

Forgetting and Remembering Who We Are

Gil Fronsdal

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Am I loud enough? Is it loud enough for everyone, or are people not responding? So maybe it needs to be louder. So let's see, how is that now? Is that better? Great.

Okay. Yeah, thank you, Jill, for reminding me about the cleanup yesterday. One of the wonderful things that happens here once a year is the spring cleaning of the building. And it's a kind of, I think, wonderful and significant representation of how everything here is done by volunteers. Not just volunteering, but caring: caring for the building, caring for the recordings, caring for managing, and coming together as community. About a dozen people came, I think, yesterday and did this wonderful—I guess spent the morning doing cleaning. So I want to thank those of you who came, and it's a wonderful part of who we are here at IMC.

So there are two movements in Buddhist practice that kind of work together. One is the healthy movement to forget, and the other is to remember. We forget so we can remember. We put aside so we can remember. And lately I've been hearing, over the years, a few different Buddhist teachers who are friends, who have a favorite expression that they use in their teaching: that we forget who we are. And this practice is to remember who we are.

The place that I've seen this most powerfully is a friend, some of you know, Jacques Verduin, who teaches mindfulness, or this kind of practice, in the state prisons. And he has a program for people who have done some pretty atrocious things. And in teaching them, he talks to them about how they forgot who they are. And what he's doing, helping them, is to remember who they are before not only their crime, but before the wounds and the suffering and the ideations that they got caught up in that led them to do their crime, and to trace back to who are you really. What's deeper, deep down inside?

And there's a famous teaching in Zen from a famous Japanese Zen master named Dōgen: that to study Buddhism is to study the self. To study the self is to forget the self. And to forget the

self is to kind of awaken with all things. And so first we study ourselves, really present and notice. And one of the things we'll notice is that some of the things we believe, some of the ways that we identify with or define ourselves, some of the ways in which the values we live by are not really representing some of the deepest places in us that represent the places of wholeness, of love, of care, of peace.

They represent the opposite. They represent a kind of dysfunctional ways of believing who we are and acting from that. One of the powerful stories in our tradition is kind of maybe a mythic story. It's a story of a murderer at the time of the Buddha named *Aṅgulimāla*. And he murdered many people living in the forest, and people tried to stop him, but he just killed the people who tried to stop him. He was apparently quite a fighter.

And so the Buddha went off into the forest where he was. And he thought, "Oh, my good luck," because he didn't know the Buddha was the Buddha. He just thought it was a defenseless monastic. "And my good luck, I have someone else to kill." So he started chasing the Buddha as the Buddha was walking down the forest path. And the more he ran, the less he could catch up to the Buddha. So either the Buddha was a very fast walker, or *Aṅgulimāla* maybe was weighed down by his armor and something, so that he couldn't really run very well. He could fight, but not run.

Or the usual story is that the Buddha was using psychic powers. And so *Aṅgulimāla* yelled out, "Stop! Stop!" And the Buddha continued walking. And he said, "I have already stopped. Why don't you stop?" And *Aṅgulimāla* thinks to himself, these monastics, they don't lie. So obviously he hadn't stopped. He was still walking. But these monastics never lie, so he's talking about something else, I think, I think.

So he asked him then—he said this is interesting—so he asked him then, the Buddha, "How have you stopped?" And the Buddha said, "I've stopped violence to all beings. Why don't you?" Something like that, probably more eloquent. And that was enough to convert this murderer. And he became a Buddhist monk. And in the language of my friends, he discovered who he is, or discovered a capacity we have to be not violent, not filled with hate, not greedy, but something else, something peaceful.

And it became particularly kind of acute for *Aṅgulimāla* because as a monk he went back to some of the towns where he had killed people. And of course people were quite upset seeing him there. And so they stoned him, and he came back quite injured to the Buddha. And he didn't defend himself, he didn't attack. He just came back to the Buddha. And the Buddha said, you have to just manage with this, you have to bear this, this is for you to bear whole without succumbing or going back to the way you were before. This is your *kamma*, so you

have to kind of live with this.

And so he did. And he held it in an open way maybe, or a patient way, or something, and continued his practice, and at some point became enlightened, which is a little bit disturbing to some people. How could someone who is a murderer get enlightened? Isn't that like some kind of cosmic injustice? But that very questioning of it represents, again, how we get caught up in beliefs that interfere with our ability to appreciate the full potential of human beings, what's possible for us.

