

Practicing with Pain

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Hello everyone. I'm going to talk for a little while on different things about working with, practicing with pain, and then at the end we'll have time for any questions you may have by your own situation, anything you'd like support for. So there's different kinds of pain we can have and different approaches that we might have at different times. So I'll speak more specifically for anyone who's mostly interested in chronic pain. I'll do that at the end. But even so, everything that I'm saying is relevant to people with chronic pain also.

Okay. So the first thing to always consider about working with pain is that some pain or discomfort can respond really well to improving our posture. And it might be as simple as, you know, for some people that get a lot of neck and mid-back pain, just having a cushion on their lap so their arms are raised a little bit higher can make a huge difference. On occasion, someone needs to sit pretty high up to actually get the relief in the area. So consider that sometimes just a little postural change can make a difference. And on a retreat like this, where we've got really long hours of sitting, I think even the healthiest back gets tired.

The healthiest body, the healthiest knees get tired. And so be aware that sometimes it's really skillful to kind of keep changing your posture throughout the day at different times. An example for myself, I prefer sitting on the floor cross-legged, but for many years, what I would do would be, I'd do my first three sits of the day cross-legged. My next one would be on a kneeling bench, and then I did that again my next set, you know, so I'd go on and off and maybe one sit on a chair so that I got, that's what I found easeful for my body instead of struggling the whole day on the floor, which was too much for my body. So we're all a little bit different, you know, so be willing to experiment and find a couple of different ways to have ease with your body as much as you're capable of.

One type of very important pain to work with in this practice, it's really, really important. And this is harmless, uncontrolled, uncomfortable pain. Now, we've all had harmless pain, such

as an itch. I mean, very few of you have had consequences from an itch. But for developing concentration, it's really helpful to not move much through meditation. And another example of harmless pain is being too warm, just being a little bit too warm.

Now, I know for some of you that's more of an issue, but in check for most people, being too warm is just uncomfortable or being just a little too cold, just a little bit chilly. And so practicing to learn to be with discomfort, to be at ease with them, to relax into them, it increases our capacity to be with the uncomfortable. It increases our capacity to show up for the unpleasant. And if we look at our lives, half of what we encounter, whether it's, and half is just something, a number I made up, okay? But half of what we encounter, whether it's physical or mental ideas, are unpleasant, right? You look out at the world, you see a beautiful flower, you look out somewhere else, and there's a bunch of trash.

You know, you see a clean kitchen and you see trash all over the, you know, or just a mess in the living room. So all these different things are pleasant or unpleasant and our capacity to be, we're developing our capacity to be equanimous with the unpleasant. So when physical harmless pain arises, it's really helpful to show up for it and to learn to not cling in that particular instance. Really noticing, knowing it, this is unpleasant *vedanā*, unpleasant experience, sensing it and relaxing our attitude towards it. Not relaxing it so it goes away, but relaxing our tension around it. I got to get rid of that itch. I've got to turn up the air conditioning. I've got to just really relaxing our attitude around it.

And if we need to move, if we need to move during meditation, and sometimes we do, to do that of wisdom and not out of reactivity. Always when we move out of wisdom, always out of wisdom. And it develops something very, very powerful in us to do that. It does not agitate the mind. When we move out of reactivity, we're agitating the mind. One way of thinking of that is to recognize that the movement of the mind from being mindful to being judgmental is a much greater movement than shifting your posture, much greater movement.

And one other thing I want to just say from a different angle, developing the skill to show up for the unpleasant with equanimity is just as important as having a joyful experience. So really value it, really value it. I mean, it's a celebration to be equanimous with what we don't like. Another kind of pain I want to bring up is what we call conditional pain. Some of the physical experiences we have that are painful arise from deep conditioning, from chronic physical tensions, from emotional patterns, from deep clinging, from past traumas.

I remember... An example that comes to mind was from Sharon Salzberg. She was having this, suddenly in meditation, this really, really deep pain in her ankle. And it was like really severely hurting. And after a while, the image came up of when like, I don't know, 25 years before she

had been bitten by a dog in her ankle. And it'd been like really traumatic. It happened in a foreign country, and it was like a very traumatic experience. And it just showed up as a physical experience.

So we don't have to figure out where this conditional pain might come from. You know, but we want to investigate that kind of pain. We want to get close to it. We want to know it, sense it, relax your attitude around it. And to work with it, you know, sometimes it's very, very hard to work with it, right? I mean, many of you are here because it's been hard to work with it. And one of the approaches that I really value, I learned from Shinzen Young, who's a wonderful teacher relating to pain, and he calls it divide and conquer.

