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SPEAKERS

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So good morning. And I'm rather impressed by how much goes on here. When I sat down to meditate, here, there were so many of you. And I thought, oh, we'll have a smaller group and they will do questions and answers and discussion. And open my eyes, I was surprised see so many people here. So now I know it just seems like I should give a talk. So unless you feel differently, I'll give a talk. And so I want to give somewhat of a basic talk on mindfulness on and it could be called the power of mindfulness. Mindfulness is understood to be a capacity that all human beings have and it's meant to be very simple. We should be very simple and basic capacity of paying attention. But paying attention carefully to what is here in the present moment, noticing what is here, knowing what is happening here in the present moment. It's that simple. And so all of you are doing that, I think, since you're knowing what I'm saying, you're using your mindfulness to be in the present moment listening to the talk. So we all have this capacity. And when we develop it in mindfulness practice, we're trying to develop it partly. So it stands to become a power. So it stands out by itself, independent of all the other things we can mix up with the simple act of knowing. So you're listening to my talk, and you might be knowing that but also you're in your mind, you're when weighing and eyeing about the wonderful new sound system. And so that's that's part of it. Oh, this is great. Or you're thinking, you know, I wonder why they did that. I mean, wasting the money to buy better maybe could have done fine with the old system. And so there's that. So it's your, your, your thoughts, beliefs, ideas untangle that knowing. Or it's possible just to know what's happening, just, you know, to listen without commentary and listen without judgment, listen without being for or against something. And so it's possible to have a very simple act of knowing. Maybe the example of a talk is not the best one. But it could be a simple, you know, something very simple. It can be listening to the sound of a bird outside, it can be kind of pristine to hear the sound of the bird by itself. Or there can be all kinds of entanglements together without knowing, or you could be outside, and you'd be so entangled, entangled with something else entirely. You don't even hear the burden. So mindfulness is staying in the present moment, noticing what's here. And as we develop mindfulness, we're trying to develop the capacity. It's just initially initially, just to know something in and of itself, without the various other entangle. means that can be part of it. And that can be very helpful to do that. And one of the primary ways, first way, which is helpful, is I consider this as a form of leaving ourselves and leaving our world alone. So leaving ourselves alone, often we know something about ourselves. And there can be entanglements there as well. You can sit in meditation, and the mind can be distracted. And there can be judgment about that, Oh, I'm a bad meditator. So that's just simply knowing, oh, I'm distracted. It's distracted. And, and, and, and just so mindful, just knows, oh, I'm distracted, leaves it at that. Or it could be that there's a lot of resentment that you notice. And that's hard. Just leave it as resentment. She's like, well, I you know, resentment requires something of me requires me to repress it or stop it or requires me to act on it or believe in it or engage in it or whatever. And so, but mindfulness would just Oh, resentment is there, just very simple. Can it come to that place where I leave the resentment alone, or leave my myself alone with resentment, or I don't make any

commentary. But this what this means about me. Just so there's kind of very is meant to be a radical way of leaving ourselves alone. And a radical way of leaving the world alone, at least initially, we did mindfulness, the Birdsong, which led to be the bird song, our angry neighbor, we leave to be a start angry neighbor. Some act of political injustice, initially, in mindfulness, you would, you would just leave it alone, but not to stay always alone, not to be indifferent. But to listen well, to learn well, to see what's there, and to see if you can separate out the initial rush of judgment, anxiety, emotions, reactions, beliefs, values, all these things, then Mike untangle it. So it's a bit more hard. It's harder for us to see what's actually there.

