

# 2002-04-07 Means Goals Metta

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## SUMMARY KEYWORDS

people, qualities, person, fear, practice, kindness, life, unkind, develop, goal, friendly, expect, loving kindness, peaceful, mindfulness practice, delight, massage, belief system, buddha, find

## SPEAKERS

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So, I have something that on my mind to talk about, which is very important for me. But I don't have I'm not sure I have it formulated in my mind well enough to, to explain it, but I'll try. Maybe it's you know, very simple. And I think the basic message or point is that in Dharma practice and Buddhist practice, that we should think of the, you know, if we distinguish between the goal, the means and the goal, we should always remember that the means needs to be in a line with a goal or in harmony with a goal. That means the goal is not necessarily the same thing. Some Buddhists will say that the same that goes that mean that means and the goal of the same usually in Theravada tradition, they're separate. But to think of the means as something is in harmony with with the goal or aligned with a goal or reflective of the goal. And what that means is that if you want to be peaceful, which is one of the teachings of the Buddha, he puts a lot of emphasis on those people who have attained the goal. There are people who become peaceful. And if you want to become such a person, you should be such a person. If you want to become peaceful, be peaceful. If you want to be free, act freely, begin to overcome your inhibitions or whatever it keeps you from being free. And often in some of the earliest strata of Buddhist literature, the person the ideal person, the kind of goal, where the practice goes, is mostly defined by changes in the person's character or personality or the way they are in the world, as opposed to some gnosis some, you know, some attainment that now they understand something really, they got some, you know, the right understanding of what life is all about. It's a transformation of Have personality of character of being very simply that those forces of attachment that are within us, of clinging, of fear of hate, get, get released or get transformed. So that generosity, love become characterized a person workpiece not being in conflict being more self reliant. And so those are kind of the ways in which often that the person is described. And the way to that goal is by living that way. Now, it's not easy to live that way. You know, if you want to be if the goal is to be peaceful, it's not easy to be peaceful. That's part of the reason why we come to practice because we're not peaceful. We're in conflict with ourselves and the world around us. So you're not expected to be able to do it just like that. Because otherwise the means in the goal will be the same. But if you understand that the means should be in harmony with a goal to reflect The goal, then the where the practices is when you're not

peaceful, then can you that becomes the practice that's becomes the area of exploration of understanding. So with, with, hopefully with a peaceful, compassionate approach, that when you find yourself in conflict with yourself and all the ways we can be in conflict or conflict with others, we take that on as part of the practice, to look at that, to understand it, to release it, if possible, let go of it possible or let go of it in a wise way. There's a wonderful expression that repeated a lot in the tradition that says, the Dharma is good in the beginning. It's good in the middle, and it's good in the end. And I think it's there's many ways of understanding that but one of the ways is that it's good in the beginning, it's good in the end in the middle, because in all three stages, the goal is reflected is discovered is revealed. A little bit of peace. is really worthwhile. If you come if you first begin your your Dharma practice, and you're able to let go of a little bit to have some kind of peace, that is really good. If you can do it kind of medium level, that's really good too. If you do it thoroughly, that's really good too. So I'm sitting there so we can look at how we engage in our practice, as beginners, as, you know, middle level people or whatever advanced people. How do we engage in their practice and is the way in which we're doing the practice isn't somehow in harmony with the goal, the goal of what the practice is about? One of the things that the Buddha put tremendous stress on, and this is one of the reasons why I wanted to give this talk was kind of what I'm going to try to say next is he put a lot of emphasis on loving kindness, and the importance of being Kinder net does the word and he had very strong statements about it. importance

