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SPEAKERS

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When I was sitting retreats in session with Zen teachers and master in Japan, that particular retreat, I was seated right next to him in the meditation hall, he was sitting right here. And when I fell asleep, he would tug my sleeve. And that was very compassionate thing to do. And so I noticed number of people, actually, today, we're falling asleep here. And then also the leftover from the time change last week, or I don't know what but it's actually kind of can be a very compassionate thing to do to just kind of tap someone in their knee on your shoulder versus next to you. And generally, when someone falls asleep, I think my reaction is usually I either feel happy, feel happy for the person or arouses compassion. And so it happens to all of us. It's happened to me even sitting up here. No one has tapped me So, as many of you know, the issue of self, self thing, self identity self concept is a very important one in Buddhist practice and some are coming to terms with it. And today I want to take one particular aspect of selfing of this area of self and that is the topic of conceit and, and conceit. In English as I understand it usually means that a person feels superior to others better than others. And in Buddhist language the word mana, often translated conceit, as the meaning of any kind of comparisons, we're comparing ourselves to others. So it includes both considering yourself superior to others. It also includes considering yourself the inferior to others. And also, oddly enough, it also means when you consider yourself equal to others. So what's left? And, and it's sometimes pointed out that sometimes some occasionally, people who have very low self esteem very shy, for example, is actually a very strong ego there. It's just it's that strong ego has latched on to being inferior in some way. And especially a bit counterintuitive. We think of someone who's low self esteem doesn't have much ego, but occasionally, sometimes it's the fact this Okay, it's a case, but sometimes it's actually a case of the person, very shy person actually has a very strong ego. But, you know, it takes the form of being afraid. So my So, what I liked, and so and so. So there's three different forms. And for some people may use most of us, all three are upgrading, sometimes simultaneously or, you know, within minutes of each other. So, some people have one one as a pretty predominant character, characteristics of themselves. But as you know, we can be all over that spectrum at different times. And that's certainly been my case in my life in certainly in in engaging in Buddhist practice, that I've

had to contend with being a know all the full range of that spectrum. Sometimes I've had to deal with conceit where I felt I was somehow inferior, sometimes superior, and sometimes No, there should be equality was a big place where I got caught. So what I thought I'd do today is to tell you some stories about my own negotiation on this. You know, they all came into play in different times, and maybe interesting for you. And one of the things, as you listen to this, you might notice around like you to notice is that mostly stories have nothing to do with meditation. And here, you know, we're a meditation tradition here. And we think going meditation is where a lot of transformation is going to happen. But these stories in my time in Buddhist practice, are not explicitly of meditation. So what's that about? And so that, that is a question mark for you for the time being, and the mystery of the talk, and keeps you the edge of your seats until the end of the talk. So in a sense, before talking about stores conceit, I'd like to tell you one of my favorite stories from my practice life. I've taught, I've often mentioned it here. And that is when I was I was supposed to Zen student to him My early time beginning Practice, practice exam. And I had a hallucination, and I don't, I'm not prone to hallucinations. But it's one of those rare ones that I somehow occurred. And I was doing Zen practice in a small Zen center. In a bedroom in Davis, California, the bedroom was transformed into this little place. And because of a small place we sat facing to the station, we sat facing the wall with the eyes open. And but because it's such a small room, my knees are basically almost touching the wall because it was so small, so stiff, the wall was right here. And I sat down to meditate and as soon as I started meditating, this massive Roman column rose up in front of me with great authority, stature, that kind of thing you can really trust because you know, your money is kept in that kind of bank. You know? And And so, and written down the column with the letters engraved, painted black with the letters, z. And then I don't know whether it was nation stopped and where reality kicked in. But this is kind of the way I experienced it. I went to embrace this column. And as I embraced it and vanished, and I fell forward, my head hit the wall. So that caught my attention. And what I did with that experience was I interpreted a meeting that I had taken Zen as being this great authoritative, you know, religion that was external to me, and then I had to somehow embrace it and become it or learn from it something external to me have to read all these books about or something and make myself into zen, or hold on to it. And Zen vanished and tried to grab it. In a sense, no, Buddhism doesn't exist. So if you try to grab it the wrong way, nothing's nothing. There's nothing there for you. And, and so what I realized, you know, studying Zen or studying Buddhism is not about Zen Buddhism, it's about me, just to understand myself understand what's going on here, to great extent. So, then, you know, a