So, initially mindfulness is leaving things alone. When we leave ourselves alone for some people, it's very healing. Because for some people, there's a lot of psychological suffering that comes from not leaving ourselves alone. From being self critical learn ourselves harder and ourselves. Or if not harder, ourselves. Some people don't leave themselves alone by being ambitious are always busy, busy, busy. To give a simple example, from my own lunches this morning, I got up in the morning and did the normal. My wife stopped there in the morning I have two kids. So I getting everything ready for them breakfast ready and everything and doing my stuff. And, and lo and behold, for unexplicable reasons. They didn't wake up as usual. They they stayed in bed for another extra hour. Now those of you don't have kids don't realize that this is Sunday morning. This is You know, this is like, this is a gift from heaven or something. And so I had the whole hour free, I didn't know how long it was gonna have, of course. And so I went and sat in the couch, just sat there. And I just sat on the couch already meditated in the morning earlier. So I thought I was gonna meditate here a little while so I'm just gonna sit in the couch. And as I sat in the couch, one of the things I noticed was that because of my kind of going around the kitchen, making breakfast, getting everything ready that I had to charge my body from just doing that simple activity, a little bit of rushing feeling. And if I hadn't stopped it, the kids had gotten up. I probably wouldn't have known notice that charge. And so I sat down here with you guys. Because I sat in the couch, I noticed that charge. And so there was a very simple release of that charge for just sitting on the couch doing nothing, particularly They're very nice time. So that's a very simple example of leaving ourselves alone, letting something discharge, there can be deeper, very deeper charges that we hold. Some of them that go back many years, perhaps there can be deep charges around certain emotional issues, certain events in our life, there could be all kinds of stuff that we store up and keep here. And if we get it, stay engaged with it. If we know it can stay engaged, it's possible that we're just kind of stirring it up some more. Like even the very idea, I have to fix this. I have to figure this out. I have to understand it is an engagement, which is different than simply knowing and leaving it alone. Oh, look at this. This is how it is. That's how I feel this is what's happening. And so initially, with mindfulness, we're just learning to leave things alone. And it's often a very difficult first step in mindfulness. I'm not saying it's easy, and sometimes we have to deal with our reservation. And around doing that it's safe to do it, it's okay to do it. It's permissive permissive to do it. And so there's a lot of kind of re configuration of our understanding our beliefs, our mind, in order to be able to come to this place, just leave things alone for at least initially. There can also be a lot of healing because a lot of the things that go on inside of us say this way. It's kind of a Buddhist belief that everything that we are, whatever it is, we are, it's not a thing, but an activity. And all activities are in process. And it's also kind of a belief in Buddhism that all processes have within them, a movement towards liberation or freedom, or to rest to be peaceful. And, and so as we leave ourselves alone, it's kind of like, opening up the space for spring so bhandup spring can unwind. So our attentions begin to unwind many of you notice If you meditate, some of the tension you carry for the day will begin to dissipate. And so there's a lot of things that begin as space within us to unwind to unfold to unravel, to continue the process they need to be in. And sometimes that process is obviously healing like the shoulders relax, or we release some deep grief that's there that we're holding for a long time. And sometimes it's less obvious that it's unwinding because sometimes in the conventional language, as we sit there and leave things alone

and just be present, things get worse. What I thought this meditators was to get better. And but sometimes they get worse because so called conventionally we say worse, maybe, is because sometimes there are unresolved issues that we haven't looked at, and so haven't dealt with. And so there's a wonderful way in which you meditate.

