

## 10\_8\_25 Talk\*

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**Speaker 1** [00:00:00] I've been struck recently by the ways in which we actually can choose to influence how we feel about or think about or act toward another person. And when I think about the many people I've known, I'd say probably about 80% of them don't have any sense of this. They basically take their reactions to other people as givens. Of course I feel that way. They're an X or they made me Y. Of course, it's kind of a given. But maybe I'm privileged to live in a fairly. Part of the world, California and Northern California, but I don't know. So maybe these percentages are even less elsewhere, but maybe about a fifth of the people I see are really aware of the fact that there's a range. And inside this range, which moves up or down, depending on what they're dealing with, they can influence how they feel and think about and act toward other people in that range.

[00:01:11] I had an experience of that in my late 20s when I was in a deep relationship with someone who was very important to me. And I thought I was very to her. And then I suddenly found out that she was doing all kinds of stuff. I'll spare you the stuff, but she was doin' a lot of stuff, and I had a choice. And what was interesting is that what arose in me, Honestly. Was the recognition that this was her foolishness, not mine. That was a helpful recognition. There's a place for clear seeing. There's place for discernment. And a sense that, well, this is her choice. It's her choice, not my. And long-term, I wasn't gonna put up with that. Near term and I, you know, I didn't, I felt I didn't need to suddenly slam the brakes on it for her and that she needed to discover some things. So remarkably for me I was kind of surprised. I just decided to love at will is how I put it to myself. Love at will. To realize that the heart in a figurative sense is like a muscle. I mean literally It's a muscle, but beyond that. We can strengthen it. We can do kind of like love pushups. We can deliberately find compassion, kindness, even love at will. I never thought I could do that before, but I did. And that loving at will and that focus on it was actually really protective. It helped me not get bothered by what she was doing. I just thought, oh, well, that's on you over there. And... Help me stay calm and kind of cheerful and not get caught up in reactive tangles with this other person. And eventually, they saw the light. That's a good example.

[00:03:14] Another example could be a situation where you're with someone and this is not a good day for them. They're upset about something. Their body is in turmoil. Maybe they've gotten some bad news. Something's been reactivated from emotional memory stores and they kind of lash out. And you know enough to know that, well, this is just part of that other person. It's not the whole of the other person and I'm not going to get captured by this one tile in the overall mosaic of hundreds of tiles of who this person is and has been with me in our history. I'm going to recognize this flashing red light here and maybe be careful about it in the future, but I'm also going to see the whole of this person and I'm gonna choose the freedom in my response to what's happening here to continue to see whole of his person. That too is a choice where we influence ourselves in how we regard others. And just knowing that we have that choice is profoundly useful. In the moment when we're captured, the brain is like worm tongue whispering to us, it's so believable. Of course, they're fools. Of course they're bad. Of course you have the right to. Of course. Of course of course. And we get really gripped by it.

[00:04:57] And there's that moment though there, that choice point right there, fork in the road, where as soon as you recognize, oh, this is what's happening. I'm getting contracted, pressured, reactive, fixated on that. One red tile, then you have the opportunity to go wide, to pull out, to pull up, take the bigger view, and choose a higher happiness for yourself,

whatever that might be for you. Knowing that you have that power, knowing that you that agency, that freedom, is extremely helpful. And because you know you have power, that freedom inside your own mind, especially if you get a little breathing room from immediate reactivity, you know, a few minutes have passed, a few breaths have passed maybe a few days have passed. Knowing that you have that freedom, that space, as Viktor Frankl put it, between stimulus and response with regard to other people, Well, then it's your responsibility to use it.

[00:06:06] I'll give you a practical example from recent research on the brain in relationships. And then I'll go out to some really quite powerful teachings of the Buddha, two of the most memorable teachings of his because of the very dramatic metaphors that have come down to us over the centuries. So recently, there's been study of the fact that in relationships, So you might think about... A relationship that's going really well. There's a lot of friendliness. You like them, they like you. They think you're great, you think they're great. It's super. Then think about a relationship that's maybe more fractious, more contentious, more conflicted, more argumentative, more disappointing. And then try to be aware of the background relationship mood in you as you enter into the next interaction or the next communication from them lands. What does it land on? Does it land on a background relationship mode that's positive toward that person so that even some foibles, some misunderstandings land on a deep reservoir kind of like a multi-layer trampoline, you know, that can receive some cred, but is really positive toward that other person.

