

2013-06-24 Trust

Wed, 9/2 3:08PM • 45:44

SUMMARY KEYWORDS

trust, meditation, people, learned, upright, present, trusting, awareness, situation, deeper, practice, sit, pain, unknown, life, zen, mind, unfold, arise, happening

SPEAKERS

Gil Fronsdal

So Good evening, everyone. It occurred to me this afternoon to talk for a while on the theme of trust. And the reason for it is that trust is a very important has been It is a very important aspect of my life, my Dharma, certainly my Dharma practice, out of my Dharma practice, or Buddhist practice has come to what I would say very profound understanding or feeling of trust, which very much is the foundation of my life, very important for me. So that's what I thought talking about. But I didn't really think that it was one thing to think of a theme was another thing to have something to say Nothing. So since that beam was trust, I thought I should just trust what would come. Here. There is a wonderful term I think it was coined by Gregory Kramer called trust, emergence trust what emerges. When I was first practicing in zen, the idea was to be yourself. And for people who are Dharma teachers and giving talks like this, it is just to be yourself. And that was really supposed to be the teaching, not in the words and the explanations and the lists and things you could actually say, not to discount the importance of what's being said.

So I didn't always trust I think I had a certain degree of mistrust. And probably the biggest mistrust I had was in myself, mistrusting my ability to engage in the world, mistrusting my ability to be in relationship with other people, my stretch mistrusting my competence in the world something. And one of the, probably the one of the most formative experiences in my adult life was starting to meditate. And I started meditating when I was a young adult. And a big part of that experience of meditation was not doing anything not meditating per se, but rather it was sitting still upright in the midst of whatever was happening for me. So if I was, you know, something happened that day and I came meditation I was upset or happy. The practice was to sit still and upright with that. If I was agitated, I would sit upright and still with the agitation if I felt afraid, I would sit upright still with the fear. If I was sleepy, I would do my best to sit upright. And still, and still enough move just to be there with it. And I think this idea just sitting still upright, with the experience, whatever was what was going on, was the kind of the primary practice I had when I first started practicing meditation practice and If I think for a long time, sometimes I get caught by what was happening, I certainly be with it. But I get caught by what was happening I would be swept away and pushed around by the different feelings and attitudes and thoughts that I had. But they over and over again the practice was you show up, be still and sit upright. And what I slowly learned is to was to trust being present for my experience, being present for my experience in the context of being still an upright and being with the experience. So it wasn't pushing it away or denying it wasn't like, not paying attention to it was being with the experience whatever is going on. And then but being still an upright still means don't act on it, don't get into it, don't get pushed around by it. Don't collapse, have self pity, just just be still, you know, physically spill still nothing else and upright men physically up Right. That's the way meditation was practiced in Zen. But it also had a kind of, I guess, meta, metaphorical meaning to be upright, we say someone's an upright person, an upright citizen or something, it means they have a certain integrity and are contributing maybe members of society and

they're honest. And so to sit upright, with certain kind of dignity, certain kind of not being pushed around, not being dependent on others or dependent on things, but also not to kind of being diminished by anything just there anyway. And so over and over again, I did this and over and over again as I did it. I mean, what I discovered by doing it over and over again, was I discovered to trust being present in this way to trust not necessarily what was happening. What was happening in and of itself doesn't make sense say I trust it. necessarily, but I trusted what would occur as I stayed present. I trusted how it evolved, how it unfolded, how it moved through me how it resolved, how it relaxed how it's how it you know, you know that somehow that in a way, you know, it was manageable. It was okay. I survived. It wasn't so bad. There's, you know, many, many different many different angles. I learned that it was okay. To stay present.