and,

and loving kindness is certainly one of the qualities of someone who has attained the goal if they tend to be a kind person. They're motivated by kindness, they have a kind of disposition towards others and themselves. They're friendly. But in that the means and the goals needs to be in harmony. The idea is you don't wait until you have some great attainment to become kind of friendly. But you practice kindness and friendliness from the very beginning of the path. It's really the foundation is at the beginning, middle and end. And one of the most kind of strongest statements the Buddha had on the importance of loving kindness is a little bit gruesome. I think I told some of you recently this story, but the Buddha said, if a person comes up, he's talking to his monks. So that kind of lightens it a little bit for us. But if if we If one of my monastics is is caught by, you know, a thug, and the thug ties you down and begins with a big, you know, saw begins severing your limbs, cutting off your arms and your legs. If you get if that monk gives rise to hate while this person is doing it, or anger, that monk is not following my teaching. Instead, what the person should be doing is generating loving kindness, so, always coming back to loving kindness. So, it isn't just simply loving kindness is part of the path, beginning, middle and end. But it's even, you know, in extremes. Now, I take the story not to be kind of, you know, literally true, you know, exactly, but I think it has been kind of an extreme kind of teaching story that we put was really emphasizing how important it is. Not to give in to hate or anger but rather try to cultivate loving kindness. Now, we all know of course, we do have hate, or anger, ISIS, I suspect very few of you in this audience is completely free towards a tendency of being getting angry. So that's to be you know, that happens. So, if the means and the goal are supposed to be in harmony, then how you relate to that tendency to anger has to somehow be reflective of that goal of

not being a conflict of being a peaceful being kind. So can you be kind or generous or open or friendly towards these tendencies, like hate or anger as it arises within us. So there's a wonderful juxtaposition in Buddhism, of putting tremendous emphasis on working on these things, seeing hate and anger, greed, as being not really part of the path as being something which we should not try to live by. But it could be these kinds of that kind of ideal to weigh us down, you know, it could be. But in practice, we go to Asia especially, but I think even here in America, it tends to be kind of a lightness among Buddhist practitioners. And so there's kind of a, rather than taking this as being a heavy teaching, to judge us and feel bad about us is built into the teaching to have kind of a light attitude towards all this are peaceful and friendly attitude to what we discover, as we engage in the path. So, the beginning middle and end of the path is characterized then, by, by, interest in engaging in life kindly, compassionately, peacefully, generously, it all these kind of qualities that are found in the attainment of the goal.

Now that kind of just kind of sort of switch gears and hopefully bring it all together.

Yesterday when I did the one day sitting on mindfulness of the body, I use the analogy or the comparison of a, my Seuss, and also an artist and my sister used to misuse now. I'm assuming that you know, Assange as your body, it's very nice when you get massage mostly. And, and so, the, you know, the massage is there, your body is there, and with their hands, his or her hands, they're massaging it. And so there's a contact with your body there. Your expectation is a person's a good misuse is that there's they bring other qualities besides just putting your hands and kind of moving your hands around your body that there's You can kind of feel sometimes when a massage therapist is really present, and you can expect that real presence there, that they're bringing quality of presence to that. They're bringing a quality of investigation of interest, familiarity with what the human body is like, and an interest in discovering what your body is like. And they're exploring, you really feel they're getting exploring, finding out where the knots are and getting the getting to know it. You can perhaps feel the difference between someone who's being harsh with the way they massage and someone who's being gentle and kind and caring and the way that they, they're there. There's a lot of qualities of mind that could be present in that misuse, that you would value getting the massage. One of the things is you would hopefully have is that that person has some ability to be concentrated for the hour or the massage that they're concentrated and present that bring that quality of concentration to what they're doing. So to take this analogy to the mindfulness practice, Our body or our thoughts or feelings or experience is like the body that the misuse is touching. The awareness is like the hands. And a lot of what we do in mindful practices bring our awareness to our experience. But there's more than just awareness that we bring, we don't just bring awareness in contact with experience. There's also a lot of qualities of mind that we are cultivating or developing, either indirectly or directly to support that mindfulness practice, just like them, as Sue says, hopefully develop all the other kind of qualities. And there's a lot of different qualities that the Buddha talked about that go together with the development of mindfulness practice and the Buddhist path. And it could be a lot of the same qualities that you'd expect out of a good misuse. You know that you would expect that a good meditator you expect a certain level of presence, really be present present there for your patience. You're not casual or an

