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Some weeks ago, I made some mention was made about the Buddhist teachings on not self. And I think there was interest in hearing more about this. And I said I would at some point. And so now's the time.

And

I like this topic quite a bit, in that

I associated as a teaching that

addresses some of the fundamental suffering of human beings.

And when we're meeting people or encountering ourselves, in our suffering, it's a tender thing.

Human beings, our connection we have with each other that connection we have with ourselves is very important. And an attender khopoli caring thing.

That we have some love for concern for. And that this teaching of not self is to understand it, or to realize it, more importantly, is a way of caring for ourselves and for others. And so that's a little bit the spirit I want to do, which I want to do with the attitude, I want to kind of present this if I can, because it's very easy for this teaching of not self to get pretty heady.

And it's often presented as a philosophy, or some kind of doctrine that this is how things are. And, and it's not meant to be a philosophy at all. I don't think, but rather, it's supposed to be a realization, something that we realize or see for ourselves experientially. And so if you don't understand the Buddhist teachings on not self

You don't have to try too hard. You know, it's not exactly something that's meant to be understood as a doctrine and kind of logically put it all together and

and you might find lots of logical reasons why this doesn't make sense. And, but

don't don't get too hung up about that.

The

I think that one way of preparing for this teachings of not self is to first talk about the Buddha's perspective or understanding of what it is to be a person.

And if you go through his teachings, that that survive

he doesn't feel special.

typically say this is my understanding of personhood, what it means to be a person, but the way that he talks about human beings about people, you can kind of piece together, that there is a kind of general view, understanding of what it means to be a person.

And the teachings of not self are not meant to be in a negation of the basic understanding of what it means to be a person, that the whole enterprise of Buddhism is these, these terms of early Buddhism is based on.

And, and I find in my reading of these early teachings, that there's a lot of respect and valuing of the individual, individual person, both in the individual uniqueness of the person and that which is universal about a human being better about people

and

The word personhood kind of I, in my mind kind of bridges both that which is unique and specific to individuals. And that which is universal. If you're talking about human beings maybe it's more universal for human beings, what we're talking about

and and to understand who we are, as human beings as beings as persons, is one of the great enterprises of human life. And many people in other religions besides Buddhism are involved in the enterprise of understanding who am I, what am I What's going on here?

And sometimes, not probably been responsible for this when I was young and idealistic Buddhist teacher,

that people who you know, ask, you know, who am I or what am I?

I would reply maybe with some kind of

kind of trying to pull the rug from underneath them and say, well, there is no self so you know, so you know, get over it or something.

So now that I'm, you know, old and maybe teeny bit wiser

you know, it's, I feel more tender around this topic.

The because we're, you know, as I said earlier, we're really, you know, touching and for many people they have discovering who they are connecting to, they are waking up to what's here is through the layers of our suffering and our challenges. And so it's a tender thing to kind of connect and be here.

And so, there's a story that from the Ramayana, that often quoted in vipassana world I'm fond of as well.

And that is that the Rama is walking in the woods with companions, and he hears a very faint voice. It can't quite make out what's what it's saying. And he asks his companions Do you hear this

You know the voice you hear something, and no one else hears it. So he begins to walk towards that voice and no one's still hears it but he gets closer and then he hears that what it's saying. And what it's saying is his name, Rama, Rama. So he goes closer and finds it and it seems to be coming out of large Boulder. You know, boulders are solid, maybe granite I don't think granite India but I think of it this granite.

And, and so he takes the soft palms of his hands and he with his hands and he touches the Boulder. And as I kind of remember the story, then the boulder breaks open and inside there is a woman and I don't know why she's there.

But she's been there for a very long time. And that freezer. And, and so as a as you know to interpret this as a myth, which you know often the characters of myth are all about

ourselves, then, you know, what is it that's petrified inside of ourselves? What's frozen inside of ourselves? And what's calling for us calling our name? And in what way? are we calling for ourselves to connect and be present for ourselves? And we don't take a sledgehammer to that. But we take our soft, what soft and tender and we just touch it and meet it. And once we find it, and then something gets revealed, something opens up. And what is that?

And different certainly religions have different answers of what's core essential inside. And so to begin getting to what maybe the Buddha had to say, kind of say a few things about personhood, how the Buddha understands what it is to be a person.

And

so one of the things that person is

the nature of being a human being is

that a person is subject to suffering and to happiness.