In my early years of Zen, I learned to do it with physical pain. I had a tremendous amount of physical pain when I meditated and, you know, I had all kinds of reactions to it. All kinds of self judgments about sitting there and my inability and it was, I had a very complicated relationship wasn't like easy, but slowly, slowly As I kept sitting with pain, I learned that it was possible for me to sit with pain. And it was okay, as long as I wasn't damaging myself. And that was a huge lesson for me. It wasn't a lesson I've learned growing up, or the lesson of anything I learned growing up was that it was to fix pain as fast as possible. And, but rather, what I learned was that it's possible to sit still upright with the pain and not be overwhelmed by it, not be pushed around by not have self pity for it, not be afraid of it. And it was quite a remarkable thing that I started to learn to do this. And I can remember, at some point, I started to take that lesson of sitting with physical pain into my daily life. And even though I was moving, walking around and doing things, the idea of the mind at least, being still and unmoving still and present with the experience And upright became kind of the kind of thing that's discovered how to do this let's How do I do this in this situation? So for me you know the early was pain was also emotional pain. I had you know certainly a lot of emotional pain. And there also I got pushed around by it I believe that I got tripped up fire I try to avoid it I tried to do all kinds of you know, you can imagine the games mind plays right? The most emotional pain maybe some of you had some hints of it. And I would, but you know, you you know, when you sit and meditate every day, every day you show up, sit up right and be still it worked itself out or you find a way or you work yourself out or I found myself how to be present. And I learned kind of is kind of like your you, if ever further if there's a you know, if there's a square rock in the riverbed. Over time, it's just get worn out and it becomes around. If you keep showing up to sit up Write and be still in the middle of experience. It's the rough edges, you have your attachments, your fears, your reactions will begin rounding and softening and relaxing. And you'll become rounder, you won't be so square anymore. And you know, rounder in a good way in a nice way I think of, you know, round and hole. And what was remarkable to me was, this didn't require it, you know, Advanced Studies of meditation techniques, the neurobiology of the mind. The degree in psychology, you know, elaborate practices of how to address and deal with things. It was really a very simple thing. Show up, be still be upright and let it move through you. Let it let it see what happens. So two things. One thing I learned, I learned not to be so reactive, I learned that it was okay to be present. They didn't have to fix everything. I didn't have to run away from anything. I can just be present. So I learned to trust being present. And that was really profound, so profound that I think one of my first Vipassana Dharma talks that I ever gave when I started being a teacher was it was a talk I gave on trust. I said, I learned that if, if you're mindful of your experience, you can trust the experience. And the reason I said that is that being mindful of it means that you have this upright stillness where you really see it for what it is. And then if you really see it, and you have this nonreactive way you're not caught and experienced, not pushed around by it. You'll find the wisdom you'll find out how to react and how to respond and Maybe sometimes it's hard to do that in daily life where things are complicated. But it is, it's a really remarkable thing. amazing thing to discover how to do this in meditation. And part of device amazing about meditation, is meditation is a time where you don't have to solve anything. You don't have to fix anything in meditation. Where how often in your life, do you have that kind of quality time be present,

and nothing has to happen. You don't have to answer an email, you don't have to check. You hear the ping, you don't have to do anything about it. Check the email, you don't have to. You know, you know, if the house is burning, you should probably do something.

But you know, it's you know, often most of our life is about doing things and arranging things and getting pleasure and taking care of things or whatever. And meditation you don't have to respond to anything. You don't have to react to it here to fix anything. And to do this over and over and over again show up in a situation where you don't have to do anything about it going to fix it is a remarkable thing, provided your meditation is about not fixing anything. Some people's meditation is all about attaining something, getting something getting concentrated, getting some still get, you know, stopping the mind thinking. And those kinds of meditation practices are certainly valid and useful at times. But it was in my early years of meditation practice, that was not the route I took. And I was very happy with this and looking back because I learned something I think it was much more important than learning a technique to get concentrated. I learned to trust being present for my experience and to and to learn to trust it in by trust in such a way that I could stop the reactivity and not get caught in the reactivity of my mind. makes some sense. And then I learned something else about trust. I learned that That, the that what is that? So I learned to live further I learned that it was okay to be present for experience. But then I learned that if I was really honest with the experience, honestly the situation that there is something about the dynamic of situation that tends to unfold in a healthy way, in the, in the context of that honesty, that recognition, so, and that it when it's in meditation, where it's a great place to be with it, if you're honest, which is another word of way of saying, being mindful. If you're really mindful and honest, what's going on here and present forth really see what's happening here. Then, whatever it's going on, is part of a process. And the process can unfold cleanly or nicely, if you're honest about what's happening. So if you're angry, you're in a funk. If you Just really honestly say this is what I'm happening. I'm angry in a funk without any extra baggage without all the square parts of you that react and poke and push and run away and but just there, that gives the opportunity for that movement of anger, the process of anger to unfold in the way it needs to unfold. If you're afraid the same thing, if you're caught up in egomaniacal tendencies. And you're really honest about it. It might be hard not to feel embarrassed, hard not to feel justified, not hard not to feel like you're bad and wrong. But when we do this kind of show up and be present, nothing is seen as wrong. And nothing is kind of like nothing's also seen as right. It's just seen as what's unfolding. And so the anger in the context of sitting still in meditation Being honest about and let it move through you, something begins to shift and change. And if you give her enough enough time for that I found that the deeper wellsprings from that anger is coming where that sadness is coming from. Where the joy is coming from is that is a meaningful place that is a deeper wellspring of intelligence, of wisdom, of, of sensitivity of tenderness, of you know, I'm almost a little bit lucky to say it this way, but wellsprings of goodness inside of us. And so I learned that even the things that conventionally people criticize as being wrong and bad, you're not supposed to be this way. That is not necessary to have that kind of attitude. It's unnecessary to be critical of any way that we are. If you can sit still And upright and honest about it. Just stay in the Learn to kind of, you know, if you can, you might have to kind of erode some of the edges that keep poking at things and yourself and your reactivity and judgments you have about it that shouldn't be this way, tendencies to fix or whatever.

