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SPEAKERS

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So in doing mindfulness practice, mindfulness has a partner as a secondary practice which goes hand in hand with doing mindfulness. And that is metta. Meta is the Pali word that's usually translated into English as loving kindness. And, and it's a cognate of the Pali word for friend, which is mitta, metta mitta. And it's nice to think of the partner for loving kindness. The companion for it, his friendship is being friendly. So that in some ways being mindful, is synonymous or comes along with being friendly to whatever is we're mindful of. So, it's very easy to have some complicated and maybe a aversive relationships to what we're paying attention to whatever is going on. But if it's aversive, if we are troubled, if we're resisting or for pushing or for grabbing, hold tight, it's not friendly. You know, what would you feel like if you had a so called friend who every time that you saw, they saw you they were pushing you away? Or every time they saw you, they wouldn't let go of your they're holding you tight with a tight grip and you know, you couldn't breathe? The idea is, you know, how can you be mindful How can be present for what's going going on in a way that You're simultaneously it's kind of an attitude of friendliness to it. Even things that are difficult and sometimes very painful, can you have a friendly relationship to it as you bring your mindfulness to it? Can there be kindness? Can there be a feeling of generosity to the experience? And one of the ways to think about this is what I talked about earlier, is part of what mindfulness is friendly mindfulness is a receptivity to experience. receptivity that allows the experience first to be itself and second, to allow it to really be registered here. So it's it, it's known, we allow it to be known inside. This is how it is. So just like with a with a, you know, someone who is a friend person, that or if you're friends with some When it's a very generous thing to allow a person to be who they are, and they feel like they can be who you are, who they are, and that you are present for them, so you understand them, you're there, you're taking them in, you're registering them. It doesn't mean you have to agree with them, it doesn't mean you have to agree to do what they're saying. But they know that they respect you, that you respect them. And, and that you're allowing them to be who they are. And you have this friendly attitude. And with that friendliness, you might have to say well, not today or I can't agree with that, or, you know, we're gonna select just be we're just gonna let this be the way it is, and you know, all kinds of things, but how can we be friendly to the experience? So there might be in us in a meditation sitting in bound mindfulness, there might be anger that arises there might be fear that arises, sadness that arises, there might be physical pain that arises there might be difficult nouns and activities going on around us. And so the question is, how can we be mindful of it? But how can we be mindful such a way that there's a, some attitude, some semblance of friendliness to this experience, that there's a sense of kindness to what it is. That kind of friendliness, as I've said, where we allow things to be as they are. And part of the power of this kind of friendliness is that many of the things that we experience especially in our own kind of direct experience within if when it feels like it's being met in a friendly, open, receptive way, then the wisdom the inner wisdom that we have is self healing. The inner wisdom we have kind of knows how to process things and let things unfold. But if we keep things in the dark, it If we don't pay attention to it, if we ignore it, if you override it, if we're too

actively involved and being the one in charge of fixing it and trying to make it be different than what it is, then there's no room in this inner life, for the inner wisdom to operate.

So that allows things to evolve, allows things to heal, allows things to settle, allows things to grow. There's all these things that our whole system inside is geared up is to, to move towards health, if it's given the chance. And so a lot of what we're doing a mindfulness practice is making room for the inner wisdom, the inner healing the inner evolution of things to unfold. If we think that we're in charge of the practice, in too much taking charge too much being the director of at all sometimes Not enough room for the inner unfolding to cut unfold. There isn't enough room for things to unfold, you know, they need things need breathing room in order to relax or open up for reveal themselves or so we can hear deeply what's really going on under the surface. So the partner of mindfulness is a friendliness, an attitude of being kind or friendly to the experience, not in a kind of sentimental way, but rather in a way that is very, that recognizes the truth that to recognize that this is what's happening. And there's space for what's happening. And that whatever is happening within us is not made a problem first and foremost. But it's made one thing another thing that we try to meet with openness with kindness, with friendliness, and then we can see what happens next. What happens to this experience when it's met this way when it's received this way? What happens to us as we receive our experience that way? Because there's one thing to be present for anger, sadness, fear, pain, difficulties. And for those difficulties, those things to feel like they're accepted or there was a friendly holding of them and allows them to unfold. But there's another side. And that is that part of ourselves that can be present and open and let this stuff be registered more fully. That capacity, a place that from which we can be friendly. That's also a very important place. And so that place also grows and develops over time. And sometimes we don't end up fixing our problems. If we were, you know, we're being friendly to them or being present for being mindful that, you know, we're trying to be mindful of its. And finally we give up the idea of you're trying to be mindful to make it go away. We just finally just mindful of it. And lo and behold, what happens is that it isn't that the difficulty goes away. But we change, the heart changes, and the heart becomes stronger, the heart becomes more capable and more, more flexible, more softer and more tender and a wonderful way. And so the problem doesn't disappear. But in a sense, the issue doesn't disappear. But it's no longer a problem for the heart. The heart has grown. So one of the reasons for metta loving To be the partner of mindfulness is not just because we want to be friendly to the experience. We want to develop this wonderful, beautiful heart that we have that comes along with being aware. So that we don't have to always fix all the problems. We don't have to everything doesn't have to be all just perfect and right. Because there's lots of room. There's in the heart, the heart can have space, the heart has the wisdom or the strength or the or the inner security and your stability, where it's okay. It's okay. It's okay. So if you want a mantra that maybe can express this partnership of mindfulness and friendliness and keep it really simple. It's the one of the greatest American mantra And that's the mantra. It's okay. It's okay. Okay. It was a mantra that was invented in Boston in 1820s. And it's spread around the globe. The great mantra, it's okay.

So thank you for being here and practicing. And I feel fortunate to be able to have this morning with all of you here and do this meditation and practice and teaching. So we now have about