

# 2007-12-23 Mindfulness in Plain English

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meditation, people, mindfulness, meditation practice, consequences, honest, principle, meditate, life, showing, kindness, feeling, sit, present, practice, attention, pay, deeper, person, nonreactive

## SPEAKERS

Gil Fronsdal

Good morning, everyone. I thought this morning to give a talk a simple talk, perhaps hopefully on mindfulness, mindfulness meditation, but to do it in what could be called plain English. And so some of the basic principles or ideas, aspects of mindfulness, and now reference them to meditation practice. But it might be more interesting given the holidays, for you to apply them, these principles to your life outside of meditation, to situations you're going to find yourself in. For some people, the holidays are stressful. times, family gatherings, some people have sometimes delightful and sometimes can be challenging. And so you might think about how these principles apply to other areas of your life outside of meditation. So the first principle or aspect of mindfulness is to show up, just show up. And that has many applications. But for meditation practice, it means you have to show up for your cushion, or for your chair, show up and sit down meditate. And for some people, that's a huge challenge. Given busy lives or given a new shot that we might have, they can be challenged to figure out to go sit down and meditate. And so you got to show up for your meditation you have to be there. And as it said, mindfulness meditation absolutely doesn't work if you don't do it. So there are people who are do wishful thinking meditators. So it might work work in some wishing world. But so you got to show up. And I know some teachers, meditation teachers, who in counseling people who say I can't find time to sit, will say, Can you find time to sit down for one minute? Well, yeah, I can always do that in one minute. I can figure out, you're always everyday commit yourself to sit down in your meditation posture, and just least to sit down and take your meditation posture, just do that. And global trick because once once you're in the posture, like oh, you know, I could probably make five minutes on this. I can probably do 10 minutes. And so it goes on. And, but also, I think aside a little trick like that, I think it's actually helpful for the system, to if you're if you're a regular meditator, and you have a kind of a visceral memory, body memory, of being in meditation, being present, being mindful, even getting into the posture for a few seconds, kind of re awakens those memories, that visceral kind of memory. And so it kind of becomes a touchstone to, to the practice, to the values to the way of being that the mindfulness develops for people. And then once we sit down the cushion, show up, but isn't the question. Then there's the process of showing up. And it's quite common for people to sit down to meditate, and their mind is somewhere else. Their bodies on the cushion, that's fine. But don't even know that because the mind isn't. You know invocation simply Or the mind is an argument that happened earlier in the day or some difficulty, often some fantasy, or one form of the other. And so it can take, it's a Take, take a while to show up for yourself. And I think that's a big part of mindfulness is to show up for yourself. really be here and feel it's valuable to show up to be present for what our experiences. And it's a training for the mind, where the mind only gets trained, kind of, like a muscle gets trained, get stronger. There's also training and understanding and wisdom, to have the wisdom to understand how valuable it is, to show up, to be present, to have the wisdom to understand it enough so that you enjoy at least the idea of showing up for yourself.

