

The Body: Cave of Wonders

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April 07, 2024

Keywords: kāya, dharmakāya, sambhogakāya, nirmāṇakāya, mindfulness, Ajahn Mun, Ajahn Chah, khandha, spatial awareness, aversion

Good morning, everyone. Welcome. One of the little bit continuing themes I've done the last couple of Sundays here. Am I loud enough for you all? Yeah? So a little bit continuing the themes from the last Sunday, I want to talk more about the body, our bodies, mindfulness of the bodies. It's surprising to me that how much in these 2,500 years ago, the Buddha emphasized the tremendous value of being present, being attentive to your own body.

And there's a lot of a lot we can discover in our body. There's a tremendous support that our bodies give to being present and attentive to our lives and to ourselves. And one of the things that's interesting is that in these ancient teachings, the word that's most commonly used for body is *kāya*, K-A-Y-A. And it kind of has some of the same range of meanings as the English word body. In that it doesn't just refer to a physical body, but it also refers to an assembly of things. We might talk about a body of work of an author who has written a lot.

We might talk about a student body, students of a school. And body of water. So there's a range of things that have collected together, held together. And with implying that this body of ours is an assembly or assemblage of all kinds of different things that come together. And what's get more interesting in this ancient teaching is that there's an understanding that the way we experience the body is variable. And it's almost as if we have different bodies at different times.

So there are some people who can talk about the pain body. Our whole relationship to our body and how the body can feel can be very dramatic when there's a lot of pain. There's the fear body. And when there's fear and anxiety, the physiology of fear, not just the psychology of it, but the physiology of it, kind of shifts and changes how our body feels. And the experience of the body is very different. Maybe that's what part of the purpose of fear is to get our, get us connected to the body in a way that we can, you know, we can, it activates us to do something about it, protect ourselves or fight or hide or do something.

So the body gets, you know, wants to be engaged. And there's the angry body. I don't know if any of you have been super duper angry, angry at something and, you know, the whole body is kind of on fire and tense or something. And there's also things called the bliss body. Sometimes in meditation it's felt very clearly that the whole experience of being in a body is just saturated with a feeling of happiness, of joy, of bliss. It's just pervasive.

Some of these bodies that we can experience, the assemblage of the psychological and physiological processes and as they interact, makes the body feel really tight. And there's a lot of focus on particular areas of the body and kind of a narrowing and a tightening of the focus perhaps. And others, the focus on the body gets much more suffusive and broad and And there's a feeling of almost no particular sharp boundaries even of the body. The body feels very kind of porous in a certain way. And in some schools of Buddhism, they talk about the *dharmakāya* that people experience in meditation. That something about meditation starts shifting and changing our relationship to our body.

And even beginning meditators can feel that usually a little bit. If they're chronically tense, and they sit down to meditate, and the shoulders drop a millimeter or two, oh, look, the experience of the body has changed. And maybe some kind of tension that we carry for a long time, for a while in meditation disappears entirely. It certainly did for me. After some years of meditation, I held my belly chronically tight. I held it in.

And when I sat down to meditate, that's when I discovered that. And so I would relax it. And that was very successful for about a second. And then it would tighten up. And so I didn't worry about it too much. I just would relax it a few times in the sitting.

And then I didn't make it a project. But then after, I don't know how many years, three, four years of regular meditation, I noticed one day, oh, it is not tightening up anymore. Now it's just staying relaxed the whole time. And that affected my experience of breathing. The breathing body, how breathing felt to my body shifted and changed because it wasn't being restricted anymore by the tight, tight belly.

For many years, I teach a chaplaincy training program. And for many years, we would take the students to an anatomy lab at a community college. And we had this wonderful professor there. We were all inspired. Part of the reason to go there was just to meet her. And she would do this very respectful introduction to us, to the various peoples whose bodies were there, that we would then study.

And various stages of dissection. And for chaplains, it was partly the reason to do it was that chaplains will often go into situations where there's, you know, dramatic things have hap-

pened to people's bodies. They've been injured or hurt or they're dying and in the hospitals. And so chaplains need to have some familiarity with that world. The chaplains need to have familiarity with death and dying. They need to have some degree of familiarity that gives them a degree of comfort with it.

Not comfort, but ease, or certainly not tense and reactive. And it's surprising, you know. And also part of chaplaincy training is to discover where people are going to be reactive before they go to offer spiritual care to someone. So it doesn't work if you're there giving spiritual care for someone and you faint. Or if you, you know, start crying yourself and you're more, more grieving more than the griever that you're supposed to help. So you have to kind of really see yourself, know yourself well, and have been able to process and gotten wise about your own way of your own inner life.