And one of the things that many of us struggle with is, in fact, our thinking, our beliefs, that don't serve us, that limit us. The emotional impulses we have, desires we have, that limit us. And the Buddha explicitly said that greed, hatred, and delusion are limiting. They limit us. Whereas what the Buddha was looking for was to drop the limitations, drop what limits us, so there can be a kind of boundless quality, open quality.

And one of the things that's described as being boundless are capacities. Is it capacities for love? There's specifically the boundless radiance of loving-kindness, of compassion, of sympathetic joy, and equanimity, four forms of love. And so in our tradition, these are ancient language. They're called *Brahmavihāras*. And Brahmā was an ancient god of the Indian pantheon, a little bit like the Indian Zeus, maybe. But as a deity, he was associated with these four forms of love. And he was the embodiment of it. He had these boundless qualities of love.

And so when people practice these four—loving-kindness, compassion, sympathetic joy, and equanimity—they live, they abide, like Brahmā, *Brahmavihāra*. Sometimes in English we call it divine abodes. And so there's a story, another myth probably, of—so he was like Zeus of the ancient Indian pantheon, see. He had a big palace in the sky, in the heavens, and a big throne, and he had all these other gods who were in the court, the heavenly courts, I guess.

And one day he was away from home, out into the world doing something. And this ugly little runt of a troll came into the palace and jumped up on his throne. Now you don't sit on Great Brahmā's throne, especially if you're an ugly little runt of a troll. And so the other gods in the court there said, "You have to get down. You can't sit there." And they got angry because he didn't get down. And the more they got angry, were yelling at him, the bigger he started to grow. And he started to grow bigger and become more beautiful and radiant. So they were completely confused, like couldn't get him off the throne. And then he was even getting bigger and stronger.

So they went to find Brahmā and explained to him what was going on. And he said, "Oh, I

know what that's about." So he went back home. And then he approached his throne where this formerly ugly runt of a troll was sitting and said, "Oh, happy to see you there. How are you? And hope you're comfortable. And tell me a little more about yourself." And as he offered respect and care and attention, this creature shrunk, got smaller and smaller, until poof, it disappeared.

So then Brahmā got on his throne and explained that the troll was an anger-eating troll. And the more you're angry, the bigger it gets. The stronger it gets. And the only way to have it go away is to stop feeding it. And that's what he did. He stopped being angry at it, and that was enough to have it go poof, disappear. So, you know, it's a nice little myth.

But to kind of use the myth as an explanation for something: where is your throne? Where's your seat of power, seat of choice? Where is it that there's an important place in you for how you live your life? And what do you place there? Do you place love, boundless love? Or do you place anger? Do you place resentment? Do you place conceit and fear and anxiety? What do you place at the center that has then the power?

And how are you reacting to it? How are you living with it? Are you feeding it so it gets stronger and stronger, or are you not feeding it so there's something else? Love can come back. Do you put love in that central space? Do you put peace at this central place? Nonviolence, respect of others. What do you put at the center, on what governs and how you live your life? Maybe you have a divine quality within you and a divine seat. But what do you put there?

And many of us put things that don't really represent who we are. And so there can be beliefs we have. Many people live with self-critical beliefs, undermining beliefs: I'm not good enough. I'm wrong. I'm guilty before I've been done. I'm guilty even before I do something. I'm inadequate. I can't do it. I'm a bad person. I have too much. I'm a broken person. I have too much suffering. I've done terrible things.

Or anger and resentment and hate, or fear and conceit, insecurity, they're placed in that seat, in our Brahmā seat inside, and we're feeding it in some way. We're supporting it, sometimes by believing it and going along with it, reinforcing it, and sometimes by reacting against it. And in a sense, reacting against it is causing more harm, kind of creates some kind of division, some kind of wound inside of us to keep festering and get worse. And so one of the ways to see that is, in fact, what we believe in our thoughts, what kind of thought patterns we have, what are the stories we're telling ourselves constantly, what are the beliefs that we're operating under constantly.

And it's so easy for them to be taken for granted, to be in the background, not to be investi-

gated. They're so easy to believe, maybe because they're in the seat of power, on the throne. Maybe because we believe that everything should be believed. Or maybe there's something very powerful about the message, that maybe we've learned that we should be a certain way. Maybe we've learned that we shouldn't be this way because our society, our religion, our family said no, you can't do it, be this way. And then there's a big tension and fear and anger and rebellion and all kinds of things going on there that, if we believe or react to or get angry with, just kind of gets stronger and stronger.