takes the lid off the inner life. And so the unresolved things tend to bubble up. So we're sitting there, sorry, get a little bit calm. Wow, this is good. I'm getting calm, not not knowing, not realizing that little bit of calm, took the lid off. And then some eat rage can bubble up, or we feel some little bit irritation. We'll all feel that irritation, okay, what I'm doing is practice just being present leaving things alone now, I'll just be present for the rotation, that's okay. And then that just opens the Pandora's box. So sometimes if you know things get conventionally worse, but in our scene, we think it's actually very healing, to allow these things to get stronger grief, come up, anger come up, a variety of things can come up, if that's what needs to unfold. But it isn't just these difficult things that can happen. Sometimes we leave ourselves alone. Beautiful Things have a chance to bubble up and sometimes we keep that day Beautiful qualities of a heart beautiful qualities of our mind. Because we're so busy are so caught up are so engaged, always doing something with the mind. And we learn just to leave, leave things alone and be quiet, then some of the beauty inside of us can bubble up as well. And that's part of the wonderfulness of practice. So part of the significance or power of mindfulness comes from something very seemingly very simple, which is to leave ourselves alone. Now, the next kind of step or aspect of mindfulness is goes beyond just leaving ourselves alone with me, but it has to do with augmenting or strengthening the knowing quality of mindfulness, mindfulness to do with knowing what's here in the present moment. So we can develop that sense of knowing more strongly and really acknowledge really see what's here. So now just simply know that I'm resentful. Let me look at this resentment and we look really deeply see what's here. Maybe there's certain beliefs that are here, certain things I'm holding on to and attached to, without resentment. There might be certain feelings in the body that come with it certain consequences in my body. I've known people who've given up some of their anger when they started doing mindfulness practice, and they realize the cost the anchor how to in themselves. Wow, you know, I thought I was angry because I wanted to get get back on that person. But it's damaging me to be I carry all this anger all the time. And when they realize the self damage from the anger, some people are more willing to like to let go of it. So part of mindfulness then is to look more carefully at what is here. Once I'm here. Let me look more carefully. And if you've learned to leave yourself alone first, then you have better chance that you're looking is going to be more unbiased, Orenburg, more direct or clear. So then we look and this can be very helpful too because we start seeing how we kick We mindfulness goes within, we see the beliefs, we see the attachments, we see the values, we see the emotions, we see the reactions, we see the sense of self, the self identity, self representation, that's all entangled with it. And we start seeing all these things much more clearly. And when we see them more clearly, it can be very helpful, because then we have, we can start letting go of what is not helpful to act on. Or we can start having more information about what's really happening here. So that perhaps we don't act as impulsively or unwisely as we would if we didn't know. So it gives you another small example. Sometimes I like giving small examples because there's, they're easily understood. And it's your job to translate it into, you know, much more relevant or bigger kind of examples. But many years ago, I was living I lived up in skyline Boulevard up here and drive home in the evening at night. It was dark. And people would sometimes drive towards me with their high beams on. And I noticed that I would get angry with people doing that. So I thought, This is interesting. I'll explore this I'll bring mindfulness to this anger. And I had lots of opportunities. So I guess let's let's look Okay, so I've looked what's happened to happen. So rather than getting carried away by the anger, I would use use it as an ability to look, let's look. And so then one day I was doing this, and someone came with a high beam towards me. And I noticed that the for a fraction of a moment before the anger,

there was fear. And then I said, Aha. It's the fear which is a trigger for the anger. It's not the high beams. high beams are a trigger for the fear.

