

# 2018-09-09 Mindful Speaking

Mon, 8/31 2:32PM • 47:03

## SUMMARY KEYWORDS

people, speech, mindfulness, speak, person, deeper, important, words, conversations, deeply, ethics, truth, mindful, extrovert, conceit, beneficial, feel, prepare, wonderful, guidelines

## SPEAKERS

Gil Fronsdaal

We have a course here at IMC called reduction to mindfulness meditation. And a few times we've had a course intermediate mindfulness meditation. But we haven't done yet this the advanced mindfulness meditation. But there is you know, there could be, you know, beginning and into intermediate then advanced practice of mindfulness. There could be a slow practice of mindfulness, intermediate speed. They could also be the fast progress in mindfulness. There could be beginning level training in Buddhist ethics. There could be intermediate level training in Buddhist ethics. And there could be advanced training in Buddhist ethics. So all these things, you know, they're, and this tradition that we're in is very much a as a developmental model for the growth in the Dharma and the practice. So we could talk about these different stages. So, and some people are really eager to learn what's the fast way, you know, to want to do the slow way, progress because the fast way. So if you're interested in the intermediate level, mindfulness, intermediate level, intermediate speed, it's difficult developing the practice in intermediate to kind of Buddhist ethics. Then you would bring your mindfulness in to really focus on your speech, how you speak, that speaking is a wonderful window into the depths of who we are. There's a wonderful expression of refers to speech that is rooted and ruthless speech. So, some people, when we talk about people who have to speak for speech, we talk also about ruthless speech. Their speech is not rooted in something really good and basic in our human nature. And, and then there's speech which has deep roots in that deep human nature of ours. And so if we can, there's a wonderful way in which there's an avenue or connection, through our speech to something deep inside and so much mindfulness can develop it's a really a good way to develop it and grow in it. And some people need to kind of learn the basics of mindfulness first, that's why the introduction into it entry level kind of. But if you if you want to go further, really great ways, start noticing your speech and what happens to you as you speak and pay attention to your body and what happens in your body as you speak or you're balanced or you're tight or you're tense. There's so much to learn about yourself. Now, if you want to do the advanced course in mindfulness, or if you want to have this whole practice, go really fast like some of you in a hurry and have have other things you want to do, you know, get on. There's a lot of things to do you know. So, or if you want the advanced, you know, development and ethics, then what you would focus on is why you say what you say, if you're able to get behind not only mindful of what you what you say and how you say it and what goes on kind of emotionally and all these things, but really look at you know, maybe deeper than just motivations of what you say. But you can start there. Why do you say what you're going to say? What really is going on? And? And if you really kind of are honest and take your time to answer that question, because many of us don't just have one reason to speak, but there's multiple reasons. And if you encounter teasing apart and seeing all the different motivations going going on and our acts of communication, and, and then you know, deep down even, like, deeper than something we would call a reason to speak like what we're trying to accomplish, but is there's kind of like some some deep, deeper place. That's kind of the source of why we say what we say. And, and if you really take use the mind for your ability to be mindful, to stop,

take a good look, just be quiet, to really kind of have the kind of strong patience to observe what's happening deeply rather than blurting things out or rushing ahead and speed. And interrupting people know all these wonderful things. But really stop and take it. You know why? Why? Why? ideally you'd say, you'd ask why am I about to say what I'm going to say? That would be ideal. But that's the advanced advanced.