There's a story that is very popular in the vipassana world for the last 25 years, I think. And that's a story of a man who went to I came back from Las Vegas with a sign that he took down from the wall casino or something. And the sign said, you have to be present to win. So I don't know if it's an apocryphal story. It's a nice story. And sometimes it can seem selfish, to show up for yourself. But no one else can do it for you. And so there's a way in which we become not not self absorbed by showing up for ourselves, we actually can ignore how to be self freeing, because more often, if people who are self absorbed tend not to be so present for themselves. But if you're really present, you can feel and feel and sense notice the suffering that's part of self absorption, the tension that involves and so hopefully short for that that can be released. We let go of. And when you show up in all kinds of situations in life, different things will happen. And if you don't show up, and it's certainly true when you show up for yourself, if you show up and somehow can put to rest, the momentum of mind that takes you away from yourself, you're not paying attention to what's going on your body not paying attention to your mind or your or your heart, then then it again, if you, you stop those kind of forces that take you away from yourself and are connected, then you can understand yourself better. And also, you can begin unwinding. And one of the things about showing up in my book is showing up means showing up with no agenda, showing up letting go of the kind of constant movement of the mind when we want something and when to stop something or make something happen. Just show up and show up for ourselves find out what's here. I think of sometimes meditation is the process of letting ourselves catch up to ourselves. Because sometimes it's all this momentum, of tension of feelings of thoughts and all kinds of stuff that haven't really been processed fully, because we're kind of barreling ahead into the next thing the next moment. Next thing and, and it takes a toll, to always be ahead of oneself into the next thing without each thing being processed fully and taken care of. And so meditation is a process of showing up and letting that stuff catch up to us. And there's an inner wisdom of processing wisdom that knows what's what needs to happen. You have to figure it out even you said to show up, make space for it, make room for it. Friend of mine who are people know and not just one person, several people I know who work in his hospital chaplains and they're around people who are very, very sick and sometimes Dying are. And, and some of them sometimes think they're doing okay. With all the death they see until they stopped. They, in the opposite of the meditate, realize, Oh no, I'm not okay. There's always leftover feelings all this heaviness, tension and sadness that still kind of bottled up in there. And they didn't notice it because they hadn't stopped. So showing up is stopping to really find out what's going here. That's the first principle showing up. The second principle of mindfulness is pay attention. So showing up just means stopping and being here for what's here, allowing what's here to be here and let it move through you. The next one is to actually notice more carefully what is this moving through us? Pay careful attention. So what's what are the attitudes you have towards What's going on? So you showed up, you're here, but there's still what's your attitude? Is there a some subtle feeling that this is not acceptable? Some feeling that you want somebody Different to happen. There's some feeling of try to make something different happen in some way in which you reference what's happening in your experience to yourself identity. This means that I am marvelous.

This means I'm lousy. This means I can't do this. This means, you know, so to notice those movements, notice those are what's going on. So to pay attention, means pay attention to our body, showing up into our body and paying attention. What's going on in this body? Is there tension? Is there leftover attention here. So holding, the body has a lot of information, in its most muscles, how we hold ourselves what's going on attention to posture. So pay attention what's happening here, and some people can spend, you know, a long period of time, not checking into their body, excuse me, checking in, what's here, what's going on, taking stuff that might be done systematically, going through and feeling the face, the shoulders, the belly, what's happen In the body, then there's investigating the, your heart or your emotional body, how you feel. Some people are very much in touch with our feelings and some people hardly at all. And so sometimes it's very worthwhile to check in. What am I feeling right now? What's

going on? And sometimes there, it can be a surprise for people to discover what they're feeling. You know, whenever I teach my intro to meditation class, when I do introduce people to the concept of mindfulness of emotions, I will often do at the beginning of a classical guided meditation continues the topic and for the introduction to emotions, I'll have people close their eyes, and then ask them to notice what their mood is. That particular moment. And a number of people usually tell me later that they're surprised at what they discovered. They had no idea what they're feeling. Oh, what I'm feeling You know, so busy also kind of my thoughts. I didn't really know, in some deep way what I was feeling was and then they're showing up for your mind. What are your beliefs? What are your attitudes, what's going on to investigate to look what's happening here, some deeper way. So the investigation, the curiosity, the interest, more than just showing up. Okay, now that I showed up, what's happening here. The next one is, to be honest, the five principles is that they're going to be honest. And you might think that that would follow naturally from showing up and investigating. But I think that a lot of people have a tremendous capacity of kind of not being so honest to what they're really feeling what's really going on what's happening. This something's not working, it's not working. And then people whose meditation wasn't working for them. And they didn't want to admit it, because they were, you know, they struggled to make it work, the good Buddhists have to do this. And it wasn't really working the way they were doing it. And that's been my case, I've beat myself against the wall meditation wall, trying to be a good meditator when the meditation just wasn't working on this mutation rate would have worked fine if I'd done it. But, you know, what I was trying to do, mutation I was trying to do wasn't working. And I wouldn't admit it, because, after all, it was supposed to know what I'm doing. And so finally, when I gave up, whatever I was trying to do, that's when meditation began, but it took a while to be honest. I've also had some difficulty in my life, being honest to myself, when I'm angry. Sometimes I have these blinders on my self image when I was younger was, there was I'm not an angry kind of person. Thank you. And so since that was the image, I had You know, and I couldn't allow myself to see that I was angry. And so it took quite a while for me to really be able to notice when I got annoyed or irritated or angry because I was so quick to brush it off or the diet or just pretend it wasn't there. Who me? People would tell me you know, you seem pretty irritated. What? Me? Me? So the city of being honest, being willing to say to name what's there, just see what's there can be very helpful, very important part of mindfulness, practicing meditation. Sometimes being very honest about the attitudes we have, the beliefs we have, sometimes being really honest about the self concept that's operating or meditating. There might be a concept of somehow that through meditation, you're going to be spiritual person. And this is really important to look like a spiritual person. And so you get the right paraphernalia. In our creation we have these shows