And from then on, I could stay with a fear with the high beams, not the anger. And to me that was a big improvement because there's earlier in the process, I can still take care of myself and do what was you know, safest thing I could do driving. But it was actually better in that circumstances to notice the fear than it was to stay with the anger. So that's an example you start looking more carefully what's here, what's here, what's going on. That also is very helpful in the world around us. If you have the ability to just leave things alone, like, you know, like a good friend. Then you can listen more carefully to your friend and find out what's really going on and be interested what's happening with you. Rather than rushing in with our our story or opinion to this, but pay attention and investigate find out what's going on with the people around you. Someone's in conflict at work. Let's find out what's going on there. First, let's listen to investigate. Let's get to know it better. So this investigation or relationship to other people as well. Let's look, let's see what's happening here. Nice. I think it's a nice example of doing this. I was involved with San Francisco Zen Center many years ago, writing up their ethics documents, which proved to be very consumer so contentious, that we needed to find the document finished so we could do the process. People reviews, bikes, a lot of strong opinions around ethics boy. And I've never seen people be as mean to each other event centers, they were around this coming up to the ethics documents. It's really say something. So I was on this committee kind of coming up with this document. And we had this tension with one of the other members of that committee. And the meeting ended and we went home and tension was there. And the next week we met for the next meeting. And both of us kind of rushed up to the other one and try to you know, go through Want to say, Oh, I wanted to apologize for how I was last time. Because both of us had gone home and reflected on our contributions to the tension. And see now that this is what I added to it. I didn't feel so good about so I wanted to apologize. And I thought it was quite beautiful. The two people had done that self investigation and both wanted to test for the same thing. Rather than, you know, one person apologizing one person. Yeah, you shouldn't have done that. As it was, I mean, we were both involved. You know, it wasn't like, you know, we were both contributing. So it was easy, but to do this kind of take his time to investigate as opposed to be defensive and caught up and all that interpersonal relationship is a very helpful as well as we as we leave ourselves alone, and as we begin understanding more carefully, what's here, what's going on. It makes space for wisdom to operate, where our understanding some deeper understanding can operate. as well. And so, rather than acting reactively, we can act responsibly in with wisdom. And in the Buddhist tradition, it's an understanding that it's almost implicit, that when mindfulness is really strong and clear, it comes along with wisdom. There's something about the act of clearly knowing where we have a chance to understand more deeply, what is really here. And that depth of understanding is almost synonymous with wisdom, or is synonymous with wisdom. So we can understand more carefully what's here. And there's a whole slew of things that we could call wisdom that might apply to different situations. One of the primary ones that Buddhists like to emphasize it's not just a Buddhist thing, though, is not to take things so personally. And and, and then there's a corollary to not taking things personally, which is expression I think you all heard before. There's a corollary to that is don't assign things personally. We could try that lightly. Assigning things personally means you someone else does something that's you don't like or something off or something bad or something. don't assign it to them personally. don't define them by that. Just like if you are grumpy one day, and then someone read into the market. And from then on, they think of you as being a grumpy person. No, wait a minute, you know, I'm not that way if you stuck in a certain way of seeing me or if or if someone's angry with me

for reasons that have nothing to do with me, if I could take it personally, oh, this is a terrible thing. I'm a victim, this person shouldn't be doing this. Or I could see this that person's having a hard day today.

And what they're angry with nothing to do with me just I'm just happen to be in the firing range. So I don't take it personally. I don't get insecure because of it. But also don't assign things personally means that someone else is in a bad mood or does something unskillful. And rather than defining them or saying this is who that person is, say, well, cause the conditions came together today for that person to be that way. Cause and condition came together there this lifetime for that person to kind of be that way. I'm not gonna assign that to that person. I'm gonna recognize that person's doing it, I'm not gonna deny it, ignore it. But I'm not going to sign it the same way you wouldn't assign it personally, I wouldn't sign to me personally, to me. That makes sense. You following that? I think a lot of people know but don't take it personally, you know, but not assigning a person. Try it out. So that's kind of an example of wisdom. Maybe operating gives you a chance to look at things differently in a new way, as simple wisdom. Teaching in Buddhism is that everything is impermanent. So sometimes you see things happening, you say, Oh, this is going to change. And seeing the changeable nature sometimes helps us like mess around it, because we see it with wisdom. Part of wisdom also is to have some sense of the consequences of our actions. It's a projection, it's prediction, but have some sense, oh, if I yell at this person, I think this person is gonna be hurt. So see the consequences of it. And they realize, I don't think I want that person to be hurt. So as as we leave ourselves alone, we giving space giving time for somebody to operate within us, that wouldn't have a chance to operate if we stay fully locked into the situation or stay in a reactive mode. And the suggestion is, it gives a chance for all our wisdom, whatever wisdom we have to operate. It gives us a chance to reflect more fully, what might be the consequences of our actions. It might also give us a chance to reflect a little bit or sense what are the causes What's gonna, what's the impact we're gonna have on someone else? If we act certain ways, do certain, say certain things. So we leave ourselves alone. And we begin to investigate, begin to look more carefully, know more carefully. And then we begin to have more wisdom available. And then we can start also letting go. And this is the part where we don't necessarily leave things alone. But mindfulness also has a function of helping us cut through places we were attached when we get caught up. So rather than letting the mind continue, as it always does, often does. And maybe in times when it's unskillful, or neurotic, or something like that. Oh, I suppose just leave it alone. That's what mindfulness is, I just let my mind be neurotic. Let it be. That initially is very helpful. But at some point, we also want to be able to know Participants actually cut through that and stuff it. And part of the function of mindful is very clear mindfulness that knows something, or I really know this. There's something about that knowing which can put a stop to what we're engaged in. It's kind of like you're diverting your energy from one activity of the mind to another activity of the mind. So your turn all anxiety, I see I see you. Judgment, I see you and instead of being seen, somehow loses its energy and it can dissipate. Or if you're, or if you're caught up in some, you know, trying to prove yourself to other people. I'm a smart person, a kind person. Oh, this kind of idea of being smart and kind all the time. I need to let go of that. And give me something back. Okay. Looking at it clearly, being mindful of it, saying okay, That, let go of it. The corollary of that is that sometimes we can choose to pick things up when the mindfulness is there, and the wisdom is there, sometimes Oh, this is a useful thing. I want to be kind here. I want to be honest here. I want to cultivate my loving kindness. So we take that up and act on it. So with a mindfulness, it also gives us a much greater range of choice. And part of the power of mindfulness is how much choice it gives us. For people who see where they have a choice,

