

# 2019-09-30 Interplay Between The Body Mind

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## SUMMARY KEYWORDS

body, mind, pain, people, feeling, meditation, mindfulness, experience, spread, hold, learn, tensions, instructions, pleasure, distress, breathing, question, nice, lessons, buddha

Perhaps because I just came back from being on retreat for the last couple of weeks

what's on my mind is my body

and,

or what's in my body is my mind.

And

one of the surprises for me in my years of Buddhist practice is the degree to which my body has become a home has already become a rich area to rest the awareness in to be present in

and how much the body

Or the experience of the body is

affected by the mind.

And then as the mind changes, the body changes.

And

when I was kind of first discovering this in practice, I'm kind of

kind of its guy. Maybe other people have said this too, but I didn't know what I just kind of made it up.

I talked about sometimes I've experienced my karmic body, and sometimes I experienced the dharmic body. And sometimes when I got to meditation, I would leave my karmic body behind for a little while, and then after the rotation over, I'd go back into it.

And,

and so it was fascinating to do this process. And to learn, though, how much what goes on in the mind influence

is how we experience our body. I think when I was quite young, I would never, ever assume that I thought that whatever experiences I had in the body, the pains and pleasures of my body, we just kind of like that's just how it is.

But to discover that pleasure and pain

are very much influenced by what the mind is doing, the concepts the mind has about about it, and the associations of memories, the values,

all kinds of things that the perspectives they mean the perceptions, the mind has effects, the experience of pleasure and pain, and, and so does the State of the mind. And that's where meditation comes in, partly is to watch the state of the mind change as we meditate. And as it happens through experience of the body changes as well. And

That's quite a educational

experience to have.

And for one thing, it puts a question mark next to her experiences of her body when her body is not a few people are quite oppressed by their body struggled with their body. And I don't want to minimize how difficult that is the challenges are that

but the

but to have access to

to understand that their inner experiences are variable and so not to reify the particular experience we have is this is it, this is a you know, make some final conclusion, but to be able to look at the mind and understand that the minds influences and how it's possible to change the mind and the minds of attitudes and views and all kinds of things and the mind state and how that then shift

And changes have experienced the body.

So much so that way if you go back to the ancient teachings of the Buddha, he had an interesting, I find interesting word for body, it was Chi

and,

and it's particularly interesting to compare it with the other words for body use at the time of the Buddha.

Because some of the ways he used that kind of second most common word probably use her body was a word called Sorry, wrong. Sharon Sanskrit. And, and I first learned about the word because people use it to mean a relic like a you know, some great teacher dies and they cremate the body and there's relics found and they save the relics. It's the show Riera, but it refers to the physical body

just as a physical thing, entity. So like a corpse. The word for core

sharee, Sameera and on this is how it's translated into English. So a corpse is a body that's not animated with anything, the mind is not active in that dead body. And so all you have is a dead body. And so this word cerebra kind of is applied to just the body, physical body without any, you know, just as a thing as a hunk. I don't know what technical word you can use.

And, however, that's not the word that the Buddha uses when he's talking about meditation practice, and meditation practice he uses the word caya. And, and caya the meanings of that word and meditations can shift and change, but it has to do with the body that's experienced, experienced body and experience means it's felt we feel it and our feelings we

Have in the body

are not just purely physical events, the qualities of them, the intensity of them, their associations, and many things associated with them have to do with what our mind was on their mind.

So give you a few examples in the Buddhist meditation teachings.

He put a tremendous emphasis on mindfulness of the body. And there are three and also in mindfulness itself. That's many people now in the modern world, associate Buddhist meditation with mindfulness. And he had three discourses, three teachings, we gave instructions in mindfulness, kind of that's what's the primary focus of that discourse. Each of them begins with the same instruction. And that instruction is

when you're breathing, know whether the breaths are long, or whether they're short.

That's the first instruction

The second instruction that they're all these fishes share is while you're breathing as you as you're paying attention to your breathing and meditation, experience your whole body, the entire Chi.

So that's nice to kind of tune into your body. And then then next instructions that's shared by all these as you're breathing in and breathing out.

Relax your bodily formations.

So the bodily form. So the idea of being aware of your long and short breaths, has a lot to do with the fact that the state of your mind can affect how you breathe. Many people find this they come down meditation to breathing gets slower, their breathing tends to become not as long they come shorter, more subtle,

more quiet. When the mind gets excited, the breathing picks up and you know, it can breathe quite hard and so

The how we breathe can be seen as being affected by what goes on in the mind.