great, it's also a great time. It shouldn't make fun of them and then people don't want to wear them anymore. But the to be honest. So I hope that you're thinking about how this applies to your life outside, show up. Pay attention, and then be honest, what you're seeing what's going on what you're feeling. And then the fourth principle is to be kind. Be compassionate and i think you know, the world cannot doesn't hurt can't grow character. Enough kindness. So, in some ways, so many ways, a hard world difficult world for many people. And I know that being told to be kind is not an in trying to force yourself to be kind doesn't work. But perhaps the idea of showing up and paying attention and being honest, will make us more sensitive, more deeply, seeing more deeply. People situation, our own situation and people's situation and to feel the sense the suffering, the difficulty, the challenges, the hard work that so many people make, to get by in life to try to work to make your life work. That just that kind of seeing that kind of practice to be kind to make our efforts to, to be more compassionate to be understanding. There's a wonderful quote by he also has been the George Booker Washington, George Washington Booker's name art Carver Yes, George Washington Carver, sorry. And he said something like, it's important to be kind to the frail, compassionate to the aged and sympathetic to the sick or something like that. Because one day, it will be you. You'll be that way. So to be kind, and one of the remarkable

things I discovered, some people discovered is that meditation, practice mindfulness meditation, tends over time, without wanting it tends, tends to awaken forces of kindness, friendliness, warm flow within us. And it's almost as if, if we can kind of show up and let go of all for selfish agendas or winners. buyers are the ones. So the resistances we have or the fears of defensiveness we have, and just be present some very full and open way. It's as if the heart being wants to be kind of wants to be loving. And I'm still amazed, you know, sit down meditate. And after a while takes a while sometimes this warm, loving kindness seems to just kind of begin to kind of show up, comes to me. So to be kind, and to be kind to ourselves when it is difficult when we meditate. meditation can be a great challenge. And, and goes up and down. Sometimes it can be quite blissful and wonderful. And sometimes we're having to contend with. After all, we have to contend with ourselves, so. So it's going to be a challenge. And so to be kind as opposed to being judgmental or self critical, whatever we see where it was going on. And I think it's helpful to easier to be kind to ourselves meditation. If in principle, we are devoted towards showing up and being honest, I'm gonna be, you know, the fact that you can be honest, I think calls on us to be kind or allows us to be kind Oh, yeah, that's, that's probably not the best part of who we are the part that wants to be honest, even though I can't do it very well. It's still my motivation is my intention. And so let me offer kindness as an acceptance of warmth and compassion to this part of who I am. So to sit with some feeling of kindness or compassion or warmth towards yourself who meditate. And so we have in Buddhism, the practice of loving kindness with Shiloh is going to teach in a few. I wouldn't be surprised as he talks about that next Sunday. I think she might need to such as conduct me a theme for a talk. But we actually in Buddhism, we don't leave kindness to X to chance. But there's a way in which we also cultivate intentionally, the forces of kindness within us through a particular meditation practice called loving kindness.