[00:07:39] Or on the other hand. Does what happened land on a relationship mood of exasperation or anxiety or grievance or even contempt? Priming of the relationship mood really shapes our reactions to similar events. You know, the same thing has happened. XYZ has happened, but if it lands on a positive relationship Mood. Doesn't affect us very much. But if some crummy XYZ comes over the net, lands on a negative relationship mood, maybe some fireworks. So it behooves us to pay attention to the relationship mood we're accumulating with another person. What are the deposits we're making in the relationship-mood bank? And I'm not talking about denying or minimizing. Negative behavior coming towards you. You know, we have to see it. We have to discern it. We need to respond to it. Often we need to really assert around it. And when we assert around, and hopefully there's some kind of repair that puts a positive deposit into the relationship mood bank.

[00:09:04] On the other hand, if we get caught up in ruminating and resenting and grievance, well, we're gonna be making negative deposits in the relationship mode bank. That get lodged literally in affective, somatic memory systems in the living body that tilt us negatively in terms of our expectations, our interpretations and our responses to that person in the future.

[00:09:32] On the other hand, if in the range of what's authentically available to you, you go toward the high end of that range in your interactions with people and you deliberately focus on the maximum authentically positive possibilities with that person to deposit in emotional memory banks, well, you'll be gradually building that up. For example, like I said, if you could be aware that, okay, this person was captured by some reactivity, that's a flashing red light. And meanwhile, though, there's all this other stuff that's true about them, including the ways that they probably had to pay a price in their relationships with other people. Who fixated on that one flashing red tile because it's something of their habit to go there. I'm thinking of someone I'm dealing with currently. And you realize, wait a second here, I don't want to be yet one more person who's kind of bonked them because they can

be kind of rigid and righteous and lose sight of the big picture. No, I'm going to choose a greater happiness for myself and for them by seeing the whole. Of who this person is. And there are many other good qualities. That's an opportunity, for example. There are others.

[00:10:51] You can recognize that deep down in someone are good intentions that are manifesting badly. Looking at people who are maybe bossy or pushy. Deep down, they're trying to feel safer. They're scared. They, you know, they feel out of control. They don't feel trusting. They're living in a kind of an internal quasi hell realm of mistrust, so they're trying to over control everything rather than letting you and life altogether have more sense of flow. Their intentions are good deep down. You can recognize the good intention deep down, the longing for justice in people that's underneath a lot of righteousness and criticism. Yeah, the righteousness and criticism are problematic, but underneath it is a wholesome positive intention. So we can see that.

[00:11:50] We can also deliberately with others have a sense of the bigger picture, the longer timeframe and the greater good, our best interest. I'm in a situation right now with someone who has falsely accused me of something in effect and use that as a basis for a grievance. In my long-term relationship with this person, as I've calmed down over the last 12 hours, I can see that's in my best interest to recognize that they don't have a lot of repair capacity around this particular point. So it's more on me to just. Let the fault-finding accusation go by. And recognize that other people in the larger system and network I'm in are aware of the bigger picture. I take refuge in knowing that they know it's. Actually true when we take a look at things as a whole and you can just remind yourself that over the longer term the weeks and months and years ahead and frankly in life altogether you know and you kind of think to yourself I'm too old for this stuff or use another word if you like however old you are I just don't need to take on board the hassle here. I'm just gonna let this one go by. That's another way to help yourself in whatever is your authentic range, in terms of, again, making deposits in your memory bank. You got it so far? You got the basic idea?

[00:13:30] Number one, we have tremendous influence over how we view others, the interpretations we place on their behavior. There's a fundamental notion in psychology, social psychology of attribution. What do we attribute to others? What are the intentions or states of mind or motives or moral character we attribute to others, those are active constructions. Those are choices. Maybe they're choices made only semi-consciously but those are choices how we attribute motivations and qualities of being and attitudes toward us in other people. Did they do it on purpose or not? We have a lot of control over that. Among other aspects.

[00:14:16] So point one, we have a lot of influence over how we gradually over time can come to see and feel about and act toward other people. Second, as we consider that influence, we can be making deposits in our relationship mood bank that will then, in the future, primus one way or another. They'll tilt us or bias us one way or another when we interact with that other person. And those deposits are registered emotionally and somatically, sensorily in our bodies in particular. And you can be doing that deliberately over time. And then third now, I want to draw upon three suttas from the Buddhist tradition as kind of teachings here that are offered to us in the context in which the Buddha was giving these talks and having these relationships. And the teachings that were oral were summarized and synthesized and digested and passed on orally for literally hundreds of years before a surviving written record appeared.