lot of things that, you know, that happened over the many, many years of practice had to do with a sense of self understanding and seeing how it operated. One of the year or so after this experience, I started going a lot to the San Francisco Zen Center visiting there. And one of the very powerful first experiences there was that I would go there and try to present myself in a particular way. I would say things to the people there, that we're not just neutral pieces of information. But as for many people, when we talk about We say things often are saying or conversation or talking, we're trying to accomplish something, do something, we're trying to make ourself safe or get people to see us a certain way to build ourselves up or to hide ourselves. You know, there's often a lot of selfing involved in the conversation. So I was playing various games like that, mostly, I want people think that I was great. And, and so I would say something. And, and the amazing thing that happened was that many

senior students there, they wouldn't respond. And, you know, it's kind of like, again, this feeling of, you know, nothing there. But, but more importantly, it was like a mirror. Because there was no response. I was just kind of hanging in the air. Wow. You know, I got to see what I was trying to do in a way that when people participated in that whole selfing game, kind of they were playing it also and bouncing off that me my idea of self but their idea of self and, you know, you don't really see it so clearly, but because it was seem to be reciprocated. I saw it really clearly. And I thought that was really great. I loved it is one of the reasons why I decided to go to Zen center because to go live there because I want to be around people who weren't gonna let me play my games, myself in games. I found out many years later that it wasn't necessarily that they were wise. They were just aloof. But it worked for me. And then there were certainly times in my early practice, where I thought I was a great meditator. God God's gift to meditation and not so dramatically. Anyway, I thought meditation was pretty good. And so there's certain conceit around that. And then I would sit through retreats, and became very clear by second or third day, that how terrible I was as a meditator, you know, I couldn't get concentrated at all. And in fact, the very conceited being good meditator was one of the obstacles to being able to meditate, well, Isn't that something? So I had to deal with that pain and frustration, and eventually had to see the conceit I had, I had to learn to you know, I was humbled like that hold on to it. Remember, also that when I was a, before I was a teacher and Buddhist teacher, there were times when I gave brilliant Dharma talks in my head. And in some ways, the newer students I was, the more brilliant with my Dharma talks, you know, in my analysis, and be sitting here listening to someone giving a Dharma talk and I would start going off on how I do a much better job. And I'd go off and lose touch with a Dharma talk was being given because I was giving my own and certain conceit around that. And I went, how many of you How many of you are listening to me? And so, so, it was very humbling when I actually started having to give talks. And that was kind of, I didn't really want to, but I was told to start giving talks. And I realized how difficult it was for me, all these years of having to up it to a billion talks my mind. You know, I realized that I didn't have much ability and it was very hard and so it was kind of pulled pulled the rug from underneath a certain kind of conceit that I had. This idea of the conceit of being a Good Zen student was operating from me wanting to be a good, outstanding Zen student. And it took various forms, all of them which were painful. And that's one of the cues, the clues we can have that conceit is not helpful thing to have, because can be quite painful. The You know, one of them was the idea of in the Zen tradition, sometimes we would have these late night sets, we have retreats, we'd have this regular schedule. And it would end at 930 or so. And then there'd be optional sitting afterwards. The optional setting wasn't really optional, but it was just, it was just labeled optional. Zen is very strange. And then Japanese and world. There's all these different euphemisms, or at least words that don't really mean what they mean. But you have to kind of be in the environment to know they need something different. Like monastery You're not supposed to present students never supposed to have time off like free time. That's that's not really not really a serious incident. So you have Personal Room cleaning time. And that's your free time. There's probably a some cleaning that goes on but or going back to the Indian tradition in Zen inversion, you know, monks are not supposed to eat at 12 o'clock. So in the Zen tradition to get around that, by the eat after 12 o'clock, they have supper, but it's called the medicine meal. Because Because you're allowed certain medicine or in the monastery in Japan, I lived in there was the monastery layout is