interest, you're really present for it. The same way someone be present for your body giving a massage the person is is interested, the mind is interested in your experience so interested in getting to know it better exploring it being exploring the contours of it, finding out where the knots are, finding out where the looseness is and kind of getting to know it. In an interest that goes along with that awareness. There is a perhaps concentration person can not only can be present but can be there in a concentrated way. There's maybe kindness, development of kindness you there in a kind way to the experience so you're not judging yourself with experience harshly or bitterly or, or all these things that we tend to burden ourselves with. And, and there's maybe a level of joy or delight. It's nice to have a Seuss's enjoys what he or she is doing right If a person's not doing enjoying what they're doing? We probably wouldn't go back. We expect that to be part of it, even though you know overtly. We're just talking about, you know, we don't we don't think about those qualities, you know, when we first think about massage, but in the background, they're all there. So when we meditate, and we're doing mindfulness practice, there's all these qualities of mind that we aren't necessarily obvious. Lee important, we don't think about them so much. But actually, they're very important. And one of the important qualities is a quality of kindness or friendliness. Can we meet the experience in a friendly way? Can we meet our neighbors in a friendly way in a kind way? Can we meet their life in a kind way? are we interested in that? Some people think it's pollyannish to do that, and, or do you think it's Buddhism light to to practice loving kindness and be kind, but I would say that it's that it's maybe it's Buddhism light, it's, it's Buddhism medium, and it's Buddhism heavy. You know, it's the whole you know, it's the beginning, middle and end. It's all good. It's all And so

I've known people are giving this talk partly because of having met in the past people who are quite serious about the Buddhist path. And, but the idea of being friendly, in all directions hasn't sunk in. Some people don't do it towards themselves. And some people aren't ready to do it towards others. Sometimes people don't do it towards other practitioners. Because one of the very seemingly inherent, I wish it wasn't, maybe I shouldn't say it this strongly. But almost inherent, perhaps one of the things that seems to be built into maybe just Buddhist circles, but I think it's almost any religious circles at all spiritual circles are all his comparative thinking. You know, you know, you know, our teachers do it. You know, that person teaches that That person teaches that what do you think of that person's teachings that person teaching isn't quite as good or, you know, and, and then you know that person's experience and this person's experience, they may be spiritual people that basically kind of insecure, you know, and so comparative thinking comes, you know, a lot because, you know, the kind of insecure so looking to, you know, to, to, you know, to make sure that they're okay. Especially Buddhism. Buddhism is kind of odd religion here in America, kind of, you know, a lot of our family don't do it. They kind of look at us kind of strange. What do you What are you doing? So, it's very, you know, we want to be justified in what we're doing want to feel like we're doing the right thing, who wants to be doing the wrong thing? You know, it is not very good for your self image to be doing the wrong thing. So you want to do the right thing, and how do you establish you're doing the right thing? Well, one of the ways we do is we compare ourselves to others, and we make sure that in our mind, they're doing the wrong thing, then we know that we're doing the right thing. That's part of the function of being judgemental, often is that we you know, it's often a self protecting To be very judgmental of others, if

you can establish that they're somehow off, then you know that you're right. And then people get together and they like to, you know, talk about somebody else, that third party because you're establishing how special you are by saying with that person, you know, so So, I don't like this

which is a judgment.

And, and I really think it kind of, you know, some of it maybe is, you know, healthy even some some comparative to making distinctions is important and important part of life. We don't want to not make distinctions, but can be more interested in being in living the qualities of the path than we are in almost anything else. Can we live the qualities of kindness and friendliness of compassion or being peaceful or being generous or being Why's of being self reliant? Of being? You know, what are some of the qualities? What are some of the qualities you think, should be part of your meditation practice as a support for it or as a condition of it? Or what do you think? If you're going to fill in the blanks, what do you think are some of the mental qualities that that can be part of the beginning, middle and end of the path? patient's acceptance

being awake. If you want to become an awake person, start by being awake. compassion,

willingness,

willingness to let go.