[00:15:35] So there's a sort of datedness and a culture. It's a patriarchal culture. The language is quite gendered. And, you know, it's in the framework of the Buddhist relationship with monastics. But certainly we can generalize, I think, from these teachings. So I'm gonna deliberately extract and synthesize and summarize some key points and slow it down. And then we can kind of breathe around it and talk about it. So this is from... Maji Ma Nikaya. This is a collection of oral teachings, like I said. Nikāya just means a collection, and then it has to do with the type of collection, like the shorter length, the middle length, the longer length, or this or that. So there are different translations of these suttas, and personally, I think it's really cool to share with you the root teachings of the Buddha. This is our best guess at what he actually said and thought. And while... If you read through these, the language is kind of old fashioned and you have to kind of get back into it. But basically these suttas are a window into the livingness of this great teacher and others that he taught with and lived with who many of whom became great teachers themselves.

[00:16:56] And for me it's very dramatic actually and very beautiful to have a sense of living in the middle of this. And let's remember that these are teachings Framed theistically the Buddha is not claiming to be a prophet with the words of God coming through The Buddha is now claiming to Be a messenger of the divine or a son of God or anything like that and I don't I'm not critical at all of any of those other kinds of statements or claims elsewhere. I'm just saying that in the Early Buddhist tradition. He's a very human person who was deeply practiced had many developments and attainments. Due to his practice, not due to supernatural factors, and then shared what he had learned, like a guide, a teacher, a physician of the mind, of the heart, with others, with whom he lived in the everyday situations there. So I think that's, for me at least, a lovely thing, and I invite you into exploring the suttas in good translations, and now there are many freely available online.

[00:18:03] And I'm gonna start with the mendicants of Kosambi. The middle discourses, the Majjhima Nikaya, number 48. And I'm gonna kind of walk through this Sutta pretty quickly and then identify six pieces of advice from the Buddha that do have to do with the choices we can make to shape our relationships with others in positive directions. So the monks, the mendicants of Kosambi were arguing, quarreling and disputing. And continually wounding each other with barbed words. They could not persuade each other or be persuaded, nor could they convince each other, or be convinced. So then, Ammendika and two monks went up to the Buddha, bowed, sat down to one side, and told him what was happening. So the Buddha addressed one of the monks, please monk, in my name, tell those monks that their teacher. Summons them. The monks arrived and you could just imagine this is probably fairly accurate one way or another. So now the Buddha is sitting down with these quarrelsome monks. The Buddha asked them. So is it really true, mendicants, that you have been indeed arguing, quarreling, wounding each other with barbed words and all the rest? Yes, sir, they said. OK, and then what do you think, mendicans? When you are arguing, quarreling, and wounding each other with barbed words, et cetera, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private? No, sir. I love it.

[00:19:56] I've joked with you before. I really want to see the movie of the Buddha's life picture, you know, like Robert De Niro or I don't see. I don't see Brad Pitt. I just can't see Brad Pett. Jack Nicholson is the Buddha, you know, and then I also imagine what if the Buddha had been a woman? Whoa. Meryl Streep has the Buddha. I want Michelle Obama to play the Buddha. That's my that's my movie of choice. Michelle Obama playing the Buddha, OK, back to the back to the dramatic scene, because now we're at to the six

points of advice. Ellen Mirren. OK, I like that. I like who played who played M in the James Bond films. Judy Dench. Now that would be an awesome Buddha. OK, back to this. Here we go. So then the Buddha said. And the Buddha is now talking to us because the Buddha did not restrict advice for just the monastics or just the lay people or just didn't do that. It's for everyone. That's why the teachings are widely published. They're for everyone in early Buddhism. There are no secret teachings. Okay. So the Buddha says these six pieces of advice. These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity without quarreling. What's six?

[00:21:28] First, and I'm gonna broaden it, I'm paraphrasing here, first, you need to consistently treat the other people in your life with bodily kindness, both in public and in private. Bodily kindness in terms of your behavior, your actions. And this warm-hearted quality of bodily kindness makes for fondness and respect, et cetera.