But as we learn to let go of all the secondary reactions to it, that no matter how awful what's going on inside of you might be that chances are really good that if you could do this process is the process of letting go sitting with it, sitting with it, that it unfolds, it resolves, it unfolds into deeper and deeper areas of ourselves. And one of these reasons is a something I think is now recognized by many people, psychologists and people. Is that some of the some of our attitudes, some of our feelings, some of our and things we've tried to do belong to layers in the psyche in the mind. And so, you know, there are people who, some people specialize in being judgmental, being critical of others, that's kind of like their

calling card is, you know, it's what they'd like to do. nor would they like to do it, but what they what they do. And, and sometimes people come and talk to me and say, you know, I have this issue, you know, I'm so judgmental, and everywhere I go, I'm judging people. And it's a real problem. And one of the nice questions to ask them then, is to ask, and it usually throws them off for a moment. I asked this question, the question is, what benefit do you get from being judgmental? And what's your benefit? I mean, it's just that I'm just a bad person, and you're supposed to do this. This is not a good thing. And I say please stay with it, you know, you know, understand that it might be kind of not so nice to do, but how might, how might it be benefiting you to do it and one The answers that people sometimes will give is that it's a way of protecting themselves. Because if they can judge someone else, it deflects that from themselves. It's a kind of a comparison then between, they're doing it wrong, therefore, of course, you know, since I'm the one who knows they're doing wrong, guess what says about me? You know, I'm just I know, I know how bad I know better, I'm good. So it's a way of kind of bolstering a self image protecting oneself. And so that if that's the case, and then I say, what does that come from? This desire, desire to protect yourself? When is that the rise out of and then sometimes people say it arises out of fear. And then I say, what is the fear arise out of and they take a while, maybe sometimes they're present for that, and they feel it. And if the fear comes out of a desire to be safe, and then I say no, then sometimes I stop there and say, Well, that's a wonderful thing. to want to be safe. It's a reasonable. And so what am I to stay there and maybe if you're Realize that you have a desire to prove to be safe. Now, let me now you can reconsider, and what are useful ways of doing that? Are there better ways of doing it and then judging everyone. And some people find it, that kind of digging down the layers and coming down to something deeper, they find it meaningful. But what I find is that by going down into the deeper layers, we come to a place where there's kind of goodness There are basic humanity, that's fine. So rather than thinking that we're bad or wrong for anything at all, if you have something that you some some tendency that feels uncomfortable or painful or dysfunctional, conventionally bad. Other people would say that they they bite you. It's not really helpful for this process of healing this process of resolution to stop the process of free of freeing yourself to look upon your negative self negatively.

But it is helpful to be honest and present and still with the experience and then it begins to relax, unfold, resolve into these deeper layers until it comes to a deeper layer where there's this deeper sensitivity, this deeper goodness, that's there, deeper a place of freedom that's there. And so this trusting of actually experience I've seen this over and over again myself. So that so again, that if I can be mindful and honest about my experience and be present for it, that it's trustable it's workable, it's okay. And so I don't have to go around expanding the effort. Minimum saying it may be as if it's easy, but I don't have to go around extending an effort to to be self critical to think of it I'm kind of on principle allows the person and when I was younger, it was kind of the basic structure of the universe was built. In such a way that I was a lousy person. I mean, that was just like a done deal, right? Somehow that's what the universe had figured out. And that was the truth. They kind of that's it was so felt so ingrained that this is the way it was. But just sitting there and being present and being with the experience and being honest and mindful, that began to break up and soften. And I saw that it's not needed to that kind of judgments.