I remember that one of the toughest people, I made all the presentations of being a really tough guy. I mean, a sweetheart of a man, but just tough. Kind of like he had this, he grew up as an inner city guy. with violence and kind of a little bit of gangs and just like carried himself with a dialect that was tough and you know got your attention kind of when he spoke doing chaplaincy. And so he was the one who fainted in the anatomy lab. So we'll go to the Nadbin Lab and we would see these.

These are for the students there who are going to become nurses or doctors. And they learn how to dissect the body. And so there was all these bodies. Usually there were two or three of them there at any one time. And they would open them up. And some of them were quite open.

And every time I went there and we looked into a torso that had been opened up so you can see all the organs inside. I was always surprised. There's no space in there. It's like packed in there with kidneys and intestines and hearts and all this stuff. Like, wow. And the reason I'm surprised is that when I sit and meditate, I have a lot of space inside.

I mean, it's like really spacious in there. different. It might kind of like strange, you know, maybe have teeny teeny little intestines and you know so there's lots of space. You know probably has something to do with how many nerves you have and maybe you know the nerves that are there for, you know, intestines and kidneys and all that are very different than the nerves elsewhere. So I don't have a strong inner proprioception of the body inside. And so I just didn't close my eyes and I'm not really aware of all that stuff that's packed in there.

But what happens as I sit and meditate, it becomes more and more spacious in there, and

more and more relaxed and open. And so sometimes it feels like the inside of my body feels bigger than this room. It's just like, wow, just like so much space. why that is. I don't, you know, it's, I know it's not literally true. I mean, it's kind of, to take that as literal truth is kind of silly.

But it does speak maybe to a very powerful sense that we have, very significant sense door we have, which is not part of the usual five senses. But that is our spatial awareness. Spatial awareness is partly constructed. And we close our eyes and you can imagine the size of a room. You can imagine, some people can imagine even the route through a city. You can kind of get a sense of the space and the distance and all those things.

And so when there's, in meditation, when there's the sense of concepts and ideas and pre-occupations that the mind focuses on, are no longer focusing on things that way. and the mind doesn't have all these objects of concern that they're preoccupied with, then awareness maybe sometimes takes, kind of as an object, some kind of spatial awareness. And since there's no objects in that spatial awareness, space becomes bigger and bigger. And it can feel really, really peaceful and broad to have this spatial awareness. And it's kind of wondrous sometimes. And it provides a very different reference point for what goes on in our mind psychologically.

It's because it becomes, you can only start feeling that really in an acute way if we're not totally preoccupied with whatever we're preoccupied with. Maybe all of you have finished your taxes. That's why. And so, so people who are not here today, you know, they're still like preoccupied at home. And, but you guys have maybe, or maybe I shouldn't have said anything. Now you will be preoccupied and won't listen anymore.

And so we have these preoccupations, again, very intense. We discover that when we sit down to meditate. It's one of the values of meditation to discover what we're preoccupied with and what the mind is concerned with. And Sometimes if you relax a little bit, the surface kind of agitation of the mind, then you discover these deeper preoccupations, concerns the mind is all about. That it needs to be resolved. We think it needs to be resolved.

And so we start discovering so much more about ourselves when we start getting quieter. And to have this kind of spacious feeling of being present here, it's kind of like having a very quiet, still body of water. And then you have a little fish or turtle or something that comes in its fin or something, kind of comes up out of the surface and makes rings. And you say, oh, there's life in there. Otherwise you didn't see it. Oh, there's something in there.

So the mind gets quiet and then something comes up. Oh, look, look at that. That you

wouldn't have seen if the mind was completely full of waves. But so you see something different as you kind of see what's under the surface sometimes. So this is a long introduction to read you a poem. The English translator gave it the title of a ballad.

I'm not going to try to sing it. But it's written by or composed by Ajahn Mun. And this Ajahn means teacher in Thai. And Mun was an extremely important teacher in the 20th century. I think he died in the late 1940s. And some people attribute him as the reviver of a certain kind of strong, powerful meditation tradition in Thailand, and reviver of understanding experientially how far this path of awakening can go, that he was somehow fully awakened as an individual.

He was a forest monk. And so he, at some point in his adult life, he disappeared into the forest and spent decades living in the forest. Very poor, very poor circumstance, but living as a monastic, doing lots of practice. I think he felt that the existence, existing scholarly focus of Thai Buddhism, a variety of things, there wasn't anyone who could teach him how to meditate in some deep way. And so he went off and spent years, decades meditating. And then he started attracting students.