[00:21:55] Second, you need to treat the people around you with verbal kindness. Hold on to the yes-buts that are arising inevitably in the mind. We'll get to those. You treat your spirit, your companions, the others in your life, those familiar to you, those you love, those who are neutral and those who were challenging. You treat them with mental kindness. You wish for their happiness. Compassion is the wish that beings not suffer. Kindness, the wish, that they be happy. There's an overlap, obviously. OK, here we are ready for number four. Without reservation, share in appropriate ways any material things you have gained by legitimate means. So practice generosity, not pathological altruism, but the kind of generosity that is sustainable. Practice sustainable generosity. Number four. Also, again, I'm gonna adapt this here. Live according to virtue. And morality and restraint, which could be summarized in major precepts or standards you aspire to live by, such as not killing, not stealing, not lying, not getting intoxicated and clouding your mind and acting with heedlessness and avoid sexual misconduct. Those are the basic five in Buddhism. So live with integrity, live with morality, live with virtue, with other people. That's the fifth recommendation by the Buddha.

[00:23:55] And then sixth, live according to wisdom with other People. And a wisdom that takes the big view, the big picture, sees deeply. Understands fundamentally what leads to suffering and what leads to happiness, recognizes impermanence, recognizes interdependence, recognizes how we're all in this together. Those are the six. So from memory the Buddha is advising us here. To live with kindness from the body and behavior, kind acts, kind words, kind thoughts, generosity, virtue, and wisdom. Thank you. That's a darn good list. You got the list? Now these are aspirational. That's how they're framed again in Buddhism, which I really appreciate. These are not commandments that are sins to fail. These are training precepts. We are training ourselves in part through these efforts, these standards, these aims, these values. The Buddha is saying basically, if you want to live happily with others. I recommend you value six things. Kindness and thought, word and deed, generosity, integrity and virtue, and wisdom. If you value those and put those into practice, that will be a better path for you. Beautiful. Wouldn't it be great to sort of sprinkle these, you know, over the halls of power, the capital cities around the world, you know, pick your capital city. Pick your family, pick your relationship. All right, onward. Now, let's see here.

[00:26:02] The next one I want to do is, you know, it's probably one of my top five favorite Buddha suttas. This is the one around milk and water. It's so sweet. So this is Majjhima Nikaya 31, the Shorter Discourse at Kosinaga. Basically, there's a lot of sweetness here. These old monks, they're venerable. Elderly, Anuruddha, Nandiya, and Kimbele. And they were staying in this forested area that had been offered by, I believe, a wealthy donor. And

then one day the Buddha was walking and came to the park, and these three elderly monks invited the Buddha to join them. How sweet, how sweet. So they, let's see, they came out to greet the Buddha. One of them received the Buddha's bowl and robe. These are real people, real living together. One spread out a seat and then one set out water for washing. The Buddha sat on the seat and washed his feet. The venerables bowed. And the Buddha said to them, I hope you're keeping well, Anuruddha and friends. I hope your all right. And I hope having no trouble getting alms food. And they replied, we're all right, Blessed One. We're getting by and we have no trouble getting arm's food. And the Buddha says, I hope you're living in harmony, appreciating each other without quarreling, blending like milk and water. That's the phrase, I love it. Blending like milk in water and regarding each other with kindly eyes. As a question, are you doing this? Are you living in harmonies, appreciating one another without quarrelings? And are you blending, like milk and water, including your mind streams, and regarding each other with kindly eyes?

[00:28:02] Just feeling these words, you know, bring to mind a relationship and kind of think about moving through those words in that relationship and being drawn into regarding this other person in this way, which could include setting a boundary of one kind or another, resizing the relationship so that you can continue in the remainder of the relationship to relate to them in that way. So then they say, indeed, sir, we do live in harmony like this. And he asks, but how do you do it? How do you live this way? And then they said things like, in this case, sir. One of them responds, I think I'm fortunate, so very fortunate to live together with friends like these. I consistently treat them with kindness by way of body, speech and mind. Heard that before, right? Both in public and in private. I say to myself sometimes, why don't I set aside my own ideas and just go along with these venerable's ideas? Now that's a tricky one. And that's what I do. In other words, hey, when you can, maybe you just give up your position.

[00:29:23] I had a conversation with my wife earlier today about like literally what kind of grout to put between some tiles in our bathroom because the old grout had gotten a little dirty. No big deal. And it was like, I kind of saw it this way and she sort of saw that way. Actually, I got off my position, which made room for her to get off her position. Magical sometimes, isn't it? And then we blended together like milk and water.