Subject to

aging, dying,

subject to integration becoming kind of hold and disintegration, becoming fragmented,

becoming connected to themselves and being alienated from what's here.

A person a person is subject to

healing

and to wounding or illness, psychological illness.

And in classic Buddhist language, a person is subject to bondage, and to freedom that can be caught in our attachments, where we can break free of those, untie those attachments and become free.

And so we're subject to this is the nature of us this now

know that

Why is that very important for being a person? Is it clear that Buddha saw that each person as an individual is a moral agent that we're responsible for the ethical choices we make? The choices we make to cause harm or cause benefit? that that's something that we're responsible for and we don't you're not just kind of like robots that go through life and you know, we're on some kind of automatic you know,

what do they call for cars these days of self driving cars were like self driving self driven ethics, you know, that though it's involves reflection and care and attention and cultivation of moral character that we have responsibility for. And so we're moral agents.

And and that regard human beings are subject to being able to make Choices, choices of what they do. And so the Buddha does distinguish

If we

use a provocative English word,

if you just if you allow me to the Buddha discriminates between people

distinguishes between people, and not on anything inherent, but rather based on their choices they do. And so it's kind of like people self identify themselves by their choices. And so if someone is a thief, the Buddha sees them. You know, someone steals the Buddha sees that person's a thief. If someone is metta what this morning I met a wonderful park ranger who said lovely, beautiful man who had a local park who was preparing to receive Eagle Scout volunteers. And he just seemed like completely kind and supportive and enthusiastic about setting up and having the Eagle Scouts come and repair a trail.

So you know, he was a he was a

unknown so by his choice, he was just

Park Ranger or something, he was a kind person. And so you know, so we can differ is that the Buddha would differentiate people. So someone who's a, who farms is a farmer, someone who's you know, whatever it is. So that would identify people by what their choices and what they did. And a huge part of that for the Buddha was the moral choices, the ethical choices. So, he was very clear identifying people by their morality if they did something, and then but it wasn't like keeping them in a box and saying, This is who you are, but rather pointing to the fact that you have choice and you can grow and you can go a different direction and become a different person. And so this idea that we become different we can grow and develop and change is inherent in the Buddhist teachings of change of impermanence of inconstancy.

The teachings of not self are clearly built on the teachings of impermanence. That's that is the experience

impermanence that gives us the experience of not self. And the radical nature of change the changing nature of ourselves and the world is a huge foundation for understanding and not self. And sometimes when we talk too much about impermanence in Buddhism, it can seem like this is you know, these Buddhists are always kind of talking about impermanence, and it's kind of a kind of a drag.

Everything's impermanence can sound pretty depressing for some people.

But the fact that things change and constantly in flux, both implies that things are lost and end. But it also implies that things begin. But it also implies that things are changeable. Change doesn't mean that we're the victim of change, that things are everything's changed means we can we can, we can set the direction of that change. And we can change ourselves, change our character, change our moral stance in the world, how we live our choices, all kinds of things.

And so this part of the Buddhist view of the person is that we can, we can establish, we can commit ourselves to choices, we can commit ourselves to ways of living, that better ourselves and the better the world around us. And, and so this is clearly a view of the person the Buddha has.

So the human beings can grow and develop.

Along those lines that Buddha saw the human being is subject to cause and effect to conditionality. So that whatever we do has consequences, and we can take responsibility for those consequences we can set in place the conditions that allows us to become better people. We compete with conditions in place allow ourselves to become better servants service, carers cares of the world around us. And so that, you know, that's nice.

The other thing that the last thing I want to say that but

Buddhist view of personhood is that

spiritual liberation, liberation of the heart is worthwhile.

It's a worthwhile goal, and that it's a potential we all have. So this idea of potential is very important. We have the nature of certain potential, we certainly have potential to do evil. But we also depend on a potential to do good and kind of separate from both those categories. But related to the second to doing good is we have the potential for liberation. We have the potential to heal ourselves and then open like the language of opening the heart, free the heart, from all the all the fetters and ties and chains and contractions and armor that's maybe around it. And this ability to kind of break free. There's a powerful language in the ancient world of

bursting

at this mass of darkness, someone who's awakened burst through the mass of darkness.