And what you do is you don't look at pain as one big thing, but you divide into all the little pieces to make it up. And so it might be different kind of sensations or different areas of the pain. So for instance, you know, we've learned in mindfulness of the body to name, to note the different sensations that arise. And we can do that with pain. Burning, burning, pressure, tingling, heaviness, radiation. You know, you don't have to get it right. But just by noticing that it's not just one big blob. It's got all these different little pieces in it.

You know, when we see it as a whole, it can overwhelm us. You know, we can just really contract against it. It's too big, too unrelenting, too unwanted. But when we break it up to small little pieces, it becomes more manageable. And another way to do this, which I also learned from Shinzen, is a process called floating in the discomfort. And what we do is we allow the attention a little bit like a butterfly, you know, just you float onto one little part of the pain, you hang out with it, then you go to another part, and then to another part. And so you just shift the attention. Just like all of you can shift your attention, right? If I ask you to pay attention to your right foot, you can do that. Or pay attention to the left foot. You can do that. And in the same way, you can shift from one part of the area of pain to another.

And sometimes you can go right to the center, what's most intense. And then you notice, oh, it moved. The intensity, spot of intensity moved. And so you move to another spot. Or maybe you explore the periphery. What are the edges of the pain? Where does the pain end? And that's an interesting way to meet the pain also. So you can play with it, flow with it from one area to another, a little at a time. And the pain is not one solid thing. And that allows you to keep addressing, sensing the pain. Yeah. And sometimes when we do that, it goes away. And when we do that, when it goes away, you know, go, oh, that's fantastic. I'm going to do that every time. And then we have an agenda. And it doesn't always go away. It only goes away sometimes. So be really alert to having an agenda, no matter what you do. Be alert to having an agenda. You know, I'll pay attention so it goes away. I'll pay attention therefore,

you know. So really pay attention to get to know it, to see how we're clinging and to let go of the clinging.

That's, and one other thing with this approach to be really aware of is that it's harder to do any approach to pain when we're tired. And to really appreciate that, that when we're tired, we have to be a little bit more patient with ourselves, a little bit more kind with ourselves to be able to meet our experience. That's so cool. Another area in relation to pain is that sometimes we're so focused on the pain that we miss the fact that our emotional reaction to the pain, which is some form of aversion, right? Hating the pain, wanting to go away. That's become more dominant than the pain itself. Our hatred for the pain is bigger than the pain.

And, you know, we just wanted to go away how much longer, you know, all these ideas that come into the mind. It might be aversion. It might be fear. It might be anger. And Shinzen came up with a formula that I really appreciate. Pain times resistance equals suffering. So the pain might be there. But when we resist it, we add suffering. It's extra. And so can we open to the pain?

And so times of aversion, of strong aversion, we make the aversion the meditation object. We make the hatred, the meditation object, the resistance. And how is that different than the pain? You know, what I found in myself when... You know, I definitely had a lot of that earlier in practice. And, you know, my whole torso would be tense, bracing against it, you know, bracing against the pain. My face would get tense. Different parts of me would get very, very tense. Yes. And so, you know, notice any of that. And again, you know, know it. Oh, this is really tight. Sense it. Feel the tension. And calm it. Relax it. Release it. Don't force it to go away. Just incline towards relaxing or relaxing our attitude towards it. Not bracing against it. Even when the aversion releases... then see if you can attend to the pain with a curious or interested mind. It may not be joyful, but it can be interested.

Another reaction that's important to be aware of is that we may have a primary pain, which we can't do much about. You know, you break a bone, you have a pain, it's just there. And but then when we unconsciously tense up or brace against it, it creates a secondary pain pattern where our whole body feels tight or parts of the body feel tight, which is a physical reaction to the primary pain. And that pain can be relaxed. We might not be able to do anything about the broken bone, but we can do a lot about the secondary pain that our bodies get tense against it. And then also being alert to the beliefs and stories that come up. I remember, I can't tell you how many times I would say to myself, my practice will really start when this pain is over. You know, maybe in a couple of days it'll feel better. Then I can really meditate, you know, and not value that time because there was pain.