But many people have discovered that if you focus on your breathing, that comes to mind. So there's this reciprocal relationship between breathing and the mind. Focus on the breathing, the mind comes down, the mind comes down, the breathing comes down. So there's right in the beginning instructions

of the Buddha's in mindfulness you see this, at play is this reciprocal relationship between the body and the mind.

The next instructions about feeling the whole body and then calming or relaxing the body

is

the bodily formations. That part those bodily formation, the bodily activities, the muscles that are held and the tensions we have, that can be calmed. What can become their body are those tensions, the tensions we carry in our body

For the most part originates in the mind. Maybe we can say a little bit simplistically that the tensions in the mind are often transferred into the body. And the chronic tension becomes, you know, quite hard muscles that stay frozen. And, and so as we serve, feeling the whole body in meditation, one of the things we've become aware of is the holding patterns in the body, how we hold ourselves tense, maybe the shoulders are up by the bellies held in variety, there might be tensions in the face around the eyes and the jaw that people start discovering. And the Buddha's instruction is when you start discovering that held tension in your body, to relax it, as that relaxes, that changes the mind that tends to relax the mind calm the mind. And so we see this kind of so the caya, the mental formations, the bodily the bodily formations that were relaxing, are it is the body that's been influenced

By what goes on in the mind, the mind is tense, the body gets tense, the mind relaxes some of this bodily stuff relaxes as well. So, what I'm trying to point out here is that there's this interplay

between the mind and the body. That the thing that the Buddha most commonly the word of commonly used for body is not the physical body. But it's just, it's, it's this experience experience we have with the body. That's an interplay of the workings of the mind and the body. This gives a lot of hope, to people's experience in their body, because it doesn't mean that their body is a fixed thing and the body experience their pain, The pleasure is fixed and you're stuck with what you have. We have some ability to to change, adjust, you know what our own experience of the body is. And I've known people and I've had it, who have

experienced a lot of pain and have used meditations to ameliorate the pain.

And there's a variety of different ways in which meditation, mindfulness shifts our relationship to pain. But one of the ways is that if you can get into a meditation state to really get into meditation, that's going to change the quality of the mind. And as the state of the mind changes, the experience of how the body changes as well. So I'll give you some examples again, from the teachings of the Buddha.

When he taught concentration meditation, he talked,

he instructed people to enter into four different states of meditative absorption, where you really get absorbed but you're no longer thinking about what's for dinner. Why did you leave the dirty dishes in the sink to come time See, whatever your mind is kind of involved in. And, and so the so these four absorbs and really get involved

deeply into it. When that happens when you get into these absorptions. Their mental states, focus concentration, unified concentrations concentrates estates, this begins to change the experience of the

body. And some of the things that begin happening is there's a lot of pleasure in the body that comes from it.

The first thing that's often described as experiences of joy and pleasure or joy and happiness that begin coursing through the body, appearing in the body. And so the Buddha's instructions were this was this, he said,

when this joy and happiness in the body arises,

spread it

disperses, spread it, saturate it, pervaded, soak it into the whole body.

trip, can you believe it?

If you're feeling a little

But a joy and delight and pleasure in your body. Go all out and spread it throughout your body.

That's a little bit surprising instructions.

But that's what people can do when the mind gets settled enough and concentrated enough. And you know, it's probably I don't have this science accurately. But

some people think it has to do with something like dopamine

that somehow in the mind gets focused. It's no longer distracted, no longer scattered, and really absorbed in one thing. It brings a sense of well being that can feel physical. And there's a common phenomenon and you have to meditate to do that. People who do a craft will feel that or play an instrument or reading a nice book. There's kind of nice feelings that can come sometimes. And so

and so these things start to arising and then it is to spread it throughout the body.

This is this joy

Pleasure, then it originates in the state of the mind.

As these go through these four different states of absorption,

the same instructions to fuse it, spread it throughout the body, except the fourth one, which is the deepest state of this kind of absorption. There is a little bit simpler what it says and no longer talks about joy and pleasure. But it talks about the clarity or brightness of a pure mind.

pure mind is a mind which is not agitated by anything. And, and so it's freed of agitation freed of being disturbances of anxieties and worries, all kinds of things.

And that produces a sense of clarity or brightness in the mind.

The instructions are to suffuse that clarity throughout the body, so no part of the body is not felt.