supposed to be monitors are supposed to be laid out in particular way geographically. And but this one monastery stayed in. It was all wrong because it was on the north side of the mountain on the south side of the mountains every was turned around. So One of the rooms in the monitor was called the East Wing, the east wing in the West Wing, but not minister, because we all turned around was called the east wing was in the West Wing in the West. Anyway, so why am I saying all this? So the optional late nights it was optional, but actually, it wasn't. And so we saw it, but the thing about the optional setting is you can go to bed whenever you want it to, it's up to you self regulating. So you could actually, you know, to five minutes get up and go to bed. But you know, I want to be good standings and students. So I'd be sitting there and then my eyes would crash to the side to see who else was sitting up. I can't go to bed before him up before her, you know, she's not really sitting. You know, I know. We'll go meditation. Got to bed so I can go to bed who wasn't really sitting the question, right. So here this conceit, you know, operating, comparing myself to others and wanting to look good and painful, right? And then one of my first machines when we second the seven day retreats they do and Zen was a green Gulch up in Marin County. And they had a custom there. I think that that time that the last sitting of the evening, we would sit until the abbot would come in and say something very Zen ish, poetic, quite exotic kind of thing. Have you read a poem or make up a poem It was very, very beautiful and inspiring. And so usually the sittings were 40 minutes long. And so usually he would come on time. There was once where I think he was doing an interview that went on and on and on. And so the sitting didn't end, as we were sitting there. And we're sitting there, and we're sitting there, you're not supposed to move in the zendo, especially if you're supposed to be looking straight if you want to look good as a Zen student who just was there. So you're sitting there and sitting and sitting there, he wasn't coming. He wasn't coming. He wasn't coming in, I was just wracked in physical pain. And I was sitting where we're sitting was right in front of the door, where the abbot would come in. And at some point, I just collapsed. Most Zen like way I couldn't maintain anymore. And at that very moment, the door open and you should walk in but the habit see me in like way so there was a lot of could see, that was triggered all kinds of things. I actually went to my room after that and cried. No so painful. That whole event. important aspect of my early years of practice was the times that I often had to kind of in spite of sometimes thinking I was great. I often had a strong sense of being inadequate. Sometimes these things go hand in hand, right. But feeling an adequacy or not really feeling that I was very competent or doing well. And it was actually very important for me that my teachers would often encouraged me, actually, they would mirror to me at times, that I was doing quite well. And getting that kind of I actually had had a big impact on me and kind of begin to soften or relax or dissolve a sense of inadequacy or in competency I had the Zen training often involves a lot of different activities and some of the activities would require us to kind of rise to the occasion. So for example, you know, I never really cooked before that was put in the kitchen was made kitchen manager and then supervising a whole bunch of people. And, and so it kind of raised the occasion and takes certain authority or take a certain competency in order to accomplish that job. And in the kitchen, it was very difficult for me because it isn't the kitchen manager because it very stressful place to work, there's a lot of intensity in the monastic kitchen, and you're supervising a big crew of people. And in a monastic environment, people, egos get very, very sensitive, and everyone's telling someone that she needs to cut cucumbers a little bit smaller. Because they had to be smaller to fit into these little bowls that

they're eating out of. And she broke into tears, because, you know, she wasn't doing it right the cucumbers. So, so, it was a very sensitive environment. And one of the things that I became painfully aware of as the kitchen manager was how much I wanted to be liked. So much. So it was a I would call it a neurotic tendency. You know, all expenses, I want to be liked by the people there. So I would go into these kind of amazing social gymnastics to try to say things to people. So that what I felt needs to be said to get the job done. So they still liked me after I said it. And boy was cumbersome. And I eventually became so cumbersome to do that, I got to see this tendency Wow, I really almost want to be liked. What's that about? And eventually I learned to let go of that. So you have to be burdened by the idea that everything's supposed to like me. I mean, a principal's a nice thing that people like you be a likeable person, but, but to kind of be neurotic about it, then kind of contort ourselves all kinds of ways that people will like us, I think is really diminishes us as a person. So I think a certain level of maturity involves not being so concerned whether people like you or don't like you to have the ability to feel at ease or peaceful when someone doesn't like us. So it certainly happened in that kitchens that there were times people were angry with me. In fact, I don't know if this is to the point to exactly what I'm saying. But at 1.1 of the people who worked on there, pulled me aside Took me outside I want to talk to you outside to Gil if you weren't so sincere I punch you out. So to be liberated from Lawrence people like you. And then, you know in budgetary on a practice of Tibet and Buddhist practice, there is practices where people visualize themselves as a certain kind of deities. And some of these deities are very a lot of very positive qualities positive, this quality of strength or compassion or of regality, of kind of being keenly the kind of Lord of the universe and psychologically, at least kind of material Western interpretation. Psychologically, this is very helpful sometimes To help shed some of the ways that we might feel, a conceit of inferiority, the conceit of being inadequate or shy or being unworthy person, to actually take time visualizing imagining a feeling yourself as being someone who's actually quite worthy. Great. So we didn't