But, but even to after the fact why did I say that what was going on? Take your time and kind of dig and look and see all the different motivations that were going are happening. The and, you know, I've given people information that I thought they needed to have about something. And then I have asked myself afterwards Why did I say that? And remember, once this kind of comes to mind right now, I'm coming here to give a talk. Like, like tonight, like this morning, I think was Monday night. And I ran into someone I knew an old friend or something like that just before walking in the door. And, and so I just wanted to provide some pretty neutral Matter of fact, information that probably everyone in the world should know. And, you know, just, it's like, you know, news. And I said, Oh, that Nice to see you. And, you know, just had enough time to say a few words coming in. I said, and I said, You know, I haven't prepared for my talk today. So, I said, so the next thing I did was come in here and sit down, right? So it was still kind of reverberating what I just said, I have to say that you know, public service announcement and, and I realized that I was kind of protecting myself in case I bombed it I didn't want my friend to have think poorly of me and if I said I wasn't prepared. That I'm saying, you know, I'm not responsible, or something. So, you know, it struck me how easy it was for the speech act to come out as a public service announcement. And then you know, only later that I stop and take a look and see. There's some wonderful little slogans around this kind of fun speech and one of them is to reflect on what you said, after you say it is like closing the barn doors after the horses are out. You know, it's a lot easier than the difficulty getting them back in, or the words you speak, are more like arrows than swords, because if you draw an arrow, if you draw a sword, you can put it back in its sheath. But if you let an arrow fly, you know it's not so easy to go after it and get you know, before it hits someone. So once the words out of the mouth, it has consequences. And so not only is it valuable to see ourselves deeply take time and see what's going on here. But it's also very valuable in our connection to other people. And it's a, it's a really a way of having deeper connections to others, and to learn how to have a deeper inside of yourself to have a deeper connection to others, even if you don't get to know them better. If you don't become friends, you don't have to do anything with people. But it's a way to speak, how we speech and how we talk can give us a chance to connect in deep ways, wonderful ways, that it's beneficial for ourselves and others. And we I think many of us know it can easily be the other way, right? We can say things that afterwards we regret. And if we don't regret them, maybe usually they I think a lot of things I hear I wish people had some degree of remorse or some some degree of regret or some second thoughts about what They just said, because, but in fact, people go through society, spouting all kinds of things. There's a lot of it, I think, is connected to conceit. And it's certainly I think it's valuable to look at how we speak. And what's the role of issues of conceit, about somehow forming an identity or trying to represent ourselves to other people. Like when I was told my friend, you know, I didn't prepare the talk. You know, I was trying to partly orchestrate or engineer an impression, and my friend would have on me, so I was trying to create an impression for who I was, so that person wouldn't see me in some bad way or something. And so how much of our speech is related to conceit and identity and trying to ensure that people see us in the way we want to see us or how to defend ourselves, we don't see it be seen some way or, you know, this whole thing by itself.

So conceit is often a big part of it. So we see it, for example, in people, it feels very important to do this public service announcements about their opinions. You know, because people are identified with their opinion so strongly, it's how they assert themselves and they be someone and be seen as someone, you know, in some clear way is smart, or someone has the right ideas or something. And that some of

the emotions that goes around the spouting of opinions, I think, is often also related to, to the conceit and a variety of ways. And sometimes, when we're meeting with people and with people in direct contact, some people are much more careful with their speech than what we see now. On the web, but you know, when, when there's a kind of much more anonymous communication going on, where people are, you know, with an article and everyone hasn't so many people, thousands of people might have an opinion. And I'm amazed at how there's more meanness, being kind of coming across in these responses and reactions to what goes up there. I think some of it has to do that. No one is, you know, you're kind of not known. It's kind of sometimes it is anonymous, sometimes it's near anonymous. And so we're doing it alone and without anybody being at being accountable to anyone. And then sometimes it really clarifies or brings forth what's deeper in person, something that sometimes is hidden from even from themselves, when we're trying to fit in socially with people and be nice. Ideally, mindfulness would allow us to check in very deeply understand all these motivations, understand what we're trying to do, and understand what is healthy and what is not. And it begins a lot, I think, by just bringing attention to it. Just being curious, being interested. I've sometimes thought, a day long retreats here at the IMC on mindfulness of speech. And, and there were, there was no discussion the whole day on the ethics of speech, and no talk about, you know, you know the different guidelines for what is right speech or wrong speech and all that. It was all about just bringing heightened mindfulness to our mouth, to our physical body to tone of voice to our emotions when we speak. And there's a whole kind of canopy of our whole ecology within us of things that happen when we speak. And to begin, understanding that the deeper and fuller way provides the foundation for ethical speech, in the sense that if we really know ourselves, well have done this inner work and not settling. Then we have a reference point where it isn't because we should be kind it isn't because we should give him the avoid being mean or something. We feel we sense and feel we have the information side of ourselves, that doesn't feel good, it feels like a violence against ourselves. When we say of certain things or a certain tone of voice, and you don't have to, it's not an admonition, it's not an ethic, it becomes almost not an ethical issue in terms of following a rule, it becomes just a natural thing, you know, just like you put your hand on the stove. And if you're mindful, you will probably, you know, hot stove, you'll take your hand off. If you're not mindful, you know, maybe you'll smell something. And, and out to do something, but, but it's, you know, it's that simple. You know, the idea of, if you really, really know yourself, well tuned into your body tuned into your emotional life, just tuned into what's going on inside. You'll get the information that's needed to live a wise life that doesn't require rules. So here, I think I'm inspired by this wonderful writing by Mahatma Gandhi. The highest net high standard, but sometimes high standards are the ones that maybe hopefully inspire us and become kind of a North Star of what's possible. And it's from his autobiography. So he writes my hesitancy in speech, which was once an annoyance is now a pleasure. It's great benefit has been that it has taught me the economy of words. I have naturally formed that habit by restraining my thoughts and I can now give myself their certificate. That a thoughtless word hardly ever escapes my tongue, or my pen. I do not recollect ever having to regret anything in my speech or writing. I have been spared many a mishap and a waste of time.