And maybe we don't have to believe it at all. Maybe in believing certain things we are forgetting our kind of true self, some people say. We're forgetting what's really our potential. We're limiting ourselves in a deep way. So one of the ways we see this work that's fascinating, I think, is the insidious ways in which the self-talk that we have can have such great power over us. One of them is that they usually come with mood music. They come with an attitude, with emotions. It's not just simply words, beliefs, ideas.

And so it's kind of like the mood music in movies. The scenery can be a beautiful pastoral image of someplace in nature, and you kind of go, oh, that's great, I'd like to visit there, until they add to the video this ominous music. And some music is like, oh-oh, something terrible is about to happen, you know, and your hair goes standing straight up, because you know, like, oh, what's going to happen now? Or other times there are other kinds of music that come into play. And there's even canned laughter they use in some places. It's not really funny, but the canned laughter somehow has this deep subconscious, maybe, kind of way it influences us. It must be funny. We're social beings, so we share in the laughter, and oh well, that was fun. But in fact the joke was pretty poor.

And so we're so influenced by the mood, the music, the ambience that's created. So the same thing in our own mind. If the mood of how we talk is harsh inside, if the mood is angry, if the mood is afraid, is insecure, and we keep repeating it over and over again—if you say to yourself one time, I'm a lousy person, who knows? But if you keep repeating the same thought subconsciously, subliminally, swimming over and over again, it begins to wear us down because the mood of that, the bad news of that, is kind of heavy.

And so the way that this mood music affects us, the way that we take it in maybe drop by drop, begins to create a feeling of something is off, something feels wrong, something feels bad, I'm bad. And the mood, the music, the impact on us emotionally then reinforces that something is wrong. And then the stories we're telling ourselves seem even more true. And so one of the things we're doing in mindfulness meditation is learning to stop. Just like *Aṅgulimāla* had to learn to stop. Stop harming yourself, stop these thoughts, stop believing them, step away.

It's certainly difficult to stop automatically the trains of thoughts, the habits we have, but it's possible to step away. It's possible to be aware of it and see it clearly for what it is. And that's the great gift of this mindfulness practice. And that's partly this idea of remembering who you are, remembering our potential, put something else in the seat of power. And one thing we can put is awareness, mindfulness, attention. We can clearly know, oh, this is a belief.

And one very interesting technique is, say you have a regular belief that really has the upper hand with you. So maybe the belief is that you feel that somehow you're, you know, maybe an inadequate human being in some way. And discover what that belief is. And then kind of in an emphatic, kind of clear, emphatic, upright, standing up straight, just repeat that belief to yourself a few times. "I am an inadequate human being." You know, to really say it with gusto. And pretty soon it's ridiculous. Pretty soon, like, what? You know, do I really believe this?

Some people find that just getting behind the belief and saying it really, you know, like, you see it for what it is more clearly. If it kind of is there quietly in the background or subterraneously or kind of just in that place of subconsciously believing it, it has a lot of hold on us. But if we kind of stand up and take a different stance, say, oh, look at—some people do it not that way that I said, just kind of repeat it like it's true but emphatically—that breaks the trance. But sometimes in mindfulness, it's just naming it. There's the inadequate thinking again. That's just a thought.

And making that note, knowing that clearly enough, that knowing is in the seat, on the throne. That knowing takes possession. That knowing is its own remembering. Oh, I can be aware instead of being swept away in these conceivings, in these ideas. Sometimes we can observe. We can settle back and just watch. Well, look at the mind. It just has a mind of its own. But that mind that's kind of spinning around, I'm not going to believe it. I'm going to watch it.

And one of the profound things we can do to any human relationship, to ourselves and to others, is to listen well. To really be present. And to really be present for what you're doing in your mind, in your heart, the mood, the emotions. To listen more deeply is a way of not going along with it and continuing being swept away by those beliefs. But maybe there's deeper things to recognize. Maybe there's deeper wounds. Maybe there's deeper difficult emotions. Maybe there's even deeper beliefs underneath it all that have never had a chance to be heard and listened to.

So much of our unprocessed life gets processed if we listen, if we are present, if we track it. And so here the idea is to put this presence, mindfulness, attention, listening, seeing clearly, to put that on the throne. Watch now. And so this idea that there's this myth of Brahmā, if

we apply it to ourselves, implies there's something that's pretty important within us. Maybe something divine even, like Brahmā, that's waiting for us, that's more who we are than the ugly runt of a troll. That's a very limited way to live and be.