And he transformed their students, kind of opened a door for them to go deep into practice. And one of his students was Ajahn Chah. Ajahn Chah is the teacher for Jack Kornfield, for Ajahn Sumedho, Ajahn Suchito, the whole school of monks and lay people studied with him and came back to the West. And in some ways IMC is partly a continuation of that momentum created by this man Ajahn Mun. The story of Ajahn Chah was that he had been a monk for many years and he heard about this man and so he went looking for him. And it took, he had to walk for a few months, I think up into Northern Thailand, into the forest, looking for him.

And it wasn't just got an Uber and just took me to Ajahn Moon back then. It was like you had to be pretty determined that there was no, to find someone like that, you had to be pretty determined and ask around and keep walking. And then when he finally found him, he spent three days with him. And those three days transformed him and gave him a clear sense of how to continue his practice. So Ajahn Moon, there was no, you know, living in the forest, there was almost no records of him. He didn't write apparently much or at all or very little.

And so mostly we have stories about him. But there was this one thing called the Ballad of Liberation from the Khandas. And that Ballad of Liberation. And maybe you'll understand when I get to this one part of it in the middle. why I gave the introduction I gave. And also the, the, I think there's some idiosyncratic, maybe Thai ways in which it was written.

So the pronouns are not so clear who's being talked about. I've tried to interpret, I've interpreted it one way, that, and it's the first half of it is either about himself, or it's about the Buddha. And the second half is, it's not so clear who's being addressed and who's doing the speaking. But so I've, so I just adjusted a little bit to make one interpretation. And for this purposes here, that part of it is not that important.

Once there was a man who loved himself and feared distress. He wanted happiness beyond the reach of danger. So he wandered endlessly. Wherever people said that happiness was found, he longed to go. But wandering took a long, long time. He was the sort of man who loved himself and really dreaded death. He truly wanted release from aging and mortality. Then one day he came to know the truth. Abandoning the cause of suffering, he found a cave of wonders, of endless happiness, the body. As he gazed throughout the cave of wonders, his suffering was destroyed, his fears appeased. He gazed and gazed around the mountainside, experiencing unbounded peace. But then there were others afraid of death, their hearts all withered and discouraged. They came to me and spoke frankly in a pitiful way. They said, you've made an effort at your meditation for a long time now. Have you seen it yet, the true dhamma, dharma of your dreams? They asked to stay with me, so I agreed, and I said to them, I'll take you to a massive mountain with a cave of wonders, free from suffering and stress, mindfulness immersed in the body. You can view it at your leisure. to cool your heart and end your troubles. This is the path of the noble lineage. It's up to you to go or not.

So the cave of wonders, isn't that a good, I thought that's a delightful expression of your body. Is your body a cave of wonders? Or is just a cave, it's not even a cave, it's just like a You know, it's just packed full of intestines and spleens and pancreas. The cave of wonders. Some people have such complicated relationships with their body. Some people hate their bodies, are ashamed of their bodies.

And these are all ways of kind of relating to the body as an object, which in a certain kind of way is from the outside in, even though it's, you know, inside your mind. But it's kind of as objectifying the body. And what's being talked about here is a very deep subjective experience of the body. which is freed from the objectifications, from the judgments, from the comparisons we have, comparing our body with others or with ideals, how it should be. And so that's one of the things that happens in meditation, that can happen. Not only do we see clearly what we're doing in our mind, but the mind quiets down, becomes quieter and quieter.

And after a while, the way we get tricked into believing our thoughts or tricked into being hijacked by our thoughts and our ideas and our judgments and like, I have to keep thinking this, lessens. And it's not an easy switch to make, in daily life, because, I mean, still, I've been doing this for so long, meditation, I still am tricked by my mind. I'm just going along and thinking my thoughts. And, you know, thinking, mostly it's innocent enough, but thinking about all the activities of the day and what I have to do. And, and I take it for granted. I think I take this idea, that's business as usual.

That's how it is. I mean, it's like, like, you know, it's like, I don't question it. I just kind of, oh, this is how things are, and I have to just kind of go along with how it is. And then I sit down to meditate, and I realize, no, I don't have to do that. It's not business as usual. That was a particular way of being caught up in thoughts and activities.