So, we have this potential and, and this is the kind of who we are and kind of our nature. Now, later Buddhism, they got very reluctant to,

to intimates, especially in the modern world, to talk about some Buddhists to talk about to the human beings have a nature, because it's very easy to lead to the idea that we have some essential nature. Like this is a true nature and you know, and they do have a sensuality. People a little bit sometimes shy around if the essential nature means something permanent, existing and always there.

But we don't want to get too hung up about this ray of vacation of essential nature. There can still be nature inside of us.

That's potential that's changing. And so like the subject of having nature of growing, we all have that, you know, the rumor is that every single one of you one point was a child running around in diapers.

I don't want to, you know, assume too much, but

but you know, he would probably probably if all of us gathered here when you know, we're here in this room together, when could we see each other? Or maybe you're the only adult and everyone else here showed up. And they were like two years old in the room. I think our hearts would all break open. I think he's so cute.

And so you know, so baby, we've grown and developed and now we're this age, and maybe it's a little bit harder to have our hearts breaking open so clearly, but it's pretty sweet that we're here together wonderful.

So

and this idea that you

No,

we have nature and nature is represented kind nicely and

very important chant that we chant sometimes sometimes it's done at funerals, sometimes it's done at birth. It's whenever that Buddhist can and maybe it's a good one. It has to do with a chant on impermanence, that in Pali goes something like on Ito Wata Sankara, who Pardo by Domino

who Bercy to Nehru, chante sang boo pasamos Sukkot

all things

are impermanent, all conditioned things are impermanent.

They have the nature to arise and pass.

They have the possibility of stilling quieting of ceasing

this

stilling of all these conditions in these formations, these many conditions is the greatest happiness.

So, here we have this all things arise and pass

and they have the word have the nature of being impermanent.

No, all things are impermanent, they have the nature of arising and passing and probably miss translated.

And the, and the word for nature is Dhamma Dharma,

which has many different meanings that were Dharma, but here it's being used, meaning nature or subject to subject to arising, a passing nature of arising passing this very, very central word that's associated with what the Buddhist teaching is itself. So the attack that comes together, so to really experience that, so it points to add things do have a nature, but it's not an essential nature. It's not like a permit.

thing like core, but has this nature of arising and passing a change. And a huge part of mindfulness practice in Buddhist practice, is to attune ourselves to the impermanent, changing nature of reality of ourselves what's going on. And I chose the word attune ourselves carefully, to little bit give you a different sense rather than to understand or to realize, but you could almost use the word to be in harmony with but attune ourselves or resonate with or center ourselves in the middle of this changing world.

And as we were meditating here, just before this talk,

I could see myself sometimes being attuned to the present moment in a deep, clear way, and feeling how things were shifting and changing and kind of like you know,

you know, like, resting on the waves of the ocean.

feeling myself moved around by them nicely, massage by it.

And then I could find myself drifting off in thought. And I could see how in the thinking

I would get things which feel a little bit more solid, a little bit like the thinking of the concepts and ideas took me out of the world, the experiential world of change into the world of something that has more constancy because concepts give us a constant constancy. Even if I'm thinking about what's changing the way I think about it. I'm kind of like latching on holding on.

And so they're going to come back to the to resting in this flow, the changing nature of phenomenon. And it'd be a little bit like if you're watching me be a river go by, and you kind of mesmerized or absorbed and watching the waves and the current and everything. It's very peaceful and nice. And

and then you remembered something that you know

porking thing you had to do and suddenly you're thinking about that or some resentment, you have you thinking about that, and you lose touch with the river in the change. And now you're kind of in you're caught, contracted around something, this movement away from being contracted in our thoughts back

into the river of our life river of you know, the currents of what's going on in here is a huge part of the direction regarding Vipassana meditation

as we do this,

and we're no longer caught in our thoughts.

And we're here in their flow of the experience. That's when this teachings of itself become more interesting and more relevant to see it how it works. Because one of the things you can see, is that is that it's one thing to rest and be present in the flow of the river of life and experience in the moment. And then you can see how self preoccupation takes you out.

But

how being concerned with self me myself in mind. And that is, you know, it does involve just leaving that world into the world of contraction concepts, ideas, and then and then we lose touch in something. Now some of the times we think about ourselves could be wonderful, we can have wonderful fantasies about how great things are.