Joy Joy.

It's beautiful in the Dhammapada, which I translated the last couple of years. There's so many expressions of joy or expectation that if you're engaged in the practice the path, the joy and delight is going to come as part of it. There's one one verse that says something like, if you have the habit of loving kindness and if you actually have with me, if you have the habit, if one is a friendly, if one is friendly by habit and skillful in conduct, then when one will have much delight,

enforcing cooking Well, you know,

you take your wisdom, whatever, you can find it. I got some good fortune cookies.

Question

of loving kindness

this visit often I can move in take care of

free if I have a lot of money and keep it

good quality.

So, yeah, it's a very good issue. And I don't know if I have you know a good answer for that. But the my understanding of Buddhist teachings are that is that the

the kindness and generosity, the compassion goes in all directions. So meaning we need also to include ourselves. And sometimes there's a tendency for people to be to focus on being altruistic at the expense of oneself. It's all about being kind to others, and I don't really count, you know, are selfish if I take care of myself. And the idea is to make it to be curious, as important as anybody else. The Buddha emphasized here just as important as anyone else you can if you think of yourself as being less important than someone else, that's a form of conceit that gets in the way of the path. So to include oneself, but you think you're better than others. There's also a problem. Let's be all encompassing. So what do you need in order? You know, when is it becoming a burden for When it's becoming tiring or exhausting for you to do this, what are your needs are for your well being. If you know someone was watching you and wanted you to be happy, they might say, Oh, wait a minute, Barbara, you know, I think you need to not, you know, you better take the afternoon off, you've been going around, you know, seven days now, take care of all the sick people in Palo Alto, I think you need a day off. You know, whatever, you know, you have some friend, but it would really be interested in you do that. But to do it for ourselves also, not depend on other people to kind of give us feedback. So it needs to be you know, so that, that, that including ourselves in the picture, hopefully they were more discerning and then within what's what's appropriate and not appropriate. And then to have a long term, kind of a long term, understanding what our needs are to. So it isn't just in the moment, but you know, what do you need in order to be comfortable to feel safe in your life? What do you need to be kind of basically taken care of in old age, you know, so you don't want to give up Your money away and then end up 10 years from now or 50 years from now, you know in trouble, so, some some discernment goes into it is that anywhere approach being

little bit money

very simple and

more complicated, richer life

You still have to find the balance even though you have enough there is no enough.

So, so you know



one interesting thing I think so the Buddha Buddha would kind of point to, I believe, is what brings you the most delight and it's possible that there for some people, some Felicity brings the most delight. And they would actually for them for their own sake not because they feel guilty or feel responsible to pass on their money to other people, but that what brings the most delight is the simplicity of it, you know, you know, is a simple life and I've got a lot of cares and burdens and, and we all involve us know, you know how quickly the things escalate you know, and, you know, needs, you know, all these all the things we have to do in order to take care of our lives and, and our houses and our cars and our you know, this and that, you know, just grows and grows and grows. And maybe some of you really love doing all those things, and find a lot of delight and chores and bills and getting the car checked and oil change and you know, you know, and, and but some of you maybe maybe would find that there's actually more delight and joy life is actually richer by making it simpler. So that's part of the evaluation, you know, what brings you to life enjoy and what is it that what's motivates within motivates that kind of lifestyle, anybody lives all of us live. And my lifestyle is getting more complicated as I get older and worse reasons I used to be a monk, I was very happy. I'm very nostalgic, you know, of how wonderful it was. But one of the reasons My life is getting more complicated is that I have a son now. And it feels to be important to me that I raised in a certain way that I, you know, it doesn't make sense for me to go back to the monastery with my son and, you know, share this little, you know, eight by eight room with him. And, you know, my wife and, you know, she can't be in the room at the Michigan, the porch. I don't know. But, but, you know, So I'm choosing glyph. I like it more complicated. And I'm being much more sympathetic to how difficult it is. Yes, I'd like to ask the question about