There's an

Feel that clarity in that curious, curious kind of instruction

to spread that clarity throughout the body. Some people who do this in deep meditation will say that they don't really experience their body anymore. But they certainly would. I think what they're saying sometimes sometimes they have no experience of body at all. But sometimes they report that it that their physical body and the boundaries of their body fall away. But there's this kind of

glow of light or clarity or these really nice feeling that's there. That's kind of really, you know, beautiful, that goes on.

So here again, we see this idea that the mind and body are intimately related experience of the body and the mind are intimately related as the mind get concentrated and this feelings like joy and pleasure arise, that that spread throughout the body, that mental clarity or mental brightness as that gets developed.

Also be spread and suffused and kind of enter into the whole body. So that when people this happens, people feel like they have a very different experience with their body than what they have in ordinary life when what I, what I call the karmic bodies operating.

It gives people a feeling of

confidence, a feeling of peace, a feeling of, of

being at home, a feeling of safety, and feeling like everything is good here, right here, right here in the body. The body provides kind of the message that everything is good right now.

It might not be good outside the wall. So where you're meditating, you know, there's all kinds of challenges in the world. But, but to really feel that, you know, these are good, it's right here, no matter what difficulties have been, you know, another time some places

or you know, just, you know, anywhere

To feel that is a re education process of the body, to the for the body to begin registering a capacity of feeling kind of at home and itself and comfortable itself and safe and warm and cozy

can not only re educate the body but re educates the mind.

re educates us from the conditioning that many of us receive from

very live difficult things that happen in life. tragedies happen violence happens to people,

great suffering happens accidents happen to the body. And you know this conditioning you pick very, very deep

You know, I've had accidents and every once in somebody accidents have had they were, you know, decades ago, sometimes when I I remember it, I still feel sometimes a little

twinge in my body like some

thing and,

and

so these things kind of remain, but to so we get a certain kind of education if we live in fear all the time. And that gets translated to the body right the experience body is partly shaped by the mind. If fear is mostly a kind of it, we see it mostly as a mental phenomena. But you know, it really courses through our body as well it's experienced through the body in the body as well. So there's this thing about not being able to separate the body and the mind, the reciprocal, they work together, is built into this Buddhist word caya.

And so to re educate the body to kind of change it and soften it and learn a whole different way of being and feel at home in there. Rather than

looking out in the world, for sensual pleasures, looking out in the world, the world out there is going to do something nice for me.

The to be able to experience inner pleasure delight and joy without having had a good meal without having to have a good drink without having to have an idea say sex because then you won't listen to me anymore

and without having you know massage or having a, you know, just you know, nice things

which you know is nothing wrong with those things automatically. But to think that that's where happiness is going to be comfort we're going to come from we know is is kind of a dead end. Pleasure is not happiness, but to serve feelings goodness and warmth and certainly pleasure happiness joy inside, that's not dependent on winning the lottery or getting a nice car, nice food or a nice date or whatever, you know, central

Pleasure that's out there in the world can provide. It changes our priorities. Hopefully it doesn't make us at hermit that you know we're self contained, but we no longer are looking into the world, for our needs to be met to our pleasures to be attained. So much.

We can feel more complete and full right here.

The

and so then it gets, you know a little bit more interesting because this word Kaia being, you know, the experienced body that's influenced partly by the mind, there are times when the physical bodies seemingly falls away, and there's still a sense of a body, but it's, it's more like a mind made body. It's a body which seems to kind of not really

be recognizable as your physical body. Some people report is the glow, glowing vibration of a warm this

diffusing warmth that goes everywhere then reaches out kind of without any boundaries. So it's, I don't know if it's infinite, but if it feels like it's, you know, it has no boundaries, just beyond the boundaries of our skin. And some people

kind of see at this light that they feel like they have a light body or something.

And

you know, it's kind of fascinating that our experience of the body so malleable, can be changed so much.

One of the reasons I'm kind of going on like this is that it's a little bit not so much that you're supposed to go into these altered states and have this you know, light body or whatever, if we can experience

you know, they're all kind of, you know, products of mental states stuff, like we have this aerial body. Exactly. that's separate from who we are, but just as the mind state changes, so does the way we experience a body.

So one of the ways I'm going on like this is that

So to encourage you, not to stay stuck in your karmic body,

that the body that you carry around with you that's full of tension and hold a holding things and maybe a fear kind of in your body. You don't have to go around like that all the time.