[00:29:57] There's a third Sutta that is very controversial. And I'm gonna pull that one up. That's the simile of the saw. There's lot in this Sutta is complicated. Basically the monks were going on alms round and some people in a village threw rocks at them and insulted them and threw sticks at them. And they came back in a real half. Again, think about the age of a lot of Monks, these were male monks, typically in that time, often young. A lot of sap rising in those trees that come back and you know they've they've committed to non-violence to non harming don't kill but they're mad and they're fired up and the Buddha basically to just kind of summarize and then the last passage is he challenges them and here he's basically speaking to very advanced practice so this is aspirational. And he works through a number of statements, even if they insult you. You are to maintain an attitude of not hating them, of not having malice towards them. And instead, in your heart, wishing them well. You can also wish they wouldn't keep doing that. I don't think the Buddha said that, but I think added. But you're not letting poison of hatred invade your heart. Even if they throw sticks at you. You do not let hatred invade your heart. You do not let it poison you. That's not good for you. Not good for your. There might be a momentary pleasure by throwing that stick back at those other people. But it's not for good for.

[00:31:52] And then, even if they throw dog-dew at you, don't let hatred invade you. Even if they hit you, don't let hatred invade you. You might feel sad, you know, there might be

unpleasant experiences. The Buddha made plenty of room for that. You would be hurt in your body. Maybe anger would arise for you, but you wouldn't let it poison you. And then the famous metaphor, even if bandits were to cut you limb from limb, with a two-handed saw. Do not let hatred and poison your heart. Now, wow, that's a really extreme. Just because we can't get to that extreme place of radical enlightenment, complete freedom of consciousness, complete non-reactivity. We're not there yet. Even if you can't even imagine it, maybe you can imagine at least the direction, moving from insults to throwing sticks, to throwing rocks, to hitting, to actually cutting you. You can imagine the direction. It's a standard.

[00:33:04] And I myself, I'm inspired by people like the Salt March of Gandhi, you know, that really, really, particularly as the newsreels were shown around the world, upended and cut the legs out from under British colonialism in India, at least in a full and formal sense, you know, just walking toward the ocean to get salt being struck down by the British soldiers. And then the next person walked toward the Thank you very much. I think about Martin Luther King and many other great civil rights activists. I think of people in our politics today who speak truth to power at great personal risk. I think just about many, many historical examples. Greta Thunberg. I think in junior high school, she just sits down. She says, I'm not going to school anymore until you idiot adults fix this climate catastrophe. We're rocketing toward, you know, wow.

[00:34:04] So I get inspired by those examples, even if I'm yet able maybe to go all the way yet, I don't know, work in progress, but we can be inspired by these examples. Okay, so you see these three great teachings, very practical, you now, from the Buddha. You know, these six points of key advice that we can use inside our mind. Notice that all of this is deliberate practice the Buddha is talking about. Talking about deliberately practicing kindness and thought, word, and deed, et cetera. He's talking about deliberately when you can get them off your position, you know, and if the other person's coming at you with milk and you're like a stone, if you can. Soften and be like water. I have a little saying to myself and I say it sometimes to my wife, mind like water, mind like air, you know, when you can. That's a deliberate choice. And these deliberate choices make deposits in the emotional memory banks, right, of relationship mood.

[00:35:13] Similarly, we can recognize that even when others are mistreating us, even when they're being astonishing in your country or in your family across the dining room table. Even if they're, you know, I grew up in a fault-finding home so I'm very prickly about false accusations. I think I'm really pretty good at taking on board when a, you now, legitimate, I decide what's legitimate, but legitimate really, criticism, But I get worked up when people. Basically accuse me of things. Well, I have to work with that and work with that. And even when that's the case, right? That's the verbal stone they're throwing at me. I don't want to let enmity and grudges and grievances invade my heart for all kinds of reasons, including love for other beings and love for myself and self-interest. These are deliberate choices that you can make in your own life. For your own sake, and that of others, as you go toward the high end of the range in the opportunities life gives us to make positive deposits in the emotional mood bank with other people. So what do you think? What do you make of all this? Can you find practical wisdom here? And I think it's really important to not get sucked into edge case. Yes, but at the extreme, like, well, you know, how could you possibly be like milk and water with so on and so on? You can't do that. You know, I'm not saying that we should be like Milk and Water. Certain things are happening. The Buddha was very clear about setting boundaries and being strong. And we have many examples of being committed to non-violence who could be very strong. But on the other hand, if it's within range, remember the range of what's authentically

available, can you go toward the high end of that range of what is possible for you? Elaine, I am going to call on you, and in our last few minutes here, see what you have to say.

**Speaker 2** [00:37:51] So the idea of practice about this is so important. And I had the great opportunity and privilege to take from CCARE, Center for Compassion and Altruism Research, way, way back when they started. So I