when we were talking about

two legs sought

to not be angry not being hateful. But what about fear? And how do you overcome fear? Like if you don't want to be fearful and you're trying to have the goal

and whether you live a

feral How do you live? Yeah, how do you live fearless life. So that's one of the that's one of the ghosts become a fearless person. And but we have here. So there's a number of ways in which we then we have to we have to be very friendly towards the tendency to be afraid, with be interested in study it. Probably the most, kind of the first thing to be said about the issue of fear is we should be interested in it kind of stopped for it. There's kind of a story from the Buddha's life where when he was still not enlightened, when fear would arise, he would basically stop for it and pay attention to it. You know, you typically Seriously. So take our fear really seriously. And, and learning learn how to be mindful of fear can take the sting or the power out of the fear, to learn how to hold it in awareness how to hold it in a kind way, how to feel it in the body, how to understand the cognitive belief systems that go into the fear that and see maybe they're not true. There's certain levels, certain kinds of fear can go away by simply

having a different belief system. You know, for me, it's very simply, for example, very, you know, I used to worry a lot about what was going to happen in the future. And then I will, you know, happen often enough that what was going to happen right after the Fed was gonna happen, the future no way turned out any kind of way that I imagined was gonna turn out. You know, I was I had to go do something, you know. And I showed up and that event was canceled, you know, there was a lot of wasted worrying, I should have worried about being more productive and so on. Learn after Well, I don't know what's going to happen. And built into my earlier belief was that I knew it was going to happen, and I was operating as if there was going to happen. And so it actually gave me a little more lightness around my worry. When I realized, you know, I don't really know it's a supposition. So I think I'll not invest so much worry until I've actually had more evidence, it's gonna be that way. Boy, said it's too late, but it's nice too. And, and, so, some of it has to do with our belief system, our beliefs that about us, who we are, what our needs are, we are beliefs about what other people are doing towards us and how they relate to us. And to begin investigating these things. If the belief systems, also learning how to be mindful of it in a non discursive way without analyzing it. And it's very powerful to sit with a lot of fear and learn you can sit it out without dying or without being overcome by it. It gives a person a lot of confidence and then the future they can go into situation and they can be afraid. But the fear doesn't have to limit them. Because they know they have the ability to kind of hold it and contain it. So I'd encourage you to look for opportunities, you know, to study your fear. And one of the great places to do it is in meditation. Don't use your meditation to get rid of the fear, you know, calm out, Don't be in a hurry to kind of cool out by through the meditation, but by breathing mindfully, or whatever way you can do it, turn your attention actually look directly at the fear and get to know it and see what you can discover and looking at it become freer.

To kind of fear,

apprehensive fear that something might happen in the future, which is always extremely useful is another

kind of fear. And that's immediate fear. The rattlesnake is on the path. In front of you.

And that seems to be an extremely healthy fear. It's a fear that allows us to navigate the world in a rational way, there's a rattlesnake on the path in front of you

give it some space and it goes away.

Right, and I completely agree. The and at least 90% of the fears that run most people lives is apprehensive about the possibility of something that has to do with imagination. what might happen? Well, you know, it's, it's part of the power of our imagination. Most of the fear we expect we imagined we are afraid of something is going to happen. But right now, it's actually quite safe. One of the techniques of therapists work with people who have panic is that you know, sometimes they'll sit You