Sometimes, you know, we have pain because we did something. We maybe we made a mistake. Okay. We exercised, we overdid our exercise and we sprained something. And so notice any thoughts, you know, I'm a failure because of this pain or I was so stupid, you know, blaming ourselves for pain, you know, so really notice all the different ideas around it because those ideas really get in the way of showing up to what's needed. So, one of the possibilities of being mindful of pain directly with interest, with curiosity, is that it can bring very deep concentration. You know, concentration is a unification of the mind. It really is just paying attention to bringing everything, gathering everything together into one place. And we can do that around pain. We gather our full attention to the sensations of pain.

And when we do that, some really wonderful sensations arise, some very wonderful sensation of the mind arise, and mental states that are very pleasurable. And I remember the first time I did this, I said, I'm in a playground of pain. It was just so delightful, just so delightful. But it didn't happen every time I did that. You know, it happened at times, you know, and when I tried to make it happen, you know, I'd be, again, I had an agenda. I had trouble doing it, right, and then I made myself miserable because I was failing at it. So be aware of, you know, it might happen, and we can ease into it that way, and it might not, you know, but we can still aim for curiosity, for interest.

The primary guideline that I use is that if the mind becomes consistently grim around pain, and it can't gentle, doesn't any, it can't foster any interest, then it's time to move the attention consciously away from the pain. So if we're really feeling grim, you know, this is a drag and I'm paying attention, paying attention, but it's just a chore. You know, there's no interest, not even a spark of curiosity. Then turn the attention away from the pain. And you can do that in a few different ways. One of the ways to do that is to expand the field of attention. Like, for instance, we can open it up to listening to sounds. You know, so the pain is just one of the sensations in this big, big space of sound. Or for some people, opening the attention to the body globally. So we're not narrowing on the area of pain. We're really noticing all a myriad of sensations throughout the body. Okay. Or if you're kind of settled to begin with, you know, really narrowing the attention to staying very, very close to the sensations of breathing. So you can do it either way from narrowing the focus to somewhere else or broadening the focus to something very broad. You know, sometimes just spaciousness is enough to broaden the focus, the idea of spaciousness. Yeah.

You know, one of the things that people often forget, you know, when they're striving for concentration, is that contentment is a prerequisite to concentration. So contentment is a prerequisite. So anytime we think we're going to get concentrated by grinning and bearing it,

I'm not going to move regardless of how much agony I'm in. And then we're wrinkling up her forehead and gritting her teeth. And we're going to sit there. There's no contentment there. So always look for this ease of contentment, of an attitude of gentleness and openness.

So if there's anything that allows the mind to stay engaged, and sometimes we're not sure. Sometimes we're really not sure. And it can be helpful to ask ourselves, so why is to stay in this position? And if we're undecided, don't rush. You can say to yourself, okay, I'll decide in 10 minutes. Put the question aside so you don't spend the next 20 minutes struggling. Should I move? Should I not move? Back and forth. I've done plenty of that. You know, just say, okay, I'll spend the next 5 minutes and I'll hang with it and see how it is. Sometimes we just don't know. We can ask ourselves, can I stay interested? And then sometimes it's clear that the wise thing is to move or adjust your posture, you know, a rest or just something else that's needed.

And I'll say a little bit more now about chronic pain. Now, personally, I won't go into it very much, but I've had chronic pain since childhood, since I was about eight, where the pain is always there, you know, never goes away. And since then. And I've been meditating for some years, you know, and I had adapted to it. I had a very strong practice, and the pain didn't interfere with my meditation. But as the years went by and I got older, the pain got worse, and meditation stopped being enjoyable for me. And, you know, I seem to just regularly be struggling with it. The retreats that have been easy for me before were like a major struggle. And I had the good fortune of meeting a wonderful teacher, Darlene Cohen, who she was a physical therapist, a longtime Zen practitioner who lived with rheumatoid arthritis, very severe rheumatoid arthritis. And she's the one who opened the door for me. Her wisdom around pain, that she had hard-earned wisdom around pain, really opened that door for me.

