abandon it. Yes. It seems like this practice then actually keeps the offering busy. Because one, you're supposed to be focusing on the breath to naturally sort of drift off. And then you're supposed to bring yourself well then you're supposed to label it goes through then bring yourself gently back to breath.

That it can be it's one that's one way of practicing mindfulness.

But

it doesn't have to be that complicated it can be it can be a lot simpler. And, in effect, when mindfulness becomes mature, one does not have to use the breath anymore as a place to come back to is the anchor mindful that my first becomes choiceless, whatever is happening in present moment becomes where what you attend to. So you might notice the mind is drifted off. If you notice that you're aware of that,

and you're aware of that, and then he disappears. the

thinking mind, then you just, your awareness becomes like a sponge, it's open,

and it becomes aware of what's

next thing that arises. The next thing that arises might be the breath. It might be a sound might be an it might be a feeling, it might be another thought. So it's not a view in order to do something as much as you as notice what arises by itself into awareness. That's called choiceless awareness. This is what we're doing.

And and

that makes sense. Yeah. So on Thursday evening, when you tend to come most often, I tend to Thursday evenings, the teachings and instructions have been tends to be much more kind of basic and attend here because it's just partly because when new people are coming in to emphasize the breath a lot, but if you go, you know, if you go on retreat, for example, then you'll find out that the breath is very helpful. But we practice much more choiceless awareness.

You mentioned that you teach class on

every second

How do you handle anger? is a natural feeling.

But then how would you

it's very, very dangerous to call anger a natural feeling,

in a sense everything humans do is natural.

But that doesn't mean that I think healthy.

But the,

for example, one of the things to do with anger is to study it carefully. And one of the interesting things that some people will discover is it anger sometimes is elicited is is stimulated by either fear or hurt.

And if it's stimulated by fear or hurt,

and you can recognize the fear of the hurt if you recognize that first before brings up the anger,

then you're dealing with a whole different animal.

And my suggestion is, it's actually much more useful to deal with what's the point what's more primary and the hurt and the fear would be more primary. If you if you're, if you're in the anger, you're already somewhat removed, from the root of what the real issue is going on. So one of the things mindfulness can do then is help you understand the anger well enough to understand what's what, what's under it, what's stimulating it. And I find in my own life that it's much, much more skillful. But how I negotiate life's challenges. If I come from the much more primary if I talk about or take into account, the fear of the hurt, than if I respond from my anger, or respond to my fear, my hurt, then the situation gets clarified much quicker. So someone, someone gets that someone does something that hurts me. If I say, you know, if I get really angry, that person yell at the person, the person just shuts down or yells back or gets defensive. When I tell that person, I'm really hurt. Chances are the person not going to close down then they're much less likely to close down or attack me in return. So I find it much more useful to understand what's my primary.

That makes sense.

So, that's

for this last

few minutes.

My attendance at Thursday evenings. Let's spend five minutes doing nothing. Thanks

everyone and I wish you well over

how many times the solstice is tomorrow and

yours

very sacred holidays we celebrate

the directions if you want. The city center is here to see you