So then, the last one is a very interesting. So we have four so far, show up, pay attention, be honest, be kind. And the last principle of mindfulness, last aspect of mindfulness, which can be seen as in a way to be to hold all four biggest ones, but it's so significant that it should be its own category. And that is take the consequences. Take the consequences. It's a very mature thing to do. Don't try to wiggle out of the consequences. So you know, we set it we set the motion, not alive certain certain Chain of cause and effect. So and so you know that chain is a chain of cause and effect has certain outcome that, you know, it's likely to happen and we can't necessarily avoid it. So if I go around being very busy, some days trying to be very efficient going around it affects my shoulders for me, my shoulders get kind of tight. And I then sit down to meditate. And I say well, I don't want to tight shoulders Thank you. And I you know, that doesn't work. I have to kind of accept the consequences. And then it has certain tightness and discomfort uncomfortable for a little while my shoulders, and so I know that what I have to do is just take those consequences. The shoulders are tight because I live my life. And some reason I chose to around them that way to be busy, a little bit, a little bit tight as I went around, doing my errands. And so now I have to kind of live with those consequences. So living with the consequences means to be generous, kind accepting, not to make it worse, not to kind of fight it or resist it or judgments judge myself negatively for it, just kind of take it, this is how it is. So that's what's me something as small as you know, potentially my whole holding our body, but it can be really big things. It's possible very easy, it's very easy to, to without intending, not even planning on it somehow to say something that maybe even that's mean to someone cannot run a mouth ci and now they're really hurt. So you feel bad, they feel bad. You say, Well, I'm gonna go meditate so I can feel better. You know, I really feel the joy, light and just kind of float in the cloud. And, you know, because it's kind of yucky to feel this kind of non spirit. Actual feelings of remorse and regret, sadness, grief over what I've done is said to this poor person. So I'm just going to lock myself in my room until I float in the cloud.

That is not a very mature thing to do. I think the mature thing to do is to take the consequences. And part of the consequences is, I feel lousy. And to sit with that, so you sit down to meditate, don't don't

meditate to get out of that. What are the consequences of having done something hurts someone is to somehow feel regret or remorse or sadness is to take your time, take your time. Sit with that. Feel what it's like, show up for that. Investigate that respected. Be honest about it. Just be with it. There's a tremendous wisdom in the in the in the minds own hearts own processing. So you show up, it'll processes stuff, you can trust it. You can trust your own inner life and process stuff. If you show up, in our honest what's there, if you do this principle, show up, investigate, be honest and be kind. There's an inner wisdom that will help things go through you. So people who grieve with someone with whom we love dies, that can be a grief process people go through in some part of that grief process. And it has it's a process and have that process and go through in a healthy way, make space for it, or it can go through and unhealthy ways that we try to block it or force it from stopping something. So this would all things so show up and take the consequences. And some of those consequences. Sometimes don't get revealed until many, many years later. Some consequences don't get revealed until meditation gets really deep. And you might think that everything is fine, wonderful in your life, and you sit and you get calm and Still, this is great. It's good. And then you move to a whole new level of stillness. And boom. Somehow in that deeper place of stillness, there was a chance for some, something that unfinished in your life to show itself again, perhaps there's been some unethical conduct that you've done. Or, and so maybe you thought, you know, 10 years ago, you did this thing that caused some real harm. And you thought that long forgotten it got away with that one. Thank you. And no one noticed everyone else's forgotten. That was all lucky. And then deep down in your psyche, you know, it remembers it's not finished, it's done processed. And so you go to quiet and quiet or something, boom. Or sometimes a meditation practice. You get quieter and quieter, more more concentrated. And then you come to people come to a place where they just can't get any more concentrated. Does not working. Why am I not putting up puffing of trying to do everything I can, all my teachers instructions of trying them, I just can't get concentrated What's going on? Trying try and try. And then suddenly sometimes it's sudden, you know, oh, there's just a big issue that I haven't looked at my life I used to look at it, I just sit with him to be present for him to take the consequence. So we set in motion, momentum, how we live our lives. And some of that momentum is external momentum. The other effect we have in the world around us, some of the momentum is in our internal life, where certain habits get built up certain behavior kind of repeated. And you can't expect to sit down and meditate in any honest kind of way and not have to face and deal with that momentum. Many, many spiritual people would wish they could. They'd rather just kind of go and bliss out. And, but I don't think that's such a healthy thing. Do, the healthy thing to do is to sit down, show up, and be honest about what's there. And then take the consequences, make space for it, allow it to be there. It doesn't mean that you sit there, intentionally suffer more and more and kind of get yourself beat yourself to the whips as you sit there, but rather to allow the inner life, the chance to show itself and process itself and to be seen with honesty, and then move through us in its own time its own way. Now, there's one step in this process of taking the consequences that the Buddha recommended to his son, when his son was seven years old. And has to do a little bit has to do with taking the consequences. And that is, if you've done something that has caused harm to someone else, actually said to someone else or to yourself, either way The Buddha told his seven year old son, that you should go and find someone and confess that to them, laid laid open to them, reveal it to them.