So then trusting that process of going in trusting that the depth of who I am depth of who we are. There's no need then to get caught up in these, you know, negative judgments about ourselves. And another thing about trust I learned, and that is that, also it's possible to trust, what emerges, trust what arises in the mind. So I've learned to show up in situations Over and over again, where I didn't know what to do. And that can be scary not to know what to do. It's scarier. To close down, we might not feel scary, but the risks are greater if you close down, but if you stay willing to address the unknown, and then also they're like in meditation to sit and be still and upright, in the midst of the unknown is a really remarkable thing. And for me, this is something that I experienced mostly on retreat, not daily

meditation practice, but in long periods of meditation, many hours a day. Very dramatic feeling of being kind of the edge of the unknown. The edge of the unknown of Who am I if not holding on to a self image, not trying To be someone not seen through other people's eyes, not measuring myself by other people, the edge of the unknown if I don't organize my life, by my thoughts and my ideas and concepts of how things should be, and it can be quite scary to be on that edge. But to trust that it's, you know, again, over and over again, to be on that edge, and to trust eventually learn, it's okay to sit there present in the face of the unknown. We don't have to know. And, you know, it seems to me odd, maybe some people haven't done a lot of meditation, you know, like meditation should feel, you know, you close your eyes maybe and you're sit quietly and still and seems like it should be a comfortable place. But sometimes in that space of meditation puts us up against some of the Scariest Places in life, partly because we're up against the unknown. And so to sit there and be upright and still, even if they said no and find out that that's manageable, too. That's okay, too, that worked itself out too. And so then having this ability to be there in the unknown and not know, and then to show up for difficult situations in life conversations, we have to have other people, for example, or conflicts and challenge. So we have, or many situations that we find ourselves in and be willing and find that we don't have to plan ahead when to have a conversation or head over and over again, figuring out what we're going to do. But rather, something emerges in the situation, something arises from in. So that so what I've learned is that there are situations where there's a deeper knowing, deeper understanding, deeper response to a situation. That's better than anything I could have figured out on my own. It's not great. Luckily, it's the case. And so this is trusting the emergence, trusting the arising of knowing understanding a responsiveness and intuition, tuning in to a situation that is not full does not belong to only my thinking mind is also a very important part of this trust. So it's not just a matter of trusting, being present. It's also then trusting what arises, doesn't mean I blurt out whatever I want to say. But I've learned to listen to this deeper voice this deeper knowing that's there. And trust that I can show up in situations and not know and see what are at rises, what happens.

And sometimes part of that trust is I don't even know what the consequences are sometimes what I'm going to say what I'm going to do, but if somehow that there's a trust that somehow if we're honest if we're present, we'll find our way. I've been in plenty of situations where I didn't know what was going on and understand what to do. And that was one of the things I would say, part of the honesty, I don't know what's going to happen here. But let me offer you some feeling I have or some perspective I have or something, and then offering and then somehow the honesty of two people or more people, there's a process that goes on. And over and over again, I found that we find our way. So this idea of trusting the emergence, trusting the response that we have to situation, is one of the things that maybe doesn't come naturally just automatically. But for me, it comes from the long years of meditation that I've done, I feel, showing up. Being still being upright, and being with the experience listening to the experience, being learned to listen more deeply. And not being afraid, being willing to be in the unknown and allow something to arise and to be there. In my you know, my early years of Buddhist practice was in zen, and one of the very nice things that I that they offered that they taught in Zen was could be summarized in a little complaint that the famous there is a very famous scholar, Buddhist scholar teacher named Robert Thurman. And he's fond of complaining about Buddhists. He's like one of the most True Buddha, True Blue Buddhists around card carrying Buddhists around. But his complaint is that is Buddhists. All they ever talk about is practice, practice, practice, practice, once the performance and so in zen, they have this idea that it's not just about letting go. It's not just about the learning how to be still and peaceful. The real practice occurs and how you respond to the light performance and, and so how you meet the situation is important. And sometimes I do see Buddhists who their response to difficulties they withdraw, and they're gonna be good meditators sit and meditate and cool down and then they never go back to the situation deal with it. You know, it's like they've you know, cool themselves down that's nice for them, but it doesn't there's not much life in that. And so, the idea of of the performance the idea that practice also has to do with you know, meeting the world and encountering the world and