they have choice. For people who don't see where they have a choice, they have no choice. And the second part of that is the important part. And what mindfulness does is it increases the range of where you see you have choice. We have a lot of choice. So I don't know if this is a segment here. ample, the curse to me at the moment was when I was in my 20s I was practicing Buddhism, I got very interested in how I fell in love with people, you know, to beat someone to someone and, you know, kind of get attracted to something. And, and so I started paying careful attention to this, you know, I'd be minding my own business and somebody would come into range or something like that. And, and lo and behold,

I started noticing that there were some very subtle choices that I started acting on. That was part of this kind of falling in love. I thought falling in love was completely kind of out of my control. Just kind of happens, right? But there was a lot of little steps, little there's subtle little choices, values, things that go on in that movement. And I became really interested fascinated by those little choices. As they go into that, how much choice is there in something as powerful as falling in love? So I would propose that you look at that those of you who have a tendency, in those of us have the opposite tendency. How much choices that there were that look at that more carefully. There's a lot of choice. In human mind, we have a lot more choice than we realize. If we discover the place of choice. And part of the power of mindfulness, if we slow down, make space, leave things alone, look more carefully. We start seeing those places of choice. And that gives you a lot of power. Healthy power, I hope that he could teach you how you live your life. So much that in Buddhism, it said that mindfulness is considered to be a preeminent form of protection. If you want to protect yourself, cultivate mindfulness. It certainly protects you from yourself. But it's also said it also protects you in the world. The more mindful You are the wiser you can be about how you engage in the world. And then the world becomes a safer place for us as well. So as we do this mindfulness practice, we have this we have this capacity of mindfulness. And maybe initially that capacity is almost dormant and not really so active, certainly not as a deliberate thing redeveloping. And then slowly with time as it starts developing, become stronger and stronger and a tendency to have to be mindful of noticing, of making space being present, becomes stronger and stronger. As it becomes stronger and stronger. That capacity becomes a power that capacity becomes an entity. Almost like an entity, an entity, they may have the best word but I think that's which is a non Buddhist thing to say. A force or strength or power which becomes stronger and stronger. stands out and highlight from everything else. In the same a similar way. For example, if some of you exercise, you do a lot of sit ups or push ups, or whatever you do, and, and you feel after kind of a good exercise session, you feel a certain kind of strength present in your body if you Oh, I feel kind of strong in the way I didn't before. And I feel now I have this, this entity or this force or this thing, strength that's kind of coursing through me physical. Same thing in the mind that can be a sense of strength or power, in the sense of being mindful there. In the mindfulness, knowing capacity, the mind can become a stronger and stronger entity. For thing in the mind, force in the mind, and it becomes kind of luminous or clear or large or, or set very set, like a sad, very satisfying place to know. Oh, yeah, I know. I know. I know. This is what's happening. And this makes A very interesting shift, potentially for people, where as the mindfulness become stronger, and become stronger and stronger, it becomes a place people prefer to reside. People prefer at some point to be in that mind strong place of strength, than to be entangled and cut up and worried about the future. planning the past.