Experience has taught me that silence is part of the spiritual discipline of the seeker of Truth. proneness to exaggerate, to suppress or modify the truth wittingly or unwittingly is a natural weakness of people and silence is necessary in order to surmount it. A person a few words will rarely be thoughtless in his or her speech, she or he will measure every word. So you know that, that he would spend probably years refining and be mindful and paying attention to how he speaks. And to be able to come to a point to say something. This is pretty high level stuff, to be able to have this ability. And I don't know what it was like for him, but I suspect that it came more more natural for him. As opposed to something oppressive or something, they had to hold himself in and bite his tongue or anything like that, but I suspect the he was deeply connected to the deep roots inside, after a while, where it became a more of a natural thing because he was so attentive to speak in ways that he didn't regret ever.

So to ask the question, so to ask the question, why do I say what I'm going to say? Or where inside? Does that are these words coming from? So it's one thing to have to say you're making words saying something to make a good impression on your friend. That's one point. But where are they coming from those kinds of words. And perhaps they're coming from a sense of not feeling safe. And so you can kind of go bring your mindfulness to that place where we feel insecure or feel tense. Or feel vulnerable? And what happens if we bring our mindfulness into that and breathe with it? Is there something to learn is something to heal, it is something to grow and transform and bring to a different place? Or do we leave those kinds of places that are sometimes deep, you know, so deeply buried, we hardly know them or don't know them. If we leave them in the subconscious, they're they're probably always they're influencing what we say and what we do. But part of the function of being a silence and mindfulness is in fact be able to keep going down, keep going down, what's here, what's motivating what makes me tick in this regard. And then, there are in terms of ethics in Buddhism, if ethics involves our behavior that tries to avoid causing harm to self and others. The Buddha does have guidelines for That. So we can either follow these as guidelines. But as we mature in this practice, these aren't guidelines to follow so much as. So they're not necessarily just prescriptions, but they're descriptions of how someone who's really well in touch and has deep roots inside would want to act in the world and be in the world. So the Buddha gave in some places for guidelines, criteria for right speech, and some places he gave five. So the five have the four and then they add one. So the first is a truthful speech. And the word for truth has been said to and it's ancient Pali language and spelling. Such a is, is, has a kind of a double meaning and both being both truth and also real that which is real like reality. And so the idea that truth is connected to what's real is and see when you kind of connect to something what is real for you what's what's really of great value, what's important. And you know, real is kind of a vague thing, but if your real and your authentic way that you could be, what are the words that come out of that? Are your words true in the terms of you know, logically true, but are they true in being part of your house being authentic, what's really authentic and valuable for you? There's a wonderful Chinese character. These Chinese characters sometimes tell stories because they have their their pictograms, so they show pictures kind of and so there's one character that on the right Right side is the character for word for word. And it's actually looks like a mouth that's square. And then the four lines above it that look like, like vibrations, traveling out of the mouth. And then on the left side is the, what's called a radical. It's a character for a person. And so you see this person standing up right, and the words next to them, and the picture for words next to him. And so some people say that picture meant digital story, it makes a person standing by their words. And it's the character for trust or faith in Chinese or Japanese. So faith or trust is standing by your words. And so they did that you would have words that you would stand by, that words that which then bite You in times of need truthful words, words that are rooted in what's real.