And, and, and sometimes if it's about the future,

you know, its future has a lot of hope for some people. And, and so it can be quite kind of compelling to be up there until the future comes and nothing like what we hoped would be

and what was I thinking, you know, and then when we get caught up in the past,

and whatever the past was, so sometimes it sometimes is problematic to get caught up in those thoughts.

Sometimes it's very seductive, sometimes it can be very pleasant, but it is a separation away from here. And what we're doing is putting our hands on the boulder to really feel what's here and let it kind of break open or kind of dissolve or something into, you know, really acquires us to be really be here and experience.

And so, as I said, as we as we're able to do that better and better, we notice how we leave that experience.

And if you're paying attention to how much selfing is going on, how much Me Myself and my concerns are going on, probably is a high percentage of them.

And then to be able to not get caught up in that self preoccupation.

All the time, is one of the great tasks of life, to really kind of discover what we're not without it.

Walking up in the hills a week ago or so here

and, and the local park Edgewood Park, there's a lot of deer. And they are they must be very used to people

because I walked by and the deer was about 10 feet away. And she looked up at me with a big eyes
Your close up boy, those theories are quite something.

And, and she looked up at me completely unconcerned that I was 10 feet away and I think she saw me
and I think unconcerned because she looked at me for a while and then she went back to eating. And,
and but in those moments that we made eye contact as I thought we did, I was, you know, I was looking
at her eyes and being felt I being seen

I was not thinking, boy, I'm a good DRC er

I really, I really know how to stare at a deer to really be at the air and I better tell people how great I am
at looking at deer and the way I'm really hot stuff here.

The opposite happened. And this is why I'm telling the story, you know, for those moments, the you
know, self concern was not in the picture at all. That kind of selfing thing, everything much something
inside man very still and quiet.

And

and so this ability to have a mind, we have the potential to have a mind that live and present and
experience life. That's not constantly being self referential, self consciously referential, self referential,
that's preoccupied with itself and trying to prove itself or apologize for itself for something. Prove it so.
So and it can be a relief.

So what do we start seeing is how much we do this.

And how much it's not necessary.

It might be necessary and sometimes after all, we're moral agents, no one else is going to think for us
about what to do. We're responsible for ourselves. So some kind of thinking about ourselves are quite
appropriate. But to always do it

is, is a form of attachment. And so to learn to put it to rest, when it's not needed, and to let go, is
certainly nice. It's rest restful and nice, but it's also a doorway to understand more and more deeply,
how to live a life how to be present, how to experience real freedom from self and self concern.

And, and as meditation practice unfolds, and being able to let go of self concern and these thoughts,
ideas,

have me myself in mind, and just be alive and present with the kind of stillness in the mind around self,
as I was looking in the, into the eyes of the deer, perhaps you probably have a similar reference for
yourself. And probably, if you want to find your own reference for this, maybe think of a time in your life,
when maybe you felt safe enough.

Things were comfortable or pleasant enough

that you were involved in something, or maybe because you weren't involved in anything that may be looking at something like a river, that you also had the experience of self concern just dropped away. And maybe for some moments, there was that was part of the relief. And the beauty of it was you weren't thinking about yourself in any kind of way and your projects and your needs and your resentments and you know, all the different things but just just to be alive is enough, just to be here, and settled and quiet.

And so to two

Felt to kind of settle in or drop in to that, that kind of way of being is our potential.

And it's a remarkable thing to discover that we have the potential to have a state of heart and mind that's not preoccupied by things that's really rooted or centered here in the present moment, without the mind, having a tendency to drift off and think about things or be preoccupied with things. Not an easy place to experience a meditation. But we have that potential. And it's a wonderful kind of Northstar to both to head towards, but also to use as a reference point to understand better how we do get preoccupied, which is part of the huge part of the task is to really see that well.

As these things settle down, there are periods of in very significant insights, that the tradition holds up as being very important in this path to liberation.

First insight that's important is what's called

understanding is giving up any belief in any belief in what's called Sekai. Aditi. Sokaiya determines view or philosophy or doctrine. And Sokaiya is a difficult word to translate literally means the true body or the existing body. So any belief in the existing body or the true body,

some

Western translators will translate it as individuality. Some people translate it personality, personality view they call it or individuality individualism somehow, and I don't think that really captures what the original is

in the ancient context, Sekai Aditi the Sokaiya true existing body

Probably refer to the idea that there is a soul or a spirit or an essential thing that resides inside of us, that somehow always been here, that in the time of the Buddha people called the in the otter, or the Ottoman.