And what she said to me that day was at any given moment, like right now, consider this moment, there are millions and millions of things you could pay attention to, right? You know, there's tons of sensations in the body you could focus on. Sounds, sights, you know, so much you can give attention to. And the pain is just one of those things. And one of the things that happens with chronic pain is that the mind, you know, it's used to, you know, pain, pain is a signal that something's wrong. So it's natural when there's pain to dominate your consciousness. It's part of our survival mechanism. Fix this, you know, it's a broken leg, don't walk on it, right? So the mind tends to gravitate towards the pain so as to do something about it. And unfortunately, that wonderful tendency of the mind to do that for an injury does not work well for chronic pain. But the mind magnetizes itself to the pain. So it becomes much more dominant than other physical sensations that other parts of our experience. And for some of

us, Vipassanā made it worse. Because, you know, my teachers would always say, what's the most compelling thing? No, you know, focus on the breath. Anything becomes compelling. Give your attention to it. Compelling was always the pain. So it even magnetized my mind even more to the pain. And that's why it made it so much worse for me for a while. And so with chronic pain like that, it's really worthwhile to practice with it in a way that does not magnetize the mind. And it can take a while to not be in the habit of always dwelling on it, always going there.

You know, you've seen, I don't know if as a kid, if you remember this, you know, but, you know, whenever I, like, I hurt myself and got a scab, I'd always want to pick at it. Right? I don't know if you did that, but I always want to pick at it, you know, and my mother would say, don't pick at it, don't pick at it. But, you know, I'd want to pick at it. And that's a little bit what we do with the pain, with chronic pain. You know, it's like it's always there and we want to keep doing something with it. So the aim in chronic, working with chronic pain is to demagnetize the mind from the pain. And we can pay attention to other parts of the body that don't hurt. For instance, if you've got at one point in my life, I had really severe jaw pain. And I watched the breath really close to the nose. You know, that was like where all my attention went. You know, it's right here. I stayed really, really close to the nostrils. And the jaw is really nearby. And so it was very hard to work with. You know, so at that point, I learned that I should, that it was much more skillful for me to shift my attention lower down in my body and noticing the sensations of the belly. You know, and same thing if you have a migraine or a headache, don't pay attention really close to it. Pay attention a little bit further from the body, further from the pain.

Another way to work with chronic pain is with a more global way of relating to the breath. And which is actually my practice is that way. Because I have the pain I have is in different parts, a few different parts of my body. And so when you do that, when you pay attention more to the body globally, to the breath globally, it... you allow it to touch the areas of pain. You don't avoid them. You let that be part of the experience, but you don't dwell there. You just allow it to just move through that area. And so we can like breathe in to, you know, fill the body with air, with oxygen and exhale and let like it's going out the pores. That's kind of the image that I was given when I first started doing the more global breathing. And so it just kind of massages the areas of pain, but without hanging out there. And that approach really helped me demagnetize from the pain. It helped me from just always focusing on it. And as I practiced over the years, the most important thing I learned was that pain does not have to dominate our minds. That it can be there. We can have pain alongside peacefulness. We

can have pain alongside joy. You know, I've had joy and pain together. So allow that. Allow that if you're not, if you haven't experienced that there, allow that to inspire you. It's a very workable thing.

And lastly, I'd like to remind you that when we struggle with pain, we are suffering. And the wise response to our suffering, whether it's someone else's or own, is kindness and compassion. And so if we're struggling with pain, you know, really notice this is *dukkha*. The struggle is *dukkha*. The struggle is *dukkha*. The pain might be *dukkha*, but the struggle is *dukkha*. And so bringing compassion to the whole process. One of the things, you know, I remember once I had a severe injury to my ankle and couldn't walk and do anything. And, you know, I would just do compassion practice to my ankle. You know, I would say to my ankle, may you be free of suffering, may you be at ease. And so that brought a sweetness to me to bring to the experience. But whatever method we find helpful, you know, the most helpful is if it's nourished with kindness. So however we meet or any physical pain, any emotional pain, have it be based on kindness. So maybe that's enough for now. So thank you for listening. And this is a time if you have questions you'd like to bring up, you know, please... raise your Zoom hand.

Wendy. Hi, Wendy. Hi, thank you so much for speaking about pain. I have some gratitude for it because if it wasn't for chronic pain, I would have never have attended IMC. It was because of you and Gil and you talking about pain is why I went to IMC, so thank you for that. But what I have been dealing with with my chronic pain lately, now that I'm older it is a lot worse. I noticed that it is causing a lot more restlessness now and I see that my restlessness, I don't know if the pain is causing the restlessness or the restlessness is causing the pain. I'm finding that I'm starting to get a lot more tired too. And I think I fell asleep on Zoom. And so I wanted to know if you can comment about that. If you could say anything about restlessness and chronic pain.