And they say that someone I think was some Samuel Johnson some some writer said something like even in the society of devils, they rely on truth because they would, their society would fall apart if people weren't honest with you know, to some degree. So it's really important for social harmony things getting along truthfulness. The second is, is it kind is what we're going to say is it kind and if it's not kind, you know, then we really need to look more deeply so necessarily say it to why are we saying it what are we trying to accomplish? If we speak words which are not kind or unkind, which are mean or harsh. What's the purpose of it? Is it effective? Is it the best way is At the society, we want to live in a society where we communicate and convey things through harshness and meanness. For the Buddha, the Right Speech involves kind speech. The third is, is it beneficial? Is it useful what we're going to say? And that's a wonderful consideration. Because some people feel like they have good things they want to say they have purposes, they want to say something. And they, you know, they want to accomplish something. But is it is it going to accomplish it? Is it beneficial. I've known people who have tried for years with a family member to try to have a conversation or try to get something across. And you know,



they just keep hitting their head against the wall is not going to work. It's you know, it's an every time they try it actually puts a strain on the relationship that will more. It doesn't. It doesn't help it's not beneficial. It's true. You might You can be said said kindly. He could feel like this is really important. We have to take care of this. But you know, after years of trying it, you can say, well, it hasn't been beneficial hasn't been useful. It's actually been counterproductive. So maybe it's not like maybe there's no point in saying it's. So to have a sense, you know, when when can we say, habits intended purposes. And if it's not going to work, if it's not useful, then maybe we don't say it. Sometimes people say things only because there's an internal pressure to say it, then. So that's where the mindfulness, self mindfulness so important, where we start, we know this internal pressure to speak. And then we know how to manage it, monitor it and manage it on our own. So we don't blurt out things and we're not saying things for the other person's sake. We're really saying it for our own sake, because we have to get it off our chest we have to get the pressure out. And so it to be mindful is to kind of He's not not allowed the pressure to build up, we see that, you know, you probably most of us can see it. In some conversations, we're in there a little bit excited. And, and we really wanted to up people, we really get our thing in and, and there are times still to this day where I kind of really want to say something to some, you know, more excited conversations. Sometimes they're fun conversations with friends and stuff. And, and in my desire to want to say something. I've stopped listening to them. You know, it's that's unfortunate. And, but you know, what I have to say is important and more important than them, how could they go on and on with unimportant things when there's important things to say? I didn't prepare my talk or something. And so, is it beneficial? So I think that's a very tender concern tender, you know, Careful to do that, but tender, it's awkward, you know, it's like, some things are important to take care of. But is it useful? Does it work? The fourth guideline is it does it create a social Concord, those integrate social harmony. And, you know, we, to some degree when we speak to others, they see them in they see themselves reflected sometimes in how we speak. And some people are very paying a lot of attention to the subtle cues and then not so subtle cues, but how they're seen what people say to them, because they want to fit in, they don't fit in, they want to belong. They want to be seen a certain way. And so how we speak to people can have a big impact on them. Also, people want to be think good about themselves and want to kind of feel happy. Some people you know, if you're getting you know, praise them in some way. suddenly get energized. And if you criticize them it kind of it kind of can kind of deflating for people.