And, and then doing that, maybe get some advice. But in doing that, somehow, then resolve to do better in the future. So take the consequences doesn't mean that we don't learn from the concepts from the past doesn't it does not mean that we feel bad about the past. But rather, it's but how can we take the person will be done? And how can we do better in the future. And so this idea of confession, which is a kind of maybe a loaded word in English, given certain religious backgrounds here in the West, is also part of the Buddhist tradition of somehow revealing what you've done and sharing it with someone else. And there's something about that, that becomes the honesty of doing that sinks deeper into the heart or into the mind, that if you just kind of keep it to yourself, it's a more of a acknowledgement of

something. And sometimes it can be quite difficult or embarrassing to go find someone that you trust and value and say I need to I need to set tell someone about what's going on here. And that's part of taking the consequences. So that's going beyond that efficient. But sometimes what happens in meditation requires us to go outside to deal with it.

So

now one of the principles that is not one thing, it's not one of the basic principles of mindfulness is joy. And it would be nice, wouldn't it if it was a sixth one. be joyful. But I don't think you can just kind of, you know, be joyful, like on command like that, but I found that each Those five aspects of mindfulness, I find certain kind of joy in doing them. And knowing about them being engaged in them. I find it there's certain even when it's uncomfortable, sometimes it's this process uncomfortable. There's a joy in having a path, having a way having a process, a practice to engage my life with. And so I feel a certain joy even when it's difficult. Wow, this is good. And it's hard. This is good that I have some way of engaging with what's hard. What's so difficult. So the joy of showing up the joy of paying attention, the joy of being honest, the joy of being kind, and believe it or not, the joy of taking the consequences. So I hope that this practice of mindfulness is something that you enjoy and if not In a real kind of visceral kind of joy, at least, joy in principle. In principle, you understand what a good thing is. And then, as you do it, hopefully you live into a certain level of joy, and well being delight, and being able to do these things and bring into our life. I think these five things are things that mature us and deepen our life. And not only for ourselves, but also in our relationship to others in our community. They show up, pay attention, be honest, be kind and take the consequences. So those are my thoughts for today. What are your thoughts? We have about 10 minutes in about 10 minutes, if any would like to say something or give a testimonial about any one of these or ask or ask a question or anything at all. Please stop now. They're all there.

So in reviewing the five

characteristics of meditation, I'm, I recall my experience shortly after my son died. And prior to that, I was pretty good meditator, I would come here, you know, we, my husband and I practiced for

several years before he died.

But after he died, I just could not meditate. I just couldn't do it. I tried over and over and over, and it would just cause so much pain to get to that level of, of experience. And so instead, after I, you know, tried for months, instead, I decided to write and eventually, I could get it up enough released on paper to the point where I could meditate, but even then I could only do it for short periods of time. So I thought that this might be helpful information, you know, we all grieve for something and When the loss is significant enough, sometimes the routine practice just doesn't work.