You're going around like that, certainly, because things happen to you and maybe terrible things happen to you. But it's also happening because of how you then continue to engage your mind. To to focus before we can focus too much

with certain attitudes. And those attitudes get translated in how we experience the body. We focused a certain way by prioritizing certain perceptions and we single single out from our field of awareness, certain things that we think are important to pay attention to. We have certain reactions to life into our physical

Are things and so where sometimes you fall out right at odds with themselves and conflict with their body, we have expectations and values of what's important. And so it shouldn't be what I'm having should be different, I should have a different experience than what I'm having. And it's not right than having what it is. And so it's all these ways that we get fixed in these ideas and judgments about where our body is that it's often that easy enough, I think, can keep kind of a frozen attitude or frozen mind state that keeps the experience of the body. I know, kind of, we're kind of stuck in it.

Meditation is meant to free us from being stuck. And so one of the ways to begin this process is to that's how I think supports this process is the loosening up of the body, the experience of the body, soften the holding pattern, which means that there's a we're playing with a reciprocal relationship.

Between the mind and the body.



And so we're softening relaxing the body as we begin relaxing, the, you know, the mind.

Here's an interesting example that I was reminded recently. I think it's to the point

about the difference between being caught up and not caught up in the mind. And you know what the body does.

When I was many years ago, when I was a Zen student, we would sit in the meditation hall, we'd sit on platforms, like this one here, everyone had one, you know, they're really big ones. And we would sit facing the wall. And so your back was near the edge of this, kind of like a platform like this. And so someone could walk by you and they're walking right by, you know, your back. Well, during the meditation period, the teacher would sometimes walk around the hall. And if, in zen, they're like in a really, you know, straight postures, so if the posture wasn't

Straight up, no liquid slumped or something, the teachers would come in and adjust your posture to help you out.

And I remember they would do it quite kindly because they would first gently put their hand on my shoulder. And then I knew they were there.

And then they would gently kind of put their hand in my lower back or my shoulder and kind of move things a little bit. So it was, you know, I appreciated it. But what was interesting was,

sometimes I would feel the hand on my shoulder and had the startled response.

And sometimes the hand would go on my shoulder, and I was like putty. Like, oh, okay, it's kind of like I would just go with it or just kind of melt with the hand and no resistance. So what was the difference between being startled, and just being really soft and just both both times? I had no idea it was coming. It came out of the blue

The difference was that when I was startled, I was always thinking.

And when I wasn't startled, I wasn't really thinking it wasn't caught up in my thoughts. That was the difference.

So

the body

reacts, behaves in different ways depending on what goes on in the mind. And so if we keep thinking the same thoughts over and over again,

especially negative kind of thoughts, it can have a negative impact on the body.

If you can have positive thoughts that sometimes can have positive influence in the body, but you could not think at all

in a winner with a soft, nice body that that has, it has a very different effect on the body. It's very wonderful and sweet.

So then finally, I'd like to say that

idea of the tradition talks about Suffusing this sense of well being through the body, spreading it through the body. One of the things I've learned from that

is to expand my experience my sense my feeling or sense or understanding or perception of my body so that it becomes bigger.

When I'm involved in certain thoughts, certain irradiation, certain self concept, certain concerns, my sense of my body tends to shrinking or smaller. And in certain emotions Also, I've noticed when I have certain emotions, I tend to kind of

gather myself around that emotion inside. So for example, if I'm feeling sad, I might, you know, kind of like prioritize a sad I haven't had to like oh poor me or something, that somehow one way or the other. I tend to kind of find myself kind of gathered and close in to this little bundle of said

I must feel somewhere.

And what I've learned to do is to

go into it bring my awareness right into the middle of the, all these feelings I have in my body and allow them and the word allows a very important part of this. I don't make it I allow it, allow it to kind of spread outward, allow it to kind of one idea I have sometimes is that I'm allowing these things that are inside

to

rest outwards into what's holding it, like like if there's a bag a bag of skin, let it go out and just arrest in the in the bag. Sounds like a spread and kind of just kind of expand and be held or expand and not be contracted or and, and then things like sadness begin to spread and become larger, and it tends to be a lot easier for to hold it kindly and in a wise way as it spreads outwards and just kind of bigger.

And then, oddly enough, being absorbed and focused on something like even like sadness and having it spread.

In the middle of it, there's feelings of goodness that arise, something feels really nice in the middle of it, because it's kind of been set free or something's been freed up or loosened up inside, because I'm not holding to it.

And then what I've discovered what I noticed, you know, then is it as I keep focusing on the body and feeling it spreading it allowing it to expand, is that my mind begins to soften as well.