how we respond in our in it, the performance of practice and we perform and the performance is trusting the emergence also can be what it Where do we come where does it come from? Where does the emergence come from? Where's this deeper knowing conference? We trust that and so I'll end with a I invented a Pali term Ancient Buddhist term right is ancient language, you know, I know just enough to make up a new phrase. So, hopefully you'll go along with I just I'll tell you the Pali in that translated and damma-citta-uppāda-kanti. And so the quote the way I'd like to translate into English is us trusting the arising of the Dharma mind, the mind of the Dharma, or the mind of truth. So trusting the arising of the mind of Dharma, so not the mind of anger, not the mind of fear, not the mind of desire and wanting, but there's a mind of Dharma mind of truth, the mind that's settled the mind. That's interesting. The mind that's whole whole, the mind that comes from the depth of who we are the mind of truth and to trust that, to trust the arising of that, so that how we perform, how we act, how we respond in the world can come from this really good place. So in these different ways, Trust has been a very, very important theme for me in my years of practice. And I keep coming back to this idea for me that trust, I don't know if this is the term or the concept or the attitude or the feeling that is right for everybody. There are other important touchstones reference points for how people house people people's Dharma practice unfolds and develops.

And, but it was important for me so I offer that to you. And we have in our schedule 10 minutes left. So now's your chance. If you have questions or concerns or testimonials about trust if some understanding of your own about trust you want to share, and be nice to hear.

He could say your name as well. I think I'd like to be nice to have a custom here if you're willing.

I am just curious what the process was that just eventually go away the pain, the pain Yeah, comes and goes. I mean, in the Zen app, I do all kinds of pains, but the most common was the knee pain. And I still have knee pain sometimes. I don't mind so much anymore. comes and goes, sometimes it's there. Sometimes it's not there. But it was pretty dramatic back then. And so a number of things happen, you know, some little bit of I was new to meditation. And, you know, I think that tendons and ligaments stretched, you know, so that helped a lot with time. But also, I learned not to be so reactive to it. I get angry at myself, I have a lot of self pity. I'd be stealing myself against the bracing myself against it. And I slowly learned that all the ways I reacted to it, made it worse. And so I learned that I'm better off leaving it alone, rather than reacting to it, and that helps As well, I also learned that being getting sometimes being very attentive to it really tuning into it being very present for it also changed my relationship to it to change to the experience. And so I learned also the value sometimes of going really close in, I learned that if I stayed at a distance from the pain, that it was too close, it was too easy almost subconsciously or unconsciously to be had that even in the, in the in the awareness of the pain itself. There would be some attitude of resistance or fear or something. But if I really brought myself really close in to feel it, then that that fear resistance would kind of somehow melt away and that could be there in a cleaner way. So there's a whole it's a whole adventure of pain is adventure. It's a long big adventure and lifetime adventure and, and you have to learn new lessons at different junctures in that lesson, how it works, but it's a great teacher. I don't recommend you go out looking for pain or making yourself hurt. So you can use that as a teacher. That's not a good idea. But if if pain happens to come your way someday it's I think it's also a wonderful teacher, that it's possible to really go deep with the pain. And I've known some really great practitioners who've had extremely difficult chronic pain, who have learned how to use mindfulness to be present for it in such a way that it was manageable, it's workable, they could live their life. So I don't know if that addressed your concern well enough. Okay. Can you make sure that the green light is on? Green Light is the green light on there's a little button in the end Middle of the handle I love the look a little bit higher to be I don't think it's on Is it is it green light

on, but then maybe the battery's low. Yeah, sometimes the battery goes out so let's get you another one.

Yes, my name is Tom.

This is an area that I'm just getting into interest. So I may not understand what I'm saying or politically, but it seems to me that learning to trust myself is somehow very tied into learning post other people. If I think other people are worthy or evil, that is very hard for me to quiet myself and build trust in the situation I'm in, right? Does that make any sense to you and you have any comments on it?

You give me a blank check to comment whatever I want. Yes. This is risk then for you. the I think what there's a lot of wisdom to what you say the importance of learning to trust yourself, to trust yourself more, it's easier to trust other people. But to start off by saying that everyone should be trusted conventionally, you know, there are people will take advantage of you for sure, give them half a chance. So you know, it has to be a little bit more sophisticated way means to trust in trust that People there's to be street smarts also, you know, trust God, but tie your camel to the post they say right.