Thank you. Thanks very important to realize that and so part of the ideas, I think here is to not think of meditation is limited to mindfulness is limited to meditation practice, per se. But then to ask ourselves what is needed? In in what's needed? How do we how do we show up an appropriate way given a difficult it is how do we live with this way that works for who we are. And, and sometimes meditation doesn't work. And, and sometimes certain situations, it just life is so intense, like, especially with grief, that we're killing people meditating. Anyway, people are so just dealing with the day to day moment by moment with the intensity of it. But sometimes it's just enough just to give space go for a walk, and be present and, and to put yourself into meditation practice can make it so intense that it just it's it's kind of

productive. So You know, so you're showing up Mike media going for a long walk. So writing, as you said, it's important, like I said, Thank you.

As far as you were saying about meditating and coming to really difficult issues or having difficult issues happen in your life.

I'm amazed that

it brings me so often to things that I had totally forgotten were very difficult or terrifying. And I don't want to admit to myself, I'm tough. You know, I don't want to admit to myself that I'm terrified. And yet, well, what a kindness it is to myself to enter that and to realize that there's a way of being with that. So I just really thank you for for those five steps. I hadn't heard them before. Thank you.

Well, I found it quite amazing that I'd heard these, these steps presented to me by a teacher that I thought the world off and they've stayed with me. But I've applied them externally in conflict resolution with people, you know, I hadn't heard them so well expressed in terms of internal meditation. And so in terms of the external world, you know, to show up, pay attention, tell the truth when there's a conflict with another person and listen, and then let go of the outcome. But I can see how applicable these these principles are, you know, across the board, whether it's an internal issue or getting in touch with some inner truths and conflict within

or working with other people

into Problem situations. So it just has expanded it.

Thank you. I mean, that's one of the things I was hoping to convey is that, you know, mindfulness, just a sensible thing is not meant to be some strange, strange, esoteric, you know, even spiritual thing to do you just have a sensible approach to how to live our lives.

I find it very useful

to what some people call is getting back to basics when things get complicated to just go to the basics that can help you a lot and I found what you were saying to be an expression of that approach.

And something that's been

on my mind recently and what you said certainly can apply to has to do with generosity. And

this being the season that it is the difference between mean,

expected generosity,

which, in some ways, sort of the form of extortion,

and generosity.

My kids don't know that big word yet. I think I think what you're raising is it's a very good thing to notice, is thinking about paying attention to ourselves, and then being really honest, because there could be all

these shoulds that we're living under, I'm supposed to have show it. I'm supposed to be, you know, generous, we're supposed to be friendly. I'm supposed to be this way, in that way. And then we, in that all those shoulds, we don't take the time to realize that actually, I don't feel that way at once, one bit. And then so and to be honest about that, given, given being honest about that, I'm not, don't be generous. What is that about? What's going on here? And given the fact that I don't want to be generous? What's the approach? way that has some honesty and integrity to it in how I go forward here. I was pondering the fifth of the five steps, take the consequences and thinking about how if one were to substitute the word take responsibility, what that would be in terms of similarity or different saros? Wondering if you can comment on that. It's a good, good question. And the answer that comes to my mind is that, you know, I was primarily talking about myself talking about meditation practice, with the idea that you should maybe apply it to your life outside for the meditation practice. I think there it's more it's a little more a reset into the receptive mode. So there we used to meditate use, take the consequences of the momentum, feel it as opposed to going and finding someone apologizing or doing something take responsibility that way, action. But I think Yeah, taking responsibility is a very important thing. But that's not mindfulness. So mindfulness is a subset of something, a bit of other things are needed for living a wise life. So, maybe if I had done five principles of wisdom, maybe mindfulness would have been one, you take responsibility would have been another. But that was just doing a subset of wisdom doesn't fit that behind. My experience of being honest, is that it is freeing. And what gets freed is this energy of living. grant that seems to energize for me, my practice being honest. Thank you, thank you. And one of the sometimes it'll be tongue in cheek, but it's also really quite serious. I've been I've said That I said this backpack, sometimes Buddhism was kind of feeling and things are kind of relevant relative and kind of, you know, never had absolutely sharp, sharp, sharp lines of principles. It's more like it's all in a situation you can have situational ethics and all that. So without when I say that there's one principle absolute ethic, ethical imperative in Buddhism, that absolutely is unwavering. And that is, that it's never okay to lie to yourself. So you have a lot of questions about Is it okay to kind of, it's appropriate sometimes to lie to others, you know, you know, that's something people discuss that a lot. And that's a whole topic in itself. But the thing is, I have to be honest, sometimes, you know, maybe not so wise to be honest, out loud. And sometimes it's really wise to be honest out loud to others, but it's always wise to be honest towards oneself. Please help me in the back back out of hall to take it to Mike. Mike has to go to the outer Hall.