So we're learning to see what's there, and some things we're learning to forget. Oh, I believed that for twenty years. It hasn't served me. I knew one person who was resentful for seven years for a relationship that ended in a very difficult way. And she finally realized one day that the difficult person that she separated from had long since forgotten about her, and the only person being harmed by her resentment was herself. When she saw the self-harm that was causing—maybe it's remarkable that she could do this—but that was enough for her to put it down and finally be free of carrying that resentment. So then to forget it, to put something aside.

So we forget so we can remember. And I'm very fond of the word remember. The word *sati*, which is the English word—the Pāli word for mindfulness—actually means to remember or memory. And so what I like about remember in English is to put the members back together. We are so easy in this life of ours, we can get so caught up. So many duties, responsibilities, so many things we have to do to survive and to make things work, so many Netflix to watch, so many things and emails to check, that we become divided, become separated from ourselves. And so part of what this mindfulness practice can do is like putting ourselves back together again, remembering all the different parts of ourselves that are left out by being so caught up and preoccupied.

And I'll end by saying one of the wonderful important things of mindfulness practice is actually to notice how much we can get in a groove, a fixated groove, around certain trains of thought, certain beliefs, certain attitudes, certain emotions. To really see the constriction, the contraction, the directivity, the direction that we're kind of caught in, that over and over again. And there's a momentum there that doesn't serve us. There's a momentum in a habit of mind and heart which limits us, that divides us and keeps us from remembering something that's boundless, unlimited.

And what would that be for you? Maybe some days it is love. We do have the capacity for a boundless love. Maybe for you it could be peace. We do have capacity for boundless peace. Maybe it's non-conflict. Maybe it's nonviolence and hostility. Maybe it's non-greed, where the non of all these implies the opposite. Maybe non-greed is we have a capacity for boundless generosity. Non-hate, boundless love. Non-delusion, boundless wisdom.

And so we practice to forget so that we can remember who we really are, or what's most important, where we rediscover our best qualities as human beings. So may you forget. But

first, really recognize clearly what it is that you want to forget. Get to know it well. And then forget what doesn't serve you so that you can really recognize the beauty and the wonder that you are.

So we have about 15 minutes before the end of our time together. If any of you would like to ask any questions or have any comments or testimonials about this, then please, you're welcome.

I could offer a testimonial. For many years, I had some feeling about having let my mother down before she died in our life. And I created a ritual. I realized that in real life, if she were alive, she would have forgiven me. She loved me. So I took a piece of paper and I wrote down all the different things, the times when I felt that I disappointed her. And one by one, I lit them on fire and put them in a pan of water. And it really, that ritual that I created for myself, really worked. So it's kind of along the line.

Fantastic. So you can put those aside. You forget those. Beautiful. Very nice. Thank you.

When we were here last week, we had to go into small groups and talk, and there was so much talking. And now you have a chance to talk to me, and there's nothing to say.

Hi, Gil. Thank you for pointing to something that I find really important, and that is how to manage those really critical statements that automatically come to the mind. And it's still something that I continue to explore in the practice. And I always find it very valuable when there is some pointing to how to manage that, you know? I think it will be a very pressing, important aspect to address in the mind, right? And I remember being in retreat and really being so caught into a particular loop that the mind would not allow me to be free. And deep suffering there.

So in our practice, acknowledging is one of the—it's huge. Acknowledging is huge, it's huge. And when the mind will not let go—sorry—and when the mind will not let go, yeah, and when there is that repetitive loop, yeah, are there—what happens next? What happens next?

Yeah. I think maybe that question should be reworked. What choice do you have next? We always want to engage our capacity for choice. So what can you choose to do now, that this didn't acknowledge it, I'm still caught in those loops? What choice do I have now? One choice maybe is, if you're really caught, maybe go for a walk, you know, and see if you can just kind of stop the loop long enough so you can come back and then take a deeper look, and maybe come back and write about it or find a friend to talk about it with. So sometimes if we're really caught, you know, it doesn't help to stay with it.

Or another choice is to get curious. What's the ecology of this? What's the whole picture

here? I keep getting caught around a particular thought, but what's the emotion connected to it? What's the bodily experience of doing this? How pleasant and unpleasant is this? What are the other beliefs I have connected to this? What are the sub-beliefs? What beliefs have to be there in order for this to have so much power?