do that Zen practice, but we would, sometimes some of the activities would actually call forth certain level of strength and presence. Sometimes chanting, we do that. We do a lot of chanting. And sometimes we would chant, you'd be the person who led the chest chanting, again, in front of your room of 60 people get the lead, you know, do the kind of solo piece of the chanting, and you've got to do it with you know, certain kind of vigor and strength. And I found that actually quite something day after day to do this kind of chanting and actually, it kind of changed my sense of who I was Western feminists chanting. It kind of loosened up some of the stuck ways in which I was taught who I was or how I was supposed to be in the world. And often I think we're often stuck, we often kind of develop a certain self concept of who we are. And then we're stuck with that for sometimes a whole lifetime. And it's great to do varied activities that break the crust of that mold that Rick stuck in. of. And so I found that the Zen training was a great way to do that. You know, the thing that happened in the Zen training in the monastery was our jobs would change often. Sometimes every three months or six months or once a year, we get totally new jobs. And you know, you have more career if you stay long enough in monastery, you know, you have more careers there, then you'd have you know, you're not in a normal lifetime or maybe you have one or two careers or something. And in each different career in the more servitude your job requires a different way of being a different kind of self different kind of way of relating to the situation and help me kind of break the mold. The old way I had to who I am, this is I have to be Sometimes this entraining Buddhist training was actually

quite difficult for me required a lot. And the hard work was took a lot of determination took a lot of courage, a lot of patience. So there's a tremendous difficulty and, and hanging in there and seeing it to the to the end to OSI was very helpful for me because it gave a sense of appreciating my capacity, develop some kind of strength in that working through difficult hard things. Sometimes if you go to spirit rock where I teach that opportunity to develop the strength or confidence in oneself going through difficult things, is not supported so well by the by the structure of the institution. Because it's so easy at spirit rock those retreats, to these things get difficult just go for a walk, go take a bath or take a nap. In Zen training, you don't do that. I mean, you have to you don't even have to follow this very strict schedule. When it's time to sit, you sit within the walk, you walk, and there's no variation to it. In fact, the first time I slept in by accident in a Zen monastery Tassajara i is that you know, selective teeny bit. And so suppose I came too late to get to the early morning meditation session, the door was closed. So I went back to my room to wait for the next chance to enter. I was convinced that later in the day I was will be pulled aside and that they were telling me how to leave the monastery. That was it. I blown it. And amazing thing was, and he never said anything. That was pretty amazing to me. I thought I just made the biggest football in the monastery. It's like no one noticed. But anyway, because it's no there's no If you did, there's very little chance to vary from the schedule, you have to kind of either leave the monastery or hang in there and through the difficult times. And I found that for me personally very helpful to, to do something was very difficult and very demanding. One of the principles of the Zen trading is that you would periodically go for interviews with a teacher. And one of the teachings or one of the ideas of these interviews, is, you certainly can go there for advice and all that. One of the ideas is that the interview is actually a very special time where the student the teacher is supposed to meet as each of them as Buddhists. So like you're already a Buddha, what is it like to meet someone not as someone who needs help? But actually what is it like to meet someone as if you're already Complete are perfect. And that person is completely perfect person and Buddha. So what does it What does it take and the student to raise the occasion to meet that teacher and be met as someone who equals to their kind of level? And I found that a wonderful training to go to these interviews and find out experimenters to explore what is it like to be to meet to protect myself or to be not someone who has a problems and needs help, which sometimes I would go with it with head problems and wanting help, but actually come with a very different agenda. What is it like to meet this person, as if I'm already complete? And there was one teacher in particular, who I had a lot of projection of transference kind of like father like transference towards those very inhibited around this teacher, because he was a great authority and very smart in the various kind of things that catch me. And I felt very kind of inferior, inhibited intimidated in his presence. For about a year, I made it my practice to try to vary all kinds of settings when encountering this teacher, not just the formal interview, to try to work with this sense of inferiority, I had to see if I could and couldn't meet this teacher as an equal, what would it take, how to deal with that fear and all that. And it was great work. And after about a year or some point, I realized that it takes two people to be able to meet as equals, and he had didn't have the ability. And so, you know, I felt like I'd gotten the benefits of working with him. Thank you. And but it was a waste of my time to keep doing that, making the effort because it was never gonna happen. So I was contented enough to stop working with a teacher But even the even the effort sometimes to try to meet as equals can be kind of a lot of a burden can cause a lot of suffering. And,