And my mind starts feeling some of that goodness as well.

As my mind softens, that feels like goodness, that changes how I experience my body. Now experience how I experience my body changes how we experience the mind. And this reciprocal biofeedback system

is one of the systems that supports meditators and getting absorbed getting involved.

getting really concentrated, being right here in this body at this time. Because it's so good, it feels so right that feels so healthy. It feels so true.

When we don't have that feedback system by a feedback system, and we have our thoughts and our concerns or judgments and preoccupations we go into, we actually are separating ourselves from the body, from the experienced body from this mind body kind of

cooperative system. And so it can't really function in a harmonious way or in a healthy way, if we're too far removed from it. So to have a biofeedback system that encourages us not to go off and wander off in thought, but come back and be present in a kind of quiet way. With a bodily experience feeling it's sensing opening to it is, you know, quite helpful.

And

so that was a little bit of what I've learned.

And mindfulness of the body,

mindfulness lessons that

were learned,

partly to great extent,

through a lot of pain.

I've learned to sit with a lot of pain in this body as well. And that's what I've learned from that is kind of opened up to this wider thing. So I kind of end with that. Maybe it's a downer to end like that. But I ended with that just so that you don't think that it's just a, you know, easy highway to what I'm talking about. that a lot of what we're doing in this practice is really being present for what's true for us and what's going on. And if that's pain, then we learn to work with that and find a different route.

To the pain. And because the pain and the mind are so closely related, as we learn to be learned to have a different relationship to the pain, the pain changes, such pain changes, the mind changes and we have this reciprocal thing happening again.

So,

so we have about 10 minutes, and I'd like to hear any questions or concerns you might ask about this topic.

So my question is about your last comment about learning from the pain

and

I'm really intrigued by that, because when I watch

those Hi, love are friends of mine who have been in great pain, whether it's physical pain, or emotional pain, or both,

from either an illness or a tragedy.

I'm really intrigued about the lesson that comes from the pain. So maybe you can talk a little bit about that.

I think probably the many lessons that person could have. The one that I kind of, in responding to you are thinking right now that I think is like the highlight is lessons about our relationship to the pain.

So not some big let you know what it means for our life, but rather what is our relationship to that pain? Are we resisting it? Are we hating it? Are we

running away from it? Are we

blaming someone for it? Are we caught up in fantasy? Are we going into fantasy in order to distract us from it? There's all these strategies people have when they're uncomfortable in pain that are not so healthy. And to be able to see those learn about those unhelpful strategies and then to learn some help help helpful ways and healthy ways to be present for pain is one of the great gifts of bedhead from this practice.

So that's it, that's what that's you know, one lesson

you know, and then some people learn from pain, that pain it I think of pain as a signal. That's something needs our attention.

So, you know, I think that pain should always be respected. But it isn't necessarily the pain itself that needs our attention. Sometimes it's our relationship to it, or other things, but sometimes, you know, we learn from pain that

You know, I better shift my posture or to walk in a different way or something needs to physically needs to change as well. So that's also lessons that we can have from it, we really pay attention. I've had that some times where I've had difficulties with walking, and I had to pay really careful attention to understand what was I doing, I was a holding myself when I walked. And so I can find a way to walk that didn't have pain.

So I don't know if that's what you had in mind which you want to ask again about why or say something else. But while you're asking.

I have a follow up question. What is the pain is from distress? What's the pain? What is the pain comes from distress, the pain from distress from being distressed or pain from being dis distressed? How would you recommend changing your relationship with the distress?

Well, I think that the core mindfulness thing is to turn your attention to extreme

perience of distress, not the thoughts about the stress the stories, but rather than the felt sense experience of it. And then

I love the analogy or the metaphor of take, imagine your awareness or two hands the cup cup, make a cup together, then they come underneath and hold the distress as if it has permission to be there, and then to speak with incense it and feel it as if it's never had an opportunity to be seen or known before, and then see what happens give it time to show itself to you.

It's a powerful process, because the stress is a part of something like distress.

Chances are distress, distress is not a unitary singular thing.

It's probably a composite of different attitudes, beliefs, other emotions. Ideas are self self another all kinds of things come into play. values, memories.

predictions of the future. And so if you can just hold it without trying to fix it or react to it, and just take a really good look at it, it might begin to

open up and show you its component parts until you can maybe find the pivoting at the pivotal point that maybe is holding it all together.