panic in front of the therapist, and the therapist will say, You know what's happening right now. And meanwhile, we're sitting in this room and the sun is shining or whatever, and there's a flower face there and next to me and there's a rug. And you know, and you're, you're a nice person. And they kind of realize, after all, they really, there's nothing he actually threatening it. At this moment, the sense of threat is about a possibility in the future. So 90%, at least probably the percentage is higher. Or, you know, it's not the kind of thing like rattlesnakes, but even when there are rattlesnakes. Learning how to be wisely present for fear and how to hold it be with it can help us avoid a lot of unnecessary secondary reactions around that fear. So we can relate to it in a wise way. So we don't kind of just act out or the fear in a unwise way and act wisely. Some for some people who write they may be rattlesnakes, not the best example, but When that happens, I'm actually thinking about snakes. It's a I went out with a few weeks ago with four or five, four year olds and their parents up to Windy Hill. And we were all kind of exploring, hiking around and, and we went off the trail and there's this big, big log that had fallen down. And we're looking at one of the moms lifted up the big log was looking all the insects underneath and it's kind of fun for the kids to see that. And then she rolled up big log back and right there kind of flaky right and kind of foot away from where she and this little four year old girl were standing with this little kind of baby rattlesnake. And, and boy, did she act fast. She picked up that girl, you know, leapt far out of the way. And that's really good. And that was Good thing to have done. That's good fear good responses. But then I've known people who have been held up. I know people have been held up at gunpoint, and they were afraid and but they stayed calm in the situation, because they knew how to stay calm. And then you had to be afraid, in appropriate way. And don't know people have been held up at gunpoint and just acted out terribly, you know, and just ended up in jail themselves because the way they responded to being out being held up very unskillful approach so, so, the healthy fear what are the what are the supporting qualities in mind that go with that? And are there healthy supporting qualities? So one of the themes of today is, is we as often help with look at what are the supportive qualities of the mind that go together with anything we're supporting qualities when they go together with mindfulness go together with healthy fear.

These qualities,

my experience,

they tend to arrive

in your quiet, carefully work what's going on.

If you're tired and need to concentrate,

sometimes they come in, they come that way they come to kind of naturally in the wake of good practice. A lot of lot of qualities will come just in the wake of good practice. And so there's a lot of teachers who don't emphasize that they don't emphasize developing any special qualities. He said,

keep focus, focus in your mindfulness, and everything else will follow. But it's a little bit idealistic. It doesn't always work that way, partly because not all of us have, you know, pristine, perfect mindfulness practice and There is a lot of emphasis in tradition of doing specific things to develop the other qualities. For example, in Asia, there's a lot of chanting, chanting develops good energy and concentration. It tends to develop gratitude and other kind of feelings and they're supportive of the path. Sometimes people do specific concentration practice, in order to develop the powers of concentration. People do loving kindness, practice and develop their powers of loving kindness. People practice generosity, develop capacity to be generous. People do do things that develop self reliance. You know, it's one thing to go and practice in spirit rock. It's another thing to go practice at your Koji to the rustic Zen center up in skyline. There's different qualities that get developed by practicing mindfulness and those two places at spirit rock, it's so comfortable there. You know, it's like state of the art kind of The Hilton have a retreat centers. And Joji is like, you know, it's like, what is it like it's what? No star rustic. And the one year ago, two years ago, we were there. And we're there for a two week retreat. And the third day into the retreat, the water pipes burst for fresh water. And they couldn't find where they broke because this is all underground and took a long time to figure out how to fix it. And we went about 10 days without any fresh morning water up there. And they went down to the fire station down skyline to get fresh water they, the caretakers would go there a few times a day and break these big plastic jugs. And but there's no right no showers for that time. And there was no no water flushing the toilets except we had a system where we use the dishwashing water we cleaned the dishes with, and we would carry it into the toilet and buckets. And then after, you know, when it was really necessary, we use that water to flush the toilets. And on top of that, it rained during much of the time it was cold. And, you know, there's very little you know, and we had to create a wood burning stove that kept us kind of warm, but, and most people are staying up and they're staying intense. To practice and that kind of situation requires certainly a certain level of letting go. That you don't have the opportunity to practice a spirit rock. So, you know, traditionally they're living a life of simplicity and living a life in the woods being a forest monk and all that develop all kinds of other qualities that then were supportive in turn for mindfulness practice, being self reliant, being discerning, being able to kind of figure out how to do things in a useful way investigation. I sometimes, you know, some of us this is, you know, I shouldn't say this, perhaps, but I'll say it anyway. The, you know, it's always like, you know, I guess every generation looks back at the Golden Era, right? But even when I was young, you know, the golden era, you know, I was young I, I, you know, had to walk to school or when I was young, we only had black and white TV and whatever. And, and it's all downhill since then. Well, I guess, you know, maybe this is the kind of comparative thinking, talking against earlier but, but for many people who practiced in Asia, especially, there's a appreciation of the kind of sacrifice and letting go. And that that required because we're kind of austere conditions. That's when practice occurs and very comfortable conditions, a part of our we not challenged in the same way and that challenge that came from being In austere situations, most people found was very helpful. You have to be really serious then you have to kind of anyway. So, the conditions with which in which you practice also, you know develop certain qualities of mind strengths