So there's an ecology, there's a whole different set of things going on. And for someone who has been in our practice a lot, you know, that ecology has—you know, we have all these lists of numbered things. So you can go through the checklist. So the *Four Foundations of Mindfulness*: what's this experience like physically? What's this experience like with feeling tones? Is it pleasant or unpleasant? What's the state of mind when I have these kinds of thoughts? Are there hindrances present, and which ones? And so just kind of—and then you just kind of get these lists as a way to help you to check in what's the bigger picture.

And sometimes, beginning to get the bigger picture of what's going on, you see maybe where the attention really needs to be. And sometimes it really needs to be with the body, sometimes state of mind. Sometimes you might realize after a while, you know, what's needed here is more love. And so maybe bring *mettā* into the whole thing for yourself. Does that give you some ideas?

Yeah, it sounds like a full exploration. But this idea that we have choice is a powerful thing. And what do you choose? You choose to go along with it or what? I see you out there, but now we're going here. Then maybe it can be next.

Thank you very much. I was interested in a little more depth around the Brahmā coming when the troll had become enormous. Yeah. And I was thinking of moments in my life when I've been able to look at something without justification or condemnation, even if I had been resisting it, but just kind of really get into the reality of it, yes, and being with it. Yet when I saw what the Brahmā did, it seemed a little bit different, and I wondered if you could go into that. It was less just being with the troll and accepting than it was curiosity about the troll, so I wonder if you could speak more on that?

Yeah, I was thinking it was offering respect to the troll. So, I mean, it's true in the world around us with people. There are some people having a hard time, and the best thing is clear, the best thing we can do is just go for a walk with them and be with them. Nothing's needed except our presence to listen well. Other people, they need a little bit more from us. They need to feel that we really care, we respect them, that they're valuable, and so we need to ask more questions and offer some kind of respect to them in order for them to kind of be supported and helped. Some people need truth, and some people need someone to stand up and say, you know, I need to tell you something that's difficult, and we need a truth-teller.

In different situations, we need different things.

So the same thing for us. So there's sometimes when our mind, our hearts, who we are internally, it just needs presence, just needs attention, just needs to be there with it. And that's the core aspect of this practice of mindfulness. But sometimes it needs more than that. It needs some real showing of care, of love, of attention. Brahmā represented love. So how can I meet my difficulty with some *mettā*, with care, love? How can I engage with it and show that I respect it?

The whole movement towards accepting something and rejecting something is sometimes overdone in Buddhism. There's an alternative to accepting and rejecting, and we don't necessarily have to accept. That's too much sometimes. But don't reject. What do you do instead? Listen, look, engage, be curious, offer respect to what's there. Am I saying something that is relevant?

Very helpful, yes. Is it enough for you, or may I try to ask further?

No, I'm very pleased.

Great. Thank you.

So we have in the outer hall, in the middle of the seats back there—and you might need to turn up the volume for me. Hello.

So thank you very much for the *Aṅgulimāla* example. I was silently laughing inside because I had just driven my daughter to the airport, and I felt like there was this, I don't know, combination *Aṅgulimāla* troll coming out at me because she was so upset in trying to check in and do 10,000 things. So I just wanted to ask you how to address this. I mean, one way to do it you shared is to think that she has this anger-eating troll, so I better be calm, etc. But at some point when you're dealing with this troll again and again and again, it won't go away. So I could use some advice. Thank you.

Well, of course it's hard to give advice, not knowing the full context of the relationship and the people. But it sounds like your daughter is almost a grown-up maybe. So one thing occurs to me. At some point you want to say that, say, you know, this is not working, to have these kind of conversations, for you to talk to me this way. So I think we should take a five-minute silence. Let's just not talk about it for a while, because this is not working for me. I don't want to continue.

And that was my carpool technique. Because when I was the carpool driver for our kids going to like first grade and second grade, we had all these kids, like three kids in the back seat, and

the carpool wars were dramatic. I mean, you know, it's like, wow, what's going on back there? And so my attempts to say stop, you know, you can't do that, it didn't work. But what worked was I would simply pull over to the side of the road and stop and not go anywhere. That got their attention. And then they understood, okay, we're not going anywhere as long as we're fighting, so then they would stop. So that's how I made world peace. So if your daughter doesn't want to—you know, if you tell her five minutes, I want to—this is not working, I'm going to be silent for five minutes—if that doesn't work, pull over and stop. She'll miss the airplane.

Yes, I actually want to be on the side of the troll. I didn't quite get what the wrong thing he did, other than sitting on the Brahmā's throne.