And so but what is nice about the blank check is that so I want us first to kind of kind of say yes, it's great what you're saying I really encourage you to explore that and develop that it's really good. But what I'd like to suggest to you that they trust I'm talking about does not involve trusting yourself and does not involve trusting others. Because too much focus on trusting yourself is a dead end. That that concept the idea of trusting yourself, though it kind of makes sense. But it's a dead end. When because sooner or later your chances are you'll run into what you think the self is your identity What you think it is and, and self and other kind of even even though they have self and other is kind of an identity issues kind of idea and concept. And then you're reinforcing this idea that identity and, and so something so that's why I think it's, we're trusting something different. We're trusting so things I talked about were trusting being present, trusting honesty or trusting being mindful or trusting paying attention. And we're trusting what the inner the hearts ability to arise the ability to respond to the world from a deep place within. Now your person might say, well, that's what I mean by self, you know, which is fine. But I think it's actually easier to discover this deep thing if we challenge ourselves a little bit. And don't try to trust ourselves, but to trust something even deeper, something more profound and, you know, MIT perhaps I don't know. There's a bit I think it was a, one of the great scientists of the 1800s. Who great physicists who said something inside of me, which is not myself discovered this laws of thermodynamics. You know, he wasn't taking credit, but he wasn't saying it came from someone else. It came from this psychophysical being. But when we say self, you know, I discovered it. It's a small self to small idea that concepts and ideas. So to get out of the way of that, and trust the emergence of something, trust what emerges out of the unknown, now has to be not enough to not even have to trust yourself because you trust something even deeper. And then you don't have to trust your neighbors either. But you don't have to be afraid of them. You don't have to be suspicious of them. That's awesome. Not necessary, but you can be wise you can enter the situation with your eyes open and present and, and tuned in. And in that tuned in present alert, open nonreactive presence with your people. Hopefully you'll have the street smarts to know what's the right thing to do. The next level, it makes some sense what I'm saying enough enough sense that it gives us this gives you enough sense and enough saying enough that gives you something to be provocative. saying go home to think about it. Thank you.

So this can be the last one. What was your name? Tom, Tom and Wendy and

Hi, my name is Mira Ali. And I like to expand a little bit on What you said about when you sit to meditate, it's a beautiful opportunity to not have to fix anything. Yeah. And you also mentioned about not cultivating concentration, or any of that is important.

It can be important. I don't want to I don't want to belittle the importance of it. But that's it's a different practice. It can be a different practice, than just say, just being present. I'm sorry, I interrupted, you

know, so my question was like, if you could expand on what what, what do you mean when you say like not having to fix anything or do anything like if you could just elaborate a bit on that?

What is there to elaborate on? It's just to be present.

But being present is like cultivating a certain kind of concentration, right?

No doesn't have to be being present means to me there's different there's, you know, there's interesting there's different kinds of presence different kinds of attention. Awareness can be used in different ways. So we take the capacity for awareness and it's possible to zero in on a very narrow field and be very concentrated like a magnifying glass. It's possible to take awareness and expand it up and it's very broad and expansive. It's possible to have bring awareness to the sense that you're really close and intimate with the experience that you're touching it almost, it's possible to have awareness be so poor, in a pullback, that you almost like you're in the hilltop, or across the street, looking at use yourself, you know, from a really objective from a distant way. Awareness is very malleable. And it's possible to add different qualities together with awareness. So it's possible to, to to yoke to connect aware the capacity for awareness, with a very strong, stable mind that's one pointed and focused on one thing. It's also possible To have awareness connected with an open field of awareness where it allows different, different experiences to arise and pass at different times. So it depends what kind of practice you do. So when I the current practice I was talking about, it's best not to have too many ideas of what it is it's mostly a practice of not doing so when you find yourself trying to do something beyond sitting upright and still and being stop doing it.

So what are some of the things you might notice your mind starts doing?

When I said yeah, it things plans that goes in the past and future and the likes dislikes or

do you think you would happen if every time every time that you start doing that, you stop doing it that's a it's a you know, and just be with what's there rather than kind of merely going along. That's one way of practicing. It's a you know, it's a very useful way so the idea of keep showing up just being with what's there rather than being with the thoughts.

Makes sense?

Okay, so I hope that I haven't confused anyone this evening. And, and so you might consider a little bit this week, your relationship to the concept of trust. I suspect most of us have one either either considered it if you haven't consider it have some kind of kind of automatic feelings or relationship with the word. So you might consider what your relationship to trust is and I offer you offer one last kind of fourth for your own reflection, to consider the difference between trust and confidence. What's the difference between trust and confidence? And one place that I've read distinguishes makes a distinction that confidence, they say, has more to do with competence. Whereas trust when you trust someone, you don't trust you have confidence someone you trust the competence. But if you trust someone you

trust, their honesty, their integrity, and their goodness, more. And so, be trustworthy is different than being capable. So, what is trust? And what is what, what makes you trustworthy or what do you trust in? What's your relationship to trust? Thank you