So, and this, but how we speak also reflects on ourselves. And, and even though we can be energized in being angry with someone, and some people like that energy and the lightness and the sense of being right that comes through sometimes it's not a kind of energy that's very satisfying to have. And so it doesn't reflect well on us all that, but most important, what is the relationship we're forming with other people? are we creating a sense of being connected as human beings feel closer to each other? feel a sense of, you know, community with the other person? are we creating more distance? And I found it very helpful to ask myself in conversations, the simple questions Do I now feel closer or further apart from the person has, it has the sense of warmth been warmed up, or as the conversation cooled down, in the inter relational in this person, and, and just that sometimes guided me I go, you know, oh, I could see saying this, you know, you know, I didn't prepare my talk and then I'd pay attention to how that lands on some person realize that the person just went blank you know very very subtly mean what the person is going to say who you present doesn't care and, and so it doesn't it's not a not a communication that is a bridge for some deeper thing to go on in this situation where I came in through the front door and I said that as I was going through the door, I didn't prepare for a talk. You know, it would have been a different effect if I had said I'm so happy to see you after all these years. I'm so happy to see you after all these years. But you know, I had important things to announce and say right because of making Seat because it's so important in myself and I'm seeing the light, right? This is maybe a little bit of an aside, but I I'm kind of touched by this little story. I don't know if it's true, but it's a

little story of a young boy, maybe seven or eight years old who came home late from school, but really late in the mother was a little bit worried. And when he came in through the door, mother said, Where were you You're late, you know, you're supposed to come right back home from school. So a little bit, you know, perturbs, maybe a little bit annoyed. And then boy said, Oh, my friend, my friend Ricky in the way back from school, his bicycle broke. So I stayed to help. And the mothers just shot out and said, You don't know anything about fixing bikes and no But he was crying. So I stayed with him until he stopped crying. And then the mother relaxed, you know, and maybe even felt remorse, you know? Wow, I didn't know. So, what happens in our conversation? What impact does it have into relationally? And are we interested in the relationships we form? There's you there's me. And there's a we, and what kind of weed we want to have, what kind of community we want to form? What kind of connection we want to have with other people. What don't we want to have? What are we afraid of having a much as fear operate in our communications with other people? How much are we afraid to be connected close? And to create closer as close to closeness? How much are we pushing people away? How much are we asserting ourselves in ways that actually diminishes things? How much are we interfering? How much are we telling Long, long stories, and you can and if you really watch the other people, you can see the energy drain, you know, they were smiling and smiling and they first saw you and then you see the smile slowly, slowly diminish and the glint in the wonderful glint in their eyes slowly kind of, you know.

And many years ago, I had a Zen teacher. And there was a time when I was maybe I'd come back from a long retreat and I was really on fire for this practice. And, you know, just excited about it and wanted to tell people and so I was talking to him and I was telling him about, practice and be vipassana practice and how great it is and, and I was on and on, and after a while he stopped. He said, he looked at me and he Gill, talking to you, it's like talking to an editor. And, you know, that caught my attention. And it was very helpful. And because of what I, what I saw was I was so swept up in these ideas and proselytizing and his outlet for mindfulness that I stopped being mindful. Right. And, and so this idea, you know, so we can get so caught up in our ideas and so enthusiastic or so important to say something, so we lose touch with the other person, which what's happened there with me. So, is it truthful? Is it kind, is it beneficial? And is it created Concord or harmony or between people? Those are the four criteria. And then the fifth one that is sometimes added is the question is it timely is the right time for it. And that says it can be difficult sometimes because some people feel like every time whenever I want to say it is the time Yes, it's time I want to say, but is it is it that the right time for it being beneficial is the right time for it being really kind? It might be kindly said, but, you know, you know, I want to kindly tell you that your wedding dress is not really nice. You know, you know, just before the wedding, right? That's not the right time for that kind of public announcement. So is it the right time? Some people are not ready for it. I've known people who have wanted feedback for things that they were doing. But they said, Please don't tell me right after I've done it. Like some people who I know people who give public speeches, and they want spread the feedback on their public speeches, but they're so tender after giving it I want feedback. But wait, I you know, I did 24 hours or something. That's the right time then I can hear it. So it is it the right time. And this is the right time for you. I've learned that there are times when I'm been angry or annoyed with someone. Generally, that's not a good time for me to have a conversation with someone, even though the pressure to speak is there. But if I can, if it's possible in a situation to not talk about the difficulty at that moment, I find it much more productive for me to step aside, do my own homework with my anger, find a way to settle it, and look more deeply what's going on, and then go back into the conversation. I find it's not the right time when I'm angry, because I'm more biased in my speech. I'm more impulsive. I'm not thinking very straight. And I'm not I don't have these deep roots inside to what's really important for me in places where I want to come from. So at the risk that your smiles and glint in your eyes disappear, and you know, and, you know, and I go on and on too much. I'll stop and And if you would like to say something and question

testimonials around to this kind of thing, concerns, whatever, whatever seems appropriate at this point, we have a few minutes.