Yeah, yes. So, you know, at different phases of working with pain, certain different hindrances show up. And so for me, for years, what showed up was mostly aversion and hatred. Somewhere between irritation to hatred, the whole range. And so the quality of restlessness is a different hindrance. And so this is the time for you to really learn about that hindrance. And it's a very different approach with restlessness. It's often fed by thoughts. And so really notice what kind of thoughts are feeding the hindrance. You know, for instance, with restlessness in relation to pain, the kind of thoughts that really would show up in my mind is, what can I do? Maybe I should do this. Maybe I should do that. You know, I don't know what, you know, but different people have different different psyches. So see if you can really approach it like

a hindrance at any other time.

Yeah, I felt like it was just it was trying to distract me from the pain. It can be, that can be the case. That can be the case. And as I mentioned, you know, one of the classic remedies for restlessness is the image of wild horses. I don't know if you've heard that one, you know, but if you put wild horses in a small corral, they really don't like it, right? They're like, you know, roaring up and, you know, and really, but you put them in a large pasture and they're joyful. You know, so when we do that with restlessness, we give restlessness a big field, a big field. We open the mind into spaciousness, into sounds, however big we make our field of attention. And that really allows restlessness room to roam. Okay, okay. Thank you. A lot of restlessness. Thank you. Yes.

Cho. Hold on. So I've had a lifetime of psychological trauma. Hold on, let me pin you here. I mean, intense. One thing after another, really serious stuff. And also, that's why I'm in the Dharma. Yeah. Silver line, big silver line. And in therapy, I don't know, Kaiser training classes about trauma. Yeah. It's pointed out that trauma actually alters the physical brain. And my current experience is that if I'm aware, I'm in pain. It's like the brain is done with measuring. It's just tied to the pain. And I find myself, as a result, I don't want to be aware of and over my life of Medicaid. Fortunately, my drug of choice has only been entertainment. I'm lucky with that. But just wondering if you had any thoughts about dealing with chronic emotional things.

Well, that's the same thing. That's aversion. You don't want to feel it. You don't want to feel it. Yeah. Definitely don't. You know, so, and I know like you've got children, and I know you're very loving towards your children. And so one of the ways to turn towards the pain is with compassion. You know, so you give it room with compassion. You allow it to be there. But really be aware, because that hindrance of aversion, you know, this is why we practice. Whether it's aversion to pain or aversion to people, aversion to growing old, aversion to whatever it is we have aversion to, this is, you know, one of the defilements, comes from the defilements, you know, and so really respect that. That's really the heart of practice. It's right there. Yeah, you know, we want to push away push away resist grab or push away. That's the whole practice, you know Clinging yeah, thanks Janice. Yeah, you're welcome Sean hi

Well, you know I've gone through all different kinds of pain, but one that I've never really asked a question about is this it doesn't happen Well, it happens periodically when I'm tired. And usually at night, I guess it might be diagnosed as restless leg syndrome. I don't know if that falls into my category, but it's a rhythmic jerking of my right leg and my right side is the side that's really affected by the MS. And if I'm meditating, it's... It just goes on and on and

on. There's really no stop to it. And I try all kinds of things. I count with it, how many seconds before it starts to jerk again. And I think that just escalates it. I might try putting my other leg on top of it to try and get it to stop. I can only take it for so long. And so what I'll do is I'll get up and I'll walk around a little bit. And sometimes that will reset it, and sometimes it doesn't. But I'm thinking maybe you might have some other suggestions because I know primarily what I'm doing is trying to get away from it because it's just a very annoying sensation.

Yeah, and it's skillful at a certain point to get up, you know, to get up and walk. And part of it, you actually minimize how often that happens by moving a lot. And I know with the, you know, with your condition, you may not move as much as would be ideal. But just by moving even for short periods, for like three, four minutes a lot, minimizes how much, how often that happens. If it happens in bed, I'll tell you one thing that's worked for some people, you know, once you're in bed is to rock with it. You know, so you rock your whole body when it's doing it and like kind of curl up a little bit and rock with it. And sometimes doing that for a little while will help, you know, ease it up a bit. You know, but that's just, that's not really, that's not Dharma meant to be a star, but it's just, I can't help but tell you that. But yeah, get it. Go ahead and get up because you can tell when your mind is no longer engaging with the practice. Mm-hmm. You know, that's what I meant. You know, it's getting uninterested the practice at that point. So where did she go? Oh, no, no, no. Peer. Okay. Okay. You know, so, yeah, so I don't know if anything else, but really be alert to when the mind just is too fatigued to engage anymore with interest. Mm-hmm. You know, and then stand up, you know, mindfully stand up and walk around without, you know, knowing it may or may not help. Yeah, that's kind of like not fighting it anymore. Just get up and get up and move. Yes. Kind of re it's like a reset. Yeah, yeah. Yeah. And it's great. Either way, it's helpful. Whether it helps for this or not, it's a good thing to do at that point. All right. Thank you. Yeah, you're welcome.