And, and the Ottoman or the aka, is, in this context probably meant something like this in some of the best that you know, related to the English idea of soul.

And so, to realize that there is no essential permanent abiding soul or essence or this Ottoman is a core Buddhist principle.

But it isn't so much that it's a principle it's a realization. And it's not really exactly indication

of this sole theory either, because that's just my philosophy to negate something

But rather it's be settled enough, quiet enough,

clear enough

in the present moment, seeing what's here, in the experience, experience of things moment by moment,

free of all these concepts we have, but just the experiential data of our senses and perceptions and become really clear

that

here,

there is nothing that qualifies

as being permanent, nothing that qualifies as being an essential, ongoing, permanent thing

that we can call the self.

If there is one or isn't one that's a little bit made, if there isn't, if there is one, so that besides the point, this from the Buddhist point of view that

If it can't be experienced,

it's not really relevant for his project. If it can't be seen or known, but just a theory, or just something people have no idea people have inherited from their past. It's not really irrelevant. Because

what people get attached to and cling to and how they get kind of contracted and bought and you know, in bondage is around concepts and ideas

and what can be experienced.

And so if we're letting go of our attachment to concepts,

we have to also let go of the concept of both that the self exists and, and the concept of the self does not exist.

And, and then if we're focusing on what can be directly experienced,

and we still look around you nothing here can be

Nothing here serving so it's changing none of this is actually permanent nothing This is the existing body or the existing self.

And that realization supports people to begin letting go of attachments even more.

And begins gives people a very palpable and visceral experience of release that for some people is life changing.

Rather than always chasing after the next thing, the next thing to hold or to be or get that a lot of this freedom has to do with release.

Ah, so nice.

And then release around this whole kind of very complicated complex

attachments people have to self which, you know, many come across like almost like built into being human being because it's you know,

we are

individuals, we are moral agents. So there is it appropriate to focus on ourselves and help ourselves find our way in life and be safe and successful. So it's appropriate that focus. And then we have a lot of societal kind of messages that piles and piles on complicated attachments around what it means to be a self. All you have to do is spend a little bit of time on advertisements.

And there's a lot of messages about what kind of self you should be just just there. And people, very smart people get paid a lot of money

to convince convince you that you're supposed to be a certain kind of person. And so, you know, some of you probably, you know, debate

and, and but you know, then politicians and cultures and you know, all this stuff gets piled and piled on top this idea of self and so it gets very complicated and difficult to kind of begin to shed it. But that's the task of metta to Buddhism.

rotation is shedding a lot of this. And experiencing this deeper potential we have a potential which is not an essential thing in terms of a thing, but has to do with the essential impermanence, incense, incense, essential, changeable,ness, the essential possibility of growth, the central possibility of being a moral agent, the essential nature of becoming free.

And so this is what the teachings This is all kind of pointing to the teachings of not self.

And so, finally, I'll say that, to translate anata as not self rather than no self is actually quite important.

When you say there's no self, then you're making a philosophical claim metaphysical claim.

If you're saying not self, it's more like an adjective.

It's just kind of describing something as being not self. It's called a characteristic of things.

That the things we actually can experience moment by moment, that things that appear and go. They have the characteristic of being changeable things that's obvious, right? If things changing had the

characteristic of being changing, right? Those things that are constantly changing also have the characteristic of de themselves are not self.

Does that mean there's no self?

The Buddha explicitly said, Don't bother with that.

As one place he calls it a quagmire. And I think of it as a philosophical quagmire. And once you go down this road of saying there's no self which many Buddhists do,

you're you're caught.

You're caught and doctorate in philosophy and

and, but there are experiences of not self and there's beautiful experiences where

Feels like here there is no self in this experience.

There are those experiences.

But I think what what the Buddha is saying is enjoy them.

Learn how they teach you not to cling, but don't come to any philosophical conclusion that there is or is not a self,

be a responsible person

and become free.

So that's my attempt today to to introduce this idea of not self. So we have about five minutes. If you want some clarification or questions about that, or, or have counter views.

I hope I can find the right way to express this question.

In regards to

experiencing

and and knowing that it's not self, it's not sold and all this. How

What did the Buddha let's see how do I want to ask this?

What What do I think of?

Who is it that's doing this experiencing?