Remembering the future, imagined futures and, and or you know, all the fantasy worlds we can be in or just entangled in our thoughts, whatever, it becomes preferable to be in the stronger place, this massage place of knowing. And there's a shift that begins happening slowly from wanting to be entangled in thoughts and feelings in the world and all there to being in this knowing place. And it's not an escape from The world because knowing has to know something. So we can know we know the world better, but we're not entangled with it. And so the knowing stands out, stands out as a place to be placed with a sense of presence to reside, in a sense of who we are becomes a knowing more than all the things that we could know. Hopefully, you're following this. And so the knowing becomes stronger and stronger. And then with this, with this power of knowing becoming stronger, it becomes easy to easier to let go of some of the things we're clinging to in the world. Because we have this wonderful satisfying place to be. And eventually, what what can happen eventually, it's not doesn't always happen doesn't happen to most people is kind of a, you know, a sudden thing. It's a gradual, slow thing develops. And especially when people go into meditation retreats, it that's with the preeminent place where this sense of knowing becomes really strong. Is is a very special Draw a sense that the knowing the knowing has been set free from what is known. Our presence has been our presence is free from

what we're present for. And it's not being aloof. It's not being indifferent. But it's simply not being entangled. And to reside, to abide in the knowing is one of the aims of Buddhist practice as opposed to abiding in fear, or in hate, or in, you know, all day we're all kind of places we can buy that actually causes more suffering. When we buy knowing, knowing itself is peaceful. Knowing itself is economists. And we can find that place of knowing to buy it and then knowing as as reached the level of what's of a part really Power, it's a power because then we're much less likely to get caught up in the world of attachments, much freer from it all. So mindfulness begins using something capacity we all have is ordinary, ordinary kitchen variety or whatever garden variety, ordinary kind of, you know thing, you can buy a five and 10 store. It's really simple and easy and cheap, very simple thing we all have. And then slowly we develop it slowly becomes stronger slowly becomes something becomes bigger and bigger, until it becomes the most valuable and precious things we have. And I think it's so beautiful, that we take this very simple, ordinary thing of attention, and we develop it and polish it and strengthen it and it becomes the most valuable thing that a person can have a source of tremendous wealth.

I think it is.

So we have maybe a couple of minutes if there's one or two questions you'd like to ask. Yes.

This is a question about the knot assigning things to other people. So it seems like when you've observed something once, that's maybe relatively when you've observed the person do something once or twice, it's relatively easy to say, hey, they're having a bad day or whatever. But it seems like the really difficult situation is with someone within with whom you're in constant interaction, and where and sometimes our vision is just distorted. But let's say we're seeing things pretty accurately. And in fact, they have a very habituated pattern that they do over and over again, like you know, they always interrupt me or something. So what would be your advice about the skillful way to not assign or assign or redefine what it means to not assign? That doesn't force us to violate our, you know, scientific induction that 74 out of the last 75 times this person's done x. Okay, so it's a good question.