slightly

while we are trying to like be kind and try to be peaceful with ourselves and the people around us are even remotely justified in expecting others to be tied purposely to us, but among themselves are expressing kind of kindness and feelings and they are not even trying to let them know the importance of being such because

I've had this

problem if I believe that people should be kind because I am sitting here with my library comfortable Everything's fitting in perfect place. And I say, Yes, I can be kind of people. But for others, it's the solution. Totally different than I don't know, when I'm justified in expecting them to react the same way. The problem is if they don't react, and there's some problems between them, some of the others, I kind of feel frustrated and think that maybe my belief system is wrong.

I don't know. I mean, to me, it seems that it can be dangerous to have too much expectation what other people should be like, and especially expecting them to be kind. I think that the primary focus is not to have a belief system about other people so much, but really feel confident that's valuable for you to live that way. And they can be as they wish, and you kind of go, you know, they respond to you accordingly. But I think it's, in my mind, I think it's appropriate to expect people to know To be unkind so I don't know he's probably to expect people to be kind and friendly. But it's appropriate to expect people not to be disrespectful of you or of each other. If someone's disrespectful of you will actually kind of does something which is clearly disrespectful uttering transgression, transgression against you. I think then we should speak up and say that this is not how it should be or This isn't right or I think we have expect excellence, it is reasonable to have expectation that at least that people are neutral to each other. You know, not you know, these people are not unkind. But you know, that they go to the opposite and actually do kind things. You know, that says they wish. It makes sense. But the

thing is, most of I'm not

very aware of

the Buddhist teachings, but at least I'm a Hindu. So even in those teachings, it's like, even if the other person is really unkind to you.

Like, that's some bad Do you try to be in kind of accounting for that exactly what you said in terms of chopping off, right? So how it's for me, it's, it seems to be that it's not necessarily very difficult, but

I don't I'm not convinced that that probably is the right way of doing so somehow.

Frustration

whitelisting like, let him know that

that's not what he should be doing.

I think if they're being unkind or if they're, if they're being disrespectful, then I think it's quite fine appropriate in depending on the situation of saying something or doing something. But if they're simply not giving you not being friendly to you, just to kind of neutral way. I don't think you say hey, by the way, I think you should be friendly. You know, that Yeah, I can't imagine kind of expecting someone to be you know, demanding someone to be friendly, but if they're being unkind, actually You know, like I said, that's being unkind, you know, that's not nice, you know, I feel uncomfortable hurts me, you know, when you do that. So I mean, India, the shining example of someone who's remained I think loving and kind and peaceful, I think in most circumstances, but also was very clear about the boundaries of what was appropriate and inappropriate was Mahatma Gandhi. You know, he, I mean, he was tireless in speaking against the British and he didn't you know, he said, Well, it's you know, the British are kind of unkind and they're kind of doing that not nice things here in this country and I'll just go I'll just be kind because because Okay, always certainty and carry on as you wish you guys hear some tea and he's, you know, he he kind of put his foot down says, You can't do this in his in his way. So I think there's definitely a place of speaking up when people are unkind but lack of kindness, just in and of itself.

Yeah, I think that what's most helpful for me with that is that when I look at somebody being unkind is that they're suffering in some way. They have to be you can't be unkind and not be in pain. And so, you know, I try to focus on having compassion for that person.

Oh, we're over. So I'll be back in a couple of weeks. Thank you.