What you said about mindfulness and speech rang very true for me. As he said it I was thinking, that's one of the least mindful moments I can think of is when I'm, I'm speaking I'm kind of just on autopilot and not not really aware of anything going on inside me or, or even what I'm saying at the time. I think

it's true for many people. And I would say that for myself as well. All the different areas to be mindful of. It's probably a place that still is probably where I'm weakest of all the different places besides a hard place.

Where's the other mic? Is it up in the stage there?

Martha is first of all, I thought the person right in front of you is

working. Okay, great. Sorry. I'm hard to find that. Okay. I have a question concerning personalities. Yes. It's pretty common, especially in business settings to determine who's the extrovert and who's the introvert. And there's been a bunch of books written about that. I am a corner extrovert and I really struggle with this right? And I work in a field of introverts,

yes. And any

thoughts of just pure personality? Is it harder,

but I appreciate that question a lot, because for a variety of reasons, and you know, generally people who hang out And Buddhism for a long time tend to be more introverted and extroverted people I think that kind of works better somehow for them. But there's plenty of extroverts, but it's kind of like we kind of lean that way, I think. And so but you know, it's a beautiful quality to be an extrovert but it also takes care, care and attention how to do it, some extroverts, I think, I understand it on the understand themselves by by speaking. And so there's a lot of information, there's a lot of information to be found in speaking. So this idea of waiting to speak, there might be some value in that, you know, some degree, but maybe you're not gonna know what you're going to say. But you wait a moment to really stay grounded. Like there was a time when I would always breathe three long, deep breaths before I answered the phone, not to be mindful of what it's going to say, but rather to be connected here. So when I spoke, I was self aware more so there might be ways of preparing for that. It also might be that different kinds of speech and understanding yourself through that speech. You have different kinds of conversations with different people. And so there's more contemplative conversations, conversations where you really learn about yourself or explore different important topics in your life that you do with particular people who are capable of that, and capable being responsive to share and the kind of deep reflection of some really deep topic that introverts would tend to do alone.

MC Gill, I wanted to ask you about prot what I call private speech. I'm writing an email, I spent an hour on it. I note I send it I noticed that my God, I didn't do the final proof and something's gone out and I am certainly not To say, down, or in the past, I have said, CIT, one of those two things. Nobody's around. And I wonder what your attitude is toward controlling that kind of private speech. Obviously, if you say it in private, there's more likelihood that you'll say it in public. And I just wondered what your thoughts

were. Yeah. I mean, it's a pretty fairly common for people in their own minds, some people to be very self critical. And sometimes it's actually very mean the way they speak when people speak to

themselves. And something like that is I know exactly mean but it is painful to have that kind of response to oneself. I think to if private speech, personal speech kind of in your own mind or when you're alone, like that comes out in a way that isn't, doesn't feel right to you. This is where you what you have If you only focus on what you say and try to do better in the future, if you maybe only have a limited amount of success, what's more important is to change the conditions inside of you. So the conditions shift that you're less likely to speak that way. So, if a person is impatient all the time, they might blurt out all kinds of things. But if they keep trying to be they do nothing about their constant impatience, nor their constant annoyance that they have, then the pressure to have that kind of speech is going to keep coming up. But if they go underneath this, it check in with themselves how they are before they spoke. And then they able to settle themselves or to heal some of these deeper kind of sources inside from which those speech comes from, then it doesn't happen again. So it a little bit involves a character so for you, for example, if you have a history with us emails you might before you start an email and before you send it, you might take that as an opportunity for a minute to really settle yourself and check in. How are you feeling? Are you feeling impatient? You feel comfortable with yourself? Do you like yourself? Are you? Are you your best friend? What's your how deeply Do you How are you in this relationship to self? And if that's a little bit off, maybe there's a way of settling that. And then if you send it, the email, and you realize, Oh, I didn't say the right thing. Then you're already in a kind disposition towards yourself. And then you can say, Oh, I'm so sorry. Or, oh, I'm good. You know, oh, that's unfortunate. Does that make sense? what I'm saying? It does.