you know, you and, you know, sometimes it's beneficial to make that effort and sometimes to try to prove ourselves, I'm the same as you. And then kind of raising to the occasion or trying to manipulate people to see yourselves or try to act in certain ways or accomplish certain things to be equal, is also can be a tremendous source of suffering, and problems and, and people can spend, you know, many, many years trying to prove that they're equal to their father or their mother or a sibling or a friend or something. And in doing that, we're not living our own lives. We're living someone else's life in a sense. A moment that was very important for me. It was, again, it wasn't in meditation. But it was on a meditation retreat. My first Vipassana retreat in in Thailand, I showed up to the monastery and I was given a small meditation out to the edge of the monastery bhava swamp and a little hut on stilts. And I was told to stay there and all day long to do my sitting and walking meditation. And once a day, come for interview, but otherwise not talk to anybody. And very quickly, I realized that in all my years of Zen training, I'd always done it together with a group. And I've gotten a lot of group support. It's wonderful to have that group support made possible for me to kind of be serious and practice and follow through on my intention to practice because the group momentum was there to keep me going, but I'd never practiced alone. And here, I was, That alone is your heart. And I realized that now it was time for me to learn the motivation inside of myself, the resolve and the motivation, that would keep me going without other people watching or the group support and the momentum of other people doing the same thing. But completely, you know, rely on myself to kind of maintain the persistence. So I try to re rise so they kind of develop something inside of me certain kind of strength. And that was a great training for me to develop that strength to kind of, you know, do it without the support of others. And then at one point, because I'm kind of person was the person who carved out the rules and doing it right was so important, and had to kind of follow the rules. And the basic idea of the monastery that rule was, I suppose, just sitting and walking meditation, meditation all day, except when I went to Neil or went to my interview and then one day For reasons I don't remember anymore, I did something which was very unusual. I took a break. And I took a little break from the for a few minutes to walk around the monastery. So I was walking in the monastery a little bit. And lo and behold, who else is walking around the monastery? The Abbot and, oh, no. I'm breaking the rules. I've been busted. You know, I'm not a serious student, you know, I'm just gonna loitering around and, but the amazing thing was to me was that, uh, when he saw me in the distance, he was maybe 4050 or 5050 feet away. He really saw me turn to look at me. But the way he looked at me or the way I interpreted he looked at me is that I felt like it was Completely seen, and also the same time seeing right through, and like a salt into my psyche, but sort through like I was a tree and that there was no judgment whatsoever. There was no judgment or guilt supposed to be following the schedule and meditating is supposed to be a certain way and just being seen, without any judgment that you'd have to be anything in his eyes and that was measuring me to really kind of standards. Good and bad or wrong. I'll just be seen as a human being just like you see trees, trees there as a human being. And I felt like I was being seen for who I was to myself and as I was being seen in a liberated way. And it was really great for me to feel like I was being seen that way. Because then it made it possible for me to see myself that way. Without any kind of judgment, without any kind of through the filters of right and wrong. Good and bad. It's a fascinating so in that glance we thought I was being seen without any judgment. It showed me the possibility. It showed me the possibility of not playing any of the conceit games. not playing game of thinking myself

inferior playing the game. or inadequate, not playing the game that I'm superior, better. And but also not needing to play the game of thinking that I'm equal, or trying to prove that I'm equal as possible, not just playing the game. So all these things I described in my own practice life were very important moments are important parts of the training. And there I could, I could give you many, many, many stories like this. And slowly over the years, they kind of chisel away at some of the hard edges or chisel away at some of the places where I'm stuck. We're stuck on identity. And where sometimes we like the story, that Buddhist transformation happens in the Big Bang, The Big Bang Theory of enlightenment, right? If I just do it right, then there's a magic moment comes this key. And then it's gonna be all better from there on. And certainly there are very dramatic moment That can be transformative in practice. But there's also a lot to be said about how practice transforms are slowly just do small little steps and so I can give you a lot of steps, stories, a lot of steps where my conceit of the three forms of conceit we're slowly kind of chisel away became less and less operating for me. I certainly hope that you don't think that my talking on but myself here today is just another form of conceit. So, all this chiseling away, step by step. So all this happened without, you know, meditation. So what's the goal? So maybe I don't didn't leave meditation. Right. I think that A lot of our growth happens in the experience of daily