Kumi, you can unmute. Hi. Hi, next. Well, a couple of things. One is can I share something that I have two things, one for myself. The other one is... If it's not for yourself, don't share it. Only for yourself. Okay, I want to share it with you later, if I may. Okay, well we meet one-on-one, you can do that. Okay, so I have sleep apnea. And yesterday morning, I woke up very anxious, very... And I don't use sleep apnea very often. But you just said night before. And unusual. It was kind of frightening because I never get into that kind of state. But there was also some emotional thing that I received. A letter. It said something I didn't like. So I don't know. I'm sure that contributed. But anyway, What I ended up for last couple of days is shortness of breath and pain in the chest. And I just had, I went to cardiologist last week, a yearly checkup.

And she said, I'm fine. She did EKG and, you know, and the, so. I'm wondering. This is new since you went. You went to the cardiologist, but since then you had... I didn't have that. I didn't know. I didn't have that because that was last week. This is brand new. Brand new. Brand new. Brand new. Go get checked. Well, I know. You're going to say that. But yeah, it's not a Dharma thing. That's a you get checked. We need to find out what's happening. Well, I don't want to go. So I just, I wondered if you, if you have any, if you heard of people that, you know, have chest pain from, I think so. I think it happens, I'm sure. Anyway, I think I'm going to call the, not the phone a lot, I'll call the CPAP doctor. Yeah. Yeah. And tell them, tell them what's happening. Yeah. Yeah. Yeah. Well, I don't want to go to the hospital. I know. I know. But you should call and call. No, because they have a protocol, you know, then you do that. Yeah, no, I get it. I get it. Observation and you stay there. No. So, okay. All right. So we'll talk about the other later, but take care of yourself. Thank you. You will.

And Susan, this last one. Yeah, I'll be quick. I wondered if you could speak a little to the grief of this. Only in that it's, I can get a little bit tweaked in my head in that, okay, so grief arises because of this. Do you know because I have multiple conditions? But I know too that I'm grieving, but I'm also grieving because it's based on a picture, That's changed, really. That's all that's happened, right? We're in the river. The river, there's some boulders. Things changed, right? So I know that, but then there's the grief. And I think sometimes I stop myself because I think, well, it's just a changed picture and your tears are just because you had this expectation, but then there's the grief. Do you know? Like, so I wondered if you could speak to that a little bit.

So notice the difference between grief and feeling sorry for yourself. That's really important. You know, grief is loss. It's from loss. And, you know, grieving loss of function, loss of someone we love, you know, that kind of grief is something that we can control how long it takes when it arises. You know, a year later, there it goes again. You know, we allow it. This is what being human is. You know, so we allow the grief. But the way to meet grief is with dignity. So really check how your body is. Even if you're lying down, that you're not like weak, like you're being, you know, overwhelmed by it, you know, but that there's a sense of dignity and respect for this human loss. Yeah. The way you might comfort, you know, a child that's grieving.

Yes, I love this idea of just reflecting on, and gently, I think with lots of compassion, grief, and that feeling sorry, because I think it could be a part of the grief, but just like to know which is sort of which. What's the flavor of each of them? Oh, I really like this. I never considered that in the grief. I think that's great. Yeah. Yeah. Grief has an arc. You know, in the moment

there's a wave of grief, right? Yeah. It kind of comes, it peaks and it drops off. You know, it might come back again very soon, but it has this arc, this emotional wave. And feeling sorry for ourselves is an attitude. You know, it's like, and then it can linger for day after day after day. Poor me, you know, it's filled with thoughts. It feels oppressive. You know, there's different flavors to it. But it's, you know, it's, and you'll notice there's a lack, there's a way we don't feel empowered by that. We feel sorry for ourselves. We make ourselves weak. Yeah. Thank you. This is so exact. I feel the grief gives me permission to grieve. Yeah, absolutely. Don't try to talk your way out of a human suffering. Yeah, exactly. Like just cry. Good. Yeah. All right. Thank you. Thank you. You're welcome. You're very welcome. So thank you everyone for your presence, for your attention and for your practice. So thank you so much.