You know who is it? Yeah, I mean, I

I don't know how to answer that question for myself. Yeah, it might not be necessary to answer the question. If you to the degree to which you're the moral agent or the agent of choice.

You can you can just say, you know, I'm experiencing this and not and not need, you don't need to know exactly who I am in terms of the essential nature.

But, but you know, in a conventional way, you know, I'm talking and you're you're hearing me, I think that's enough for me.

But, but when we get quiet,

then there can be hearing without there being a hair.

They're seeing but no seer.

There's tasting but no taster. And when we realize the idea of a see or hear or taster is a is an idea, a concept that's laid on top of it. It's like a, it's like the wrapping. It's like a general concept. It's helpful. Because, you know, if I'm hungry

You know, it's helpful to be clear, I'm the one who's hungry, hungry, so I can go do something about it. But if but if I'm really quiet, I will

realize that there's experience of hunger. But I don't have to say I'm hungry. There's experience of pain, I don't have to say I'm in pain. And actually to experience hunger without the eye pain without the eye, it becomes a lot simpler.

And so you might, you know, you know, you live in a nice place where there's ducks and water, and you might go out and see what it's like just to experience those things as you walk down the pathway there. And without any concern about who's experienced who's seeing the ducks.

Just seeing Yeah, I guess I'm thinking in terms of

how do I handle this at the time of death? If I am aware of that I am dying. Well, is it I am dying or you know, how do I

How do I encompass that?

What's the need to encompass it? Well, I don't know. I mean, it just, you know, I'm not dying yet. But I don't think. But it just seems important. I mean, when, when I am considering death when I'm thinking about death and the big change, that's the biggest change that I'm going to experience now.

I, I would like to have some sense of

who is this happening to her how, now I'm not answering I'm not questioning I'm not asking this right. But do you get what I'm trying to say? So, I may say that my attitude towards my dying

is directly related to some of the clearest experiences I've had in meditation,

where self concern was not present at all.

That, if I'm lucky, about fortunate about how I died I what you know, without being comatose or in too much pain, but have enough clarity. I kind of look forward to dying. Because I imagine that it's very much the same process that goes on with meditation deepens and deepens and that I trust that process. And so I trust the letting go process, and I trust that letting go of self concern. And the question of who's dying to imagine if I'm dying? That's completely The last thing on my mind. That's irrelevant.

And I knew one person who, who was dying, and he got all these books on death and dying. So he would do it right.

You know, I don't know it, you know, people have been dying for a long time. So

you know, if you

Don't have to, you know, the system knows how to take care of it. I trust that I trust the system. If I let go, if I relax, I stay present. What I don't trust is fear. What I don't trust is anguish or clinging to something. And that makes it hard.

And, and then I think if I was clinging or really afraid when I'm dying, then I might, you know, have some more concerns or look at what, Gil, who do you think you are?

What's this? What's that self that's clinging and holding on? I'd bring mindfulness to that because I spent, you know, so many years looking at the clinging the contraction around self, that if that's happened, I was dying. I would just turn my attention to that. But if it's not there, I just let go. Let go and trust the process. Yeah, ask just one more thing. How. How does then one hold grief

The death of someone else.

Yeah. Yeah, that's a great question how do we hold grief the death of someone else?

I think with a lot of kindness and clarity and space, and

non embarrassment, and willingness to have it move through us. And so for me, I would sit in, I like very much the image of, I would find my grief, which I do sometimes when I have it, and, and try to sit right in the middle of it. As if it can be there forever, as if it has its own life. And then and allow it to be there with the attitude, something wants to be born here.

What is it that wants to be born in this grief? And so I'm kind of the end for me saying this question what it wants to be born here

is an antidote.

To the ever so subtle ways, kind of views or thoughts or way of thinking kind of almost invisible that I have that somehow feels like this is a problem. This is wrong, it shouldn't be here, which actually makes it much more difficult. And so the question would wants to be born here, I feel like that is spaced for the grief, and allows it to be their permission to be there. And almost like, like you're welcome. Come show yourself.

And, and sometimes,

in order to die,

then we're lucky to use the word well, but for now, shorthand to die. Well, sometimes we have to resolve some of this stuff like the grief we have. And so doing this practice of mindfulness and learning how to open to this and be present for it in a uncomplicated way, is really powerful.

So,

now you're you take you're not self person.

and

have a wonderful day. Thank you