Sorry, so again, you missed all the words. What's wrong? What did the troll do wrong other than sitting on the throne of the Brahmā?

It seems like he was doing good things for everybody involved, showing them how they have this anger for the stupid thing of sitting on the throne. But this is not actually the question. The question is doctrinally, doctrinally, the undertone of your story—not your story, Buddha's story—is that we need now to eliminate the anger. And, you know, because he disappears eventually, right? What other things are we going to go next after sadness? Other things we don't want? Like, I know only three things that are not good: greed, hatred, and delusion. Anger is not one of them. So why do we want to get rid of this troll? And what did he do wrong?

Great. Great. Well, you want to be very helpful, to be generous when there's these kind of fables and myths, to not universalize. I appreciate them on their own terms and how they work as a myth in a story. They're not meant to be absolute statements about how things are. But it's also reasonable for you to question it the way you are, which is nice. And one of the really important areas around this word anger is that in the ancient world, the word that's used for anger, that we translated as anger, always contains hostility in it, which is a form of hate. And in English, we don't necessarily use anger to always involve hostility, but it usually does.

And so if anger, if fear, if something has no hostility in it, then that's not limiting. But the real test for this and the real answer for you in this question is not for me explaining something, but rather for you to watch yourself and see how different emotional positions, different belief systems, different ways of being are clearly limiting or clearly opening. And so the troll represents that which is limiting and diminishes us and harms us. And that's what it's representing here. And if we go along with it and feed it and make it grow, some people's lives get

more and more miserable. It's really sad what happens to some people's lives.

Sorry. So this is exactly what I did actually, what you just said. And then I watched your examples and how you kind of unfolded your story and continued. And all the examples you have given were about all these feelings that we want to have, we want to multiply. And you didn't do anything about those feelings that we want naturally to reject and don't have, to understand. So all the examples were like love and peace and calm. It's all nice and all, but it's all like low energy and kind of like remote from the real full being a human. Do you see what I'm saying? So this is what I'm saying. Maybe not.

No. Okay. So I'm saying that it starts with getting rid of anger, and then it continues to kind of talking about attracting all the things that we want, but it doesn't talk at all about what to do with the things we don't want, like not rejecting the things that we don't want.

Well, you have to be a little bit generous to me, I hope. This is not a criticism. It's just a story that it's—you know, you can't in a talk cover everything. But yes, I mean, the general approach in Buddhism, as I understand the early teachings, is that wisdom is defined by knowing, really understanding how you suffer, to really understand what limits you, what the challenges are, as opposed to prioritizing the ideals. So when you sit down to practice mindfulness, the idea is to really meet what's there fully. And the chances are for many of us, especially in the early years of practice, what we're meeting is less than ideal. And then we have to learn how to hold it well.

And there's a full range of things that we'll discover there. So I think it's meant to be very realistic practice that way. But at the same time, from time to time, it's good to remember that the whole other side of Buddha's practice is that it's to remember we do have a capacity for wholeness. We do have a capacity to respond from some deep depth inside, where we're coming from wholesome places within. And those wholesome places are represented by things like love, by peace, by nonviolence, non-hatred, and wisdom. And so there's a whole spectrum of what we're engaged in here. And so sometimes we learn to study and forget. Other times we learn to remember and enhance. Is that good enough?

I guess I just wish we had a little bit more balanced approach, because we talk so much about love and all these good feelings, but almost not at all about the negative ones. We want to get rid of all the bad ones. And there's really not a lot of those bad ones. Maybe they're not necessarily that bad. My behavior right now arguably is bad, but do we want to get rid of it? Probably not, right?

So you could go read my book, *Unhindered*, which is about the five hindrances. Those are all

about the problems. And so there's ways of engaging this stuff.

Okay, all right, I think I have it. I haven't tried it yet though.

Oh, that's fine. We uncovered the problem, right. And I'm kind of a little bit depreciating, or kind of delighted, that you think the problem around here is that I teach love too much. You know, I don't, except on this year's YouTube 7 a.m., historically have not been identified that way. So I kind of appreciate it.

I think to answer your question, we need to stop, so maybe if you can do one more quick?

Well, just to answer his question, I think when your mind is filled more with the positive, love and care, I think the negative feelings sometimes are automatically kind of going away.

Yeah, very nice. So thank you all very much. And may you realistically meet all of who you are so you can remember the beautiful capacities of heart that you have, and those that feed you and feed the world in good ways. Thank you.