life. And I spent so much time in monasteries that, you know, my stories come from there. I'm sure that many of you can tell story, similar stories, at work or at home or in your communities or friends or whatever. There's ways in which your conceit was somehow understood or challenged. But the advantage for me of meditation in this regard, was it every day, sometimes many times a day, I would sit and meditate. And meditation is kind of like a lubricant will lubricate the wheels, so that these wheels can move more smoothly, to not stuck. So often when we often we have self identity that's really stuck. You know, it's frozen, and it doesn't move. And so when it doesn't move, then it's quite fragile. Actually. But when when the whole operation itself is fluid, then we're not gonna be stuck in some kind of self identity. And so meditation is a lubricant. And so sitting in meditation, the ways in which are stuck the ways I was attached, preoccupied, results are so often my sense of self was connected to fear. So my fear would dissolve my stuckness would dissolve, you know, a little bit to some degree in the meditation. And so be kind of like a come in and out of this place where I relax, unwind, dissolve, let go, dissolve the fear. And then to go back into the world, those who start up again, and then go back into meditation, back and forth and books like massage just written back and forth. And that rhythm I think made it possible, maybe easier for me to learn these lessons from my daily life. Maybe more fluid, maybe more open to the possibility of being transformed by them changed by them. Learn from them. Like. So as I, as I learned to let go more in daily life was because I learned to like go better and better meditation. Meditation, taught me a sense or showed me our sense of well being or peace that is independent of the conceit, independent of who I am in relationship to others. And so when I started having a sense of that sense of, when I start having a sense of an independent, well being as independent of others, then, I wasn't so fragile, in relation to how other people see me or how I want other people to see me. For many people, their sense of self, their self, self identity, who they see themselves and how they represent themselves to others, has a lot to do with who we are in relationship. There's a relational self in many of our roles of self or relational Father, someone's a mother, or a husband or a wife or a son or a daughter, or the professional roles and a doctor or a nurse or whatever. And, and those roles are relational roles. And

so if our sense of self is tied up to those roles, then those roles don't really exist independent of how other people see us and how we interact with people. And people who are stuck in a certain role will sometimes very neurotically go around and try to tell people, you know, something, you know, I'm really a doctor. He goes into some of you under some circumstance, and we're, there's nothing to do with you being a doctor at all. But you have to somehow drop it in the conversation. Some people know who you really are. And so it's relational. You're trying to establish a sense of self that's relational. You know, so I think a lot of the ways that people saw a lot of the ways people suffer around yourself sense of self is relational. And they have a relational self that are building up with meditation can teach us. And there's other ways also the mornings meditation can teach us is there's a sense of self. Which is independent from relationships, independent sense of self, a non relational sense of self. If a person has no experience of a non relational self, that sense of self, then they're gonna think that the only game in town is the relational game. And they're going to put a lot of effort into establishing the right relationships. Getting them all right and be preoccupied by that. But if you realize that there's part of that you can choose an independent self or independent sense of freedom and peace is not relational. Then you don't put all your eggs in the relational basket. And or you can hold the relational, self lighter, easier. without so much desperation, without so much consequences or meaning that, you know, everything depends on that. relational self is important. But you can hold it lightly. And you have a refuge you have a place of safety or well being that you know, that is there independent of what happens in the relational world. Whether people like you, or they don't like you, whether people judge you or don't judge you. Then, you know, you have a sense of well being. Sometimes I've had people talk to me about how they're so concerned by how people are judging. They assume that people are judging that sort of neurosis and worried and afraid people are judging. And it was really transformative to them to realize that maybe people aren't so concerned about them. They're always judging them, strangers and everything. So that's great. I was happy for them. But then I could have asked them one step further and I said, that's fine. Do not have some ease around this whole thing with this judgment thing. But I bet there are people who are judging you. You know, it's unreasonable to assume no one's gonna judge you. People do you know it's kind of what people do often. So, can you feel now can you find greater sense of strength or greater sense of freedom and peace, that you feel peace is not dependent on whether or not people judge even if people do judge you? Can you find your peace and freedom your well being so so my hope is that this talk today, giving you some ideas of what you can investigate in your life, maybe even what you can let go of in your life so that you can begin letting go of the conceit game. For those of you who haven't This is relevant. The rest of you thank you very much