Thank you.

Yeah, I have a question about pain when somebody has a chronic illness. It's ongoing or when somebody is in the dying process I had read the Tibetan Book of living and dying, that pain can be a deep purification process. Do you know anything about that or have any thoughts on that?

So pain is a purification process.

It's a fairly common Buddhist idea that purefit that, you know, we, we have, you know, a purification process. We have all these things that we hold inside of us. We have tension, we have attachments, we have

memories that are held tight and haven't been released or resolved. And we have,

you know, difficult memories of things we've done that are buried, sometimes buried deep inside, all kinds of things, who knows all kinds of things. And so as we meditate, we start going through layers of the mind, and we start encountering these places where these difficult things are held. And so the process of freeing ourselves from that sometimes it's painful, or distressing or challenging or in different ways.

And if it's if the pain is because of that purifying process, emptying process freeing process, that is considered a purification processes you shall allow for

weather

So that's one way that pain itself represents the holding.

But you know, when some some some chronic illnesses and injuries and, and, you know, dying things, you know, some of the pain is just pure physiological intensity that I wouldn't associated with our karma or background. I think that's how that itself does a disservice for people, then then it's more complicated than it needs to be, I think. And whether it's purifying process to be with that pain depends a lot about how we practice with the pain.

If it's like what I talked about earlier, if we're learning from that, how not to be so reactive, for learning to be learning and discovering how to be peaceful with a pain. That might be a really useful lesson. The pain doesn't go away, but we might have learned to be peaceful for that. And I've I've had the experience I've known lots of people

Whose pain hasn't gone away? The edges sometimes go away. But the pain doesn't go away, but they learn how to hold it spaciously they learn how to be peaceful with it. I've had very intense pain and intense joy at the same time.

So you know, it pain doesn't have to be the only thing that's present.

So maybe that's a kind of purification process maybe if the reactivity we have around pain

is to be needs to be resolved before we die.

But you know, I'm reluctant to make that kind of

kind of a general statement about you know, that this is how it should be, you know.

I think that every dying is unique.

Thank you.

We have time for one more. Hi. I'd like to hear from her because I've never heard from her but

To true, do you'll have another chance?

Sure.

What

you guaranteed

I've been working with the pain in my body through Qigong and I just want to make sure that I'm not applying the wrong principles to different to meditation.

So because I'm really new to meditation, so

is there an order of things like should one like work on concentration and calming the mind before you go into the pain? What I'm noticing because during this meditation, I was working with the pain in the way I know how which is holding it in, you know, loving acceptance and not asking it to go away and just giving it all my attention. But there is totally a part of my mind that wants it to go away. So the whole time it just felt like a struggle. And then after a while, I was like, I'm just gonna try that feeling.

The breath on my nose thing, you know. So anyway, just, yeah. Is there an appropriate order to this?

I think it's also very personal, you know, what works for different people what what's the right order for an individual. But I think that the in the because we're here is we're kind of a mindfulness specialty here, the general principle in mindfulness is, is to not try to get rid of anything, but rather to learn how to hold it in nonreactive awareness. And so that so it's and some people that are trying to get rid of metal, you know, pain, and I practiced a long time practicing in order to get rid of my pain. And I found in the end, it was actually much more transformative, not to get rid of it, but learn how to hold it in a nonreactive way, and then all kinds of other lessons would come out of it.

So, with that principle, you know, if you have intense back pain when you're sitting here, that becomes an

The

secondary question is, my mind is saying, oh, you're you don't have concentration if you know because the pain moves. Sometimes if you do hold it accepting late shifts, and now you got a new spot, my mind is like, well, you're not developing concentration because you're moving all over the place. Is that true? Or is my mind full of it?

Per usual?

I like it that you're asking the question that quits. That's the kind of questioning that meditators should do. And I think if the person should answer that is you.

It's a little bit hard for me to know, you know, what goes exactly what's going on in your mind. But I think that you're asking the right question. And I suspect that if you did, one of the important things about this kind of meditation practice, is to learn how to become your own teacher around these things. So since you're asking a good question, I'd probably just turn them

Back on you and see if you can find your way with it. And one of the way to find one of the ways to find your way is trial and error.

Try something and see if that works, you know, so if you think you're not, you know, anyway, just try different things.

I'll stay close to that question. Thanks.

hope all of you will give your body a second chance or a third chance or a new chance to come to love it. And it'll love you back. If you kind of learn to settle in and really be present for it The next way.

Thank you