And that there's a whole other way of being, that those get quiet and not so caught in them. Some people have never learned that. And so they think that chasing their thoughts, being chased by their thoughts, spinning around, thinking over and over again, and concern and worrying is the way to be. And it has to be that way. It's kind of the truth of how things are. And in some of those ways, self-perpetuating.

You have a thought, and that's uncomfortable, and that triggers another thought, and another thought, and the same thought over again, and over again. And it just kind of, you know, just seems to work. And we're blinded by our thoughts by the thoughts. Blinded from our thoughts by the fact that we're thinking so much. So then to quiet, to allow, to not live in the hegemony of thinking. To let the quiet become peaceful.

And then the cave of wonders. I read this poem last week and I sat down one day and I said, yeah, there's a cave of wonders in there. It's pretty cool. The next day I sat down. Nope. And the next day it felt like, oh, the door's closed.

And okay, so I just have to sit at the door. And what the door was, I think I was caught in certain things, and somehow I'd been living, a day was kind of full of activities, and so I was kind of, a little bit, kind of tense, a little bit caught up, a little bit not quite in my, you know, settled. And so the door wasn't, the cave wasn't opening. And so I sat and just breathed and was present at the door, meaning I stood where the tension was, where the resistance was, where I was kind of held tight. And okay, that's the name of the game today. So I was quite content to just do it that way.

I don't have a problem with that. And so I just sat there and sat there and by the door. And then after a while, the door opened. And then I was invited in. Invited into the cave of won-

ders. And this spacious open place where the eyes that see, see differently.

The eyes of the mind that sees what's happening within us. And even our physical eyes, how we see the world, depends a lot on the filters through which we see. And if we're seeing through aversion, then a lot of things in the world are wrong. If we see through the lens of our desires, then a lot of things in our world are desirable and we have a clear sense of disinterest in what is undesirable. Kind of like we're dividing the world up, what satisfies my desires and what doesn't. And if we see the world through fear, we might see a lot of danger.

If we see the world through confidence, maybe we don't see as much danger in the world. And so the same thing if you look within. If we live in the world of fear, what we feel inside can be a source of danger. And we can see dangerous things in there. If we see with aversion, it's the same thing. If we see with desire, if we see with conceit, this conceit is such a complicated world that when we see through the world of conceit, we might get depressed.

We might see, oh, this is, everything's bad about me. Or it could be that we get kind of hyped up and like, everything's good about me and people better start praising me because, you know, I'm like the hottest cave of wonder in town. And so we see through these filters. And what happens when you don't have the filters? What happens if we kind of see without conceit, without fear, without aversion, without desires? Things get simpler.

And that's when I think we start seeing some of the wonders that exist within us. We do have the capacity for love. We do have the capacity for peace. We do have the capacity for calm and equanimity. We do have the capacity for kindness. We do have the capacity for wisdom.

We have these amazing capacities that seem to thrive when the rest of us is not preoccupied. The rest of us is not limiting ourselves through particular unfortunate lenses, perspectives that we live in all the time. And how do you know what is an unfortunate lens? And some of you say, well, fear is a necessary and important thing. How do we know? One way we know is not by having an opinion about it or a policy about what's right and wrong way to be.

But we start getting quiet enough to see for ourselves, to experience for ourselves, this activity that's going on is extra. This activity is not really useful to be doing. Let's quiet down. So, to use fear for example. I've had anxiety in my life that as it got clear, the mindfulness could see, I could see this is not the anxiety which has any real reality. It's kind of built on all kinds of, kind of quicksand of strange ideas.

And this one I can just settle, settle out. It's okay to quiet down. And I've had other fears where I thought, oh, this is reasonable to be afraid here. And so then it becomes my friend. And I have a friendly relationship to that fear. I think it's keeping me safe.

And in certain situations. Sometimes I have a little bit of fear when I'm driving. Sometimes a lot when there's, you know, depending on other drivers. But a little bit of fear when I'm driving. And I just take it as my friend. It's trying to keep me safe.

And I think that as I'm getting older now, I think I'm having a little bit more fear as I drive. And it's kind of like, why is that? I'm a little more attentive and hyped up. Why am I more afraid? And I suspect, maybe this is pop psychology, but I suspect that it's because as I get older, my reaction time is slower. And so it's actually a wise thing to have a little bit more fear as I get older.

My system knows. Something in it knows what's going on more than I do. And so it always makes sense to have a little bit of fear. So it's my friend is taking care of me. So there's a way in which we've become wiser about all these things. Maybe it's wise sometimes to have aversion.