I think it's, I think it's very important to, to see the patterns of what's going on and take that into account so we can protect ourselves or take take an account. It's not a matter of dismissing or denying or excusing ongoing behavior. But I feel a little bit uncertain how to talk about this, but there's a difference between addressing someone and saying, Oh, this behavior change or, or let's talk about it, or you know, I'm gonna have to excuse myself if this continues to vary things. It's but seeing this key keeping it as an activity. This is an action that person is doing this action If this action of yours has to stop, but this action you're doing, forcing me to do certain things, as opposed to saying, This defines who you are. Because if you define who the person is, you put them It makes it gives them less space to move. But as an action, it gives them more space, more possibility. And then isn't it as an example, I'd like to tell a story that I heard recently of remember where it was now but of someone was driving the car down the road. And some kid on the sidewalk, threw Little Rock at his car and dinked the car. So the person stopped the car, backed up, roll down the window and started yelling at the kid. The kid just stood there, kind of not really reacting, but he was you know, telling the kid telling kids you can't do this. Some person came up bicycle represent neighbors and kids person came up and said, oh, wait Don't want to hear something like this kid, he's autistic. And then the anger vanished. And the person actually felt apologetic for yelling at the kid. In a way, kind of excuse the kid, where it's, you know, it's away, but he didn't get with it hearing the kid was autistic, changed his relationship to help personally assigned it to the person. And I've known people who have chronically bad attitudes, very easy to be angry, they don't have to communicate very well. And they communicate. It's very rough and rude. And I see, you know, I don't know all the causes and conditions that came together for that person to act that way. Maybe they had a difficult childhood, maybe they're partly autistic, maybe who knows. But I don't think I want to

assign this personally to them. Because I don't want to see them that way. As that kind of, you know, no, I don't want to hold them as a person. I don't want to see that person. This is who that person I'd rather see it as an activity or action the person does. And then see something beautiful there.

That's it hard

to piggyback on that,

whatever.

So I was just reading accurate totally, he's got that great book. And he's talking about another person's paying body and your own pain body. And what I'm hearing is our own set of reactions, egoic reactions hitting another person's set of egoic reactions and so you've got this person who's always rude and maybe has an alcoholic background and learn to communicate in very difficult ways that are hard for me to deal with at work, and so I say okay, this is just my pain body hitting his body. Pain body or his pain body hitting mine. And I want to just sit back from that a little bit and understand him and see something else in him and not define him by that. But I'm still left with this. Not the pain body. But I just feel hurt over the fact that this can't change, and that I have to bear this. And that seems still to be better than engaging in him and getting conflictual, and all of those things, but it almost seems like you have to then be prepared. If you're going to do this. You have to then be prepared to sit with the consequences of what that means.

Yeah, I think so. As if we were learning to sit with it. That's mindfulness. Mindfulness means we're living with sitting with the consequences. They say that mindfulness they say karma they say it's about karma. But it could be paraphrased that mindfulness is a karma and karma. They say karma means you don't get away with anything. And what mindfulness means Mindfulness also means you don't get away with anything you have to you have to live and experience the consequences. But it doesn't mean we're stuck there. Everything's a process. And as we experience the consequences, we can unravel, dissolve, what needs to be dissolved and we can learn what needs to be learned, and we can benefit from would need to begin to benefit from. So yeah, we'd sit with the consequences. But you know, but it's more complicated in some ways, because I mean, you've told me about your family situation, there's nothing there by me maybe think you're really talking about that here. And to pain bodies meeting and sometimes when when we feel hurt in some deep way or feel angry in some deep way. And even if the other person is off as being rude or mean or whatever. If there's a big consequence inside of us and being hurt, sometimes it's not because we've been hurt by that exactly. But because of the pre existing condition in us a wound And somehow that wound has been activated. And so I've noticed, for example, people who get really distressed about what's happening in the world out there. Number one woman who was really anyway, world out there, the more distressed people are about the world out there, the more likely it is that there's some deep unresolved conflict or hurt, that they're carrying still themselves. And the external world somehow touches that or, or reminds them or resonates or activates that part. And then it keeps looking in the external world to fix that. Which is fine, fine thing to do. But really, the work needs to be done internally sometimes. So in your situation, maybe it's useful to look when other use your language if someone else's pain body is meeting your pain body. Maybe you need to heal your pain body, because it's not necessary to live a life in a pain body. If it's possible to heal a lot of this deep psychological stuff, it's possible. And then and then and it's possible to have someone yell at you and be really angry at you. And inside you're, you're completely 80s doesn't touch.

Okay, so hope that was helpful or useful for you. And thank you very much