What I'm talking about. Isn't it you're talking about just staying prepared in a calm state all the time? And I guess I don't know exactly how to do that. Yeah, because these are not things that come up. And I prepare for Yes, there's things as I say, I work on an email for an hour. And suddenly I realized, oh, my goodness, I send it out with out looking at that last sentence.

Yeah, I don't know if we can be in a good state all the time non stop. But we can periodically check in with ourselves and find out where am I at right now. And then if some little correction can be made, then we correct for it. So if I don't know how you are, maybe for you, it's a nice, easy, pleasant thing to spend an hour with an email. But I've done that spend an hour on the email recently. And, and you know, and you know, it was kind of a nice process, but it was also you know, I was certain kind of seriousness in which I was engaged, engaged, engage with it. And, and it was going to be a consequential email I felt. So after I finished writing it, I actually sat back and put it aside for a little bit and just breathe and thought about it and just kind of connected to myself. And then I reread it to make sure that it conveyed what I wanted to make sure that I was in the right place and all that. So it's not like being this. It's too too high a bar to be in a good state all the time. But it's not the high bar to return to a good state. Often. That makes sense. Yeah, it does. Thank you. So I don't know. I see a head way in the back. Maybe we could try there.

Hi. So, this question is regarding the five ways of speaking that you said, for some reason, I always give importance to the fourth one. And at times, it is fine. It is important to say something, even though it may not, you know, create good harmony, it's, it's not necessarily lying by holding off that thought but, but it may not be the best thing. Sometimes it is important to say something, even though it is it is not creating the good harmony.

Yes, So a few things about that. I want to I want to say yes to you overall, but there are such times, but there are it's also possible to learn communication skills, so that you learn to say what you're going to say so the other person feels supported. So, you might say For example, you know, I, you know, you've done that a number of times now, I've told you not to do it. And I'm going to have to really make a, if, if you do this, again, I'm going to have to have some serious consequences here and tell you something



that you don't want to hear something. But I don't really want to do that, you know, I really want to support you here, I'm going to try to find the best. So if it comes to that, that I have to say something really clear, and I'm gonna try to do it in a way that's supportive of you and supportive of everyone. You're not going to like it. But But, you know, I'll say it and then we'll try to find our way I'm not going to close the door to you something. So you're trying to find some way to say something, you don't just say, you know, um, but you try to try to have the scale to say it clearly and definitively that needs to be done. But no way the person is feel supported or feels like you're willing to listen or, you know, this is a decision. Do you want to say anything? Do you have any questions as opposed to saying in the slam The door. So I think that that's possible. But the other thing about it is that we're not always responsible for the harmony. Right? It's a two way thing. So some things have to be said it could be said kindly, it could be said with the ideas can be beneficial. It has to be said, you say it the way you hope it's beneficial. And, and it's not taken away and the other person slams the door, the other person burns the bridges. You know, that's their, that's their, their job. That's what they did. Can't be responsible for all of it. So it is time to stop that thing. So some of you I saw your hand hand up, so happy to stay here. Some of you wanted to say something when I would like to come up and talk to me. And it's a wonderful way to have the to sit and meditate for example, and learn how to this personal mindfulness and then it's Sooner or later some point to really feel that what we discover in here, that goodness, we discover the freedom we discover that it begins to flow into the society, the world around us. And caring for our speech. Paying attention to speech is one of the primary Sperry strong channels by which our goodness has a chance to flow out in the world. And, and then it flows back. So thank you all. And as people setting up out there for the tea today, with you today. Oh, yeah, so it's t out there. So. So you got to practice right away. So everyone's welcome to stay and they setting up tables there and a few minutes there'll be some little little refreshments and tea and maybe to drink and stuff. And it's a nice time to say hello, and maybe if you'd like before you go you might just turn to someone next to you and say hello Thank you