But it's never wise to have hostility. And so you can feel sometimes the difference of turning away and saying no, not to something, versus being hostile. And so as we live in this cave of wonder, as a degree of peace, of calm, of openness, of spaciousness, it provides a very different reference point, a very powerful reference point, where we can see these details of what's driving us in the operating systems, to see it in a fresh way, in a new way. But the cost of doing that is to temporarily stop investing so much value and importance and urgency around the thoughts, the thinking that's objectifying you, objectifying the world. It's just spinning world, creating worlds, cathedrals of edifices of constructed thought. We have to somehow be able to calm that down enough.

And to calm it down enough, we have to know that part of us is no longer addicted to the thoughts. Part of us knows this is not as important as it thinks it is. That doesn't mean it's going to stop or slow down. But as long as you believe in thinking and you're investing in your thoughts and going along with them and think they're really telling you the important stories and important things, they are sometimes. I don't want to dismiss the value. But this over-investment in thinking has to stop if we want to kind of see what's going on more clearly.

So one story that occurs to me was many years ago now, 30 years ago or something, I thought it'd be nice to watch football on TV. And I had friends who watched football and loved it. And the 49ers were doing better then. I guess they're doing OK now. But so I was, and I found myself pulled into the world of the football game. And I thought I enjoyed it.

But when it was over, I just felt miserable. I felt agitated. I felt tight. I had a little bit of a

headache. I had gotten too invested, too involved in the game somehow. Other people can watch it and not have that investment and maybe enjoy it more than I did.

But what struck me was that I wasn't attentive to myself to see the cost of how I was watching while I was watching. It was only when it was over that I saw the cost. I saw that I think I did it a little bit wrong here. There must be another way to do this. And so we often don't understand the cost of how we're living our lives, running our lives, thinking at all this. And now, so this disinvestment.

Enough so that we can start calming down and relaxing and centering ourselves in our body. Centering ourselves in the body's experience of our life. Centering yourself so the body has a chance to have space to relax. One of the ways I think of meditation is we're giving space. Mindfulness is what gives space to our experience. So whatever we're mindful of, it's almost like we're making a room for it to be there freely.

So if we feel pain, we're making room for the pain to be there. If we have tension, we're making room for the tension to be there. If we have calm, we make room for the calm to be there. making room for things. And the things which are there because of clinging and attachment and kind of being wrapped up around things, when there's more room for them, they tend to unwind. The things that are there because it's the emergence of wisdom, emergence of some of the deeper wellsprings of goodness that we have, when they have space, they spread.

And so there's a spreading of goodness, spreading of the wholesome qualities and the suffusion. And one of the values of making space and room for things is that, is to say it in shorthand, it tends to unwind the tensions and spread the joys. Kind of suffusing us through the body. So, cave of wonders. So this man, Ajahn Mun, went traveling all over Thailand to visit other teachers and to practice and to find an answer of how to be happy. In the end, he found it in himself.

He found it in his own cave of wonders. And that's what he taught. To find that you each have a cave of wonders within, and wouldn't it be nice to be able to visit that, a place where, as he writes, there's unbounded peace. And I love it that he talks about that he looked around He gazed and gazed around the mountainside, experiencing unbounded peace. All the time in the world to gaze around this cave of wonders and see the peace that's there. So those are my thoughts today.

And we have a few minutes before we usually end. So if anyone has any questions or comments or testimonials about their cave of wonder, Hi, my name is Jeannie, and I would just like to, I don't know, argue might not be the right word, but to say that I don't think it's fear

that's making you drive differently. I think it's caution, perhaps, and wisdom. Because, I mean, I too know that I don't have the capacities that I had 30 years ago or 20 years ago. And so I'm more cautious. But I don't feel fear.

Great. Great. I appreciate that a lot, what you said. And it depends. What's so fascinating is how different people have different reference points for these words. And the words don't have the kind of clearly defined meaning that we think they do.

And they're just sounds we make. And so for you, that's an important distinction. For me, I think of caution as a subcategory of fear. But you know, I'm not gonna say I'm right or you're right. I very much appreciate the distinction because I think your distinction might help some people to see more clearly what's happening inside of them. William, yeah.

Hi Gil. Could you speak more about the *sambhogakāya*? Can you hold it, I guess? Yeah. Could you speak more about the *sambhogakāya*, the bliss body? The *sambhogakāya*? Yeah. So it's not in our tradition, but in the Mahāyāna tradition, they have this idea of, usually it's the three bodies of Buddha, the three *kāyas* of the Buddha. And the *nirmāṇakāya* Buddha, the *sambhogakāya* Buddha, and the *dharmakāya* Buddha. And we apply it to how it is in our tradition, these three categories.