Thank you. Can I

ask you to say something specifically about holiday season, we have these five steps starting with the dinner party tonight. train wreck, it will be an emotional train wreck without enough time to process all of this.

The hope the hope is that this will help the emotional thing. And, and one of one of the aspects of paying attention and, you know, knowing what's going on there and being honest, is to know what our limits are. And sometimes it's sometimes it's health healthy to say, Well, this is my limit, saying there's just too much now I think I need to go spend some time in the bathroom.

Or to offer to go wash the dishes. You know, just to sometimes sometimes being wise about our limitations is a very important part. You know, took it took me a long, long time in my practice to realize that I think it's and then to be willing to admit those limits of personal limits, you know, and say, No, I don't have the, this is how much energy I have. This is how much emotional capacity I have for this right now, I think I need some quiet time. So that's one thing that can be helpful to kind of honesty. The other is the first one showing up, in my mind has this quality of nonreactive presence. So rather than so should learning show up and, and, and not react to the situation, learn to show up and be very, very



economist or spacious or allowing somebody to be there sit there at the dinner table. And rather than being proactive in terms of talking and figuring out what needs to be done and taking care of people just sit there and be present in the middle of it and see what What you know, just, you know, pay attention, see what's needed in that situation? Paying attention is a good one. Because sometimes it's the question is looking around at the people at the dinner party, the security and paying attention, what's really what's really going on here. Someone might be really angry about politics getting into, like every every party like to go into politics and be angry at some administration or other. And then you ask what's going on here? What's really going it's so uncomfortable to be around this rant and rave, what's really going on here for this person, and you find out that, that their rant and rave about politics is really a cover for a deeper frustration in their life. And maybe, maybe the thing to do is just kind of sit down next to them and say, you know, I hear you know, you've had a hard year as opposed to kind of engaging them on the politics. So you know, so it's hard to do, you know, the whole the whole holiday thing. But

I'm finding a tenant, that it seems to be this form of therapy called family system therapy, where therapy doesn't look at the individual. Like if someone comes to a therapist has a major psychological difficulty, the therapist sees the client as being the canary in the mineshaft. And there's a family system and you start that first first, for some reason, that person's the weak, weak link in the family system. And you don't just fix the person you have to actually look at the whole system family system, in order to kind of make an adjustment to the whole system otherwise, doesn't doesn't work. And one of the tenants of this family system approach to to therapy is that if one person the family can practice nonreactive presence, the whole family system moves towards health. Isn't that neat? nonreactive Presence. So good luck.

So it's not actually a weak Canary. It's quite a strong Canary.

Maybe it's the weak link, but it's the it's the strong messenger to be grateful for the messenger. Okay, so I guess now we'll go home and do it. So I certainly wish you all a wonderful new year. I hope that the new year goes through well for you. We do have a New Year's Eve event. And so you're welcome to come here for a meditative approach to New Year's Eve celebration. And forget delaine will lead it to do a regular Monday evening scheduled task as you sit in the talk. And then nine o'clock on There'll be some other events that are more in the kind of meditative spirit. So, probably what will happen is people are meditated to New Year. And so, you know, the last last bit just before New Year's, so those of you who look at yourself, pay attention to yourself, show up for yourself, and then figure out really honestly what works for you realize maybe the kind thing to do is to come here and be quiet for New Year's Eve, as opposed to some realtor alternatives. So I'll see you in the beginning of the year. Thank you.