The first, by calling it a Buddha, it makes it sacred and special and wonderful that we too can have a Buddha body. And *nirmāṇakāya* is just the body that we ordinarily have. And for many of us, we sometimes call it a karmic body. The karmic body is that body we experience that's the product of a lifetime of karmic activities. Choices we've made, attachments we've had, reaction activities we've had, policies we've had. I don't know, I remember I was told that it was read somewhere, it was Abraham Lincoln who wrote that by the time a person's 50 or 60, they're responsible for their face.

Because of how they lived their lives, you know, with their attitudes and their smiles and frowns and you know. how they consistently are, attitudes they have, it affects, you know, all these little micro muscles that we have and, and, you know, affects us. And that's true, I think, with languages we speak, different people who speak different languages consistently have slightly different physiology in their face because of what micro muscles are used for those speaking those languages. And the So the ordinary, the first is the ordinary experience. And then in meditation, then at some point as meditation deepens, there's experience of the bliss body, joy bodies, which is the body of enjoyment. that we really enjoy being in the body, just filled with enjoyment.

And it's quite sometimes, especially if you get concentrated, quite remarkable to feel that

it's like every cell is dripping with happiness or joy or fusing, spreading through the body. But that's not the end point. That's just part of the process of the path of letting go is to experience that. And then the *dharmakāya*, the Dharma body, is the body of freedom. So when we've really let go of any clinging and attachment, and so that there's no more any being closed, being resistant, being preoccupied, being caught up in things, there's a very different experience. It's not blissful, exactly, not the conventional kind of joy, but there's this wonderful thing of just feeling this tremendous ease or peace of being free. And that would be the *dharmakāya*. Thank you.

So you can put the mic down there. Thanks for the talk, Gil. I wonder if you can share a little bit of wisdom on how to distinguish useful aversion from hostility and what kind of aversion still can be accompanied by peace, feeling of peace and ease. The reason I ask is it kind of reminds me One of those difficulties in distinguishing, I try to feel more, is sometimes when I make certain effort, whether that's wholesome, like helpful prevention or maintenance of a wholesome condition, or I'm just running away or attacking the circumstance that I'm involved. Yeah, thank you. Thank you.

What you're asking is a very important question. And I think each person in some ways has to discover that for themselves. But you know, I can give some broad, broad category, broad ideas for you to explore. The English word aversion, it kind of means to avert. Avert means in Latin to turn away. So there are times when it's really appropriate to turn away from something.

If you put your hand on the hot stove, it's appropriate to have aversion. Don't sit there and ask a question, is that hostility or aversion? Only move your hand when you've decided. But the avert from danger, for example, is a healthy thing to do. To invert from something which is unhealthy for us, or that's not appropriate for us to do, is a healthy thing to do. To have aversion for, a certain kind of aversion, where we want to avert, we say no, and we pull back, I don't want to do that, doing unethical things that harm people.

This is a health, it's actually a healthy movement to have. In Buddhist English, we tend to use the word aversion to involve not just simply a healthy averting, but we tend to use it to be a mixture of hostility and averting. there's a kind of judgment and like, this is wrong, that's bad, that's terrible, or it's a kind of, it tends to have a kind of a very negative, kind of painful, it's like having, having darts in our eyes, like, you're terrible. And so we are kind of hurting people, we, where there's hostility, a little bit built into it. And hostility means that we're trying to, we want to hurt someone. We want to destroy them or throw them away or get them away or, you know, jab them with verbal daggers.

you know, say mean things just to kind of get them. And so that one way to look at is, and so a similar question, the question you asked is the distinction between anger and hostility. Does all anger have hostility in it? Or is there anger which is, there's no hostility. You don't want anybody, you don't want anybody to be hurt. But you want to, some things have to stop.

And so with certain ferocity we say no. But we might even have love for the person, or we care for the person. And we're not trying to get at them. But too often anger is a kind of hostility. And so again, it's where we want to cause harm for someone else in some way or other. Does that help, you think, to your investigation?

I love the analogies, like you said, thoughts in your eyes and the ego, like a verbal ego. Thank you so much. Thank you. OK. Well, thank you for being here. And it is the usual time for stopping.

And it is really nice when people, you say hello to each other. At least for me, they hear you talking and saying hello. So if you're at all inclined to say hello to a couple of people next to you and say hello a little bit and say something about this cave of wonders. Was that an interesting idea for you? Or was this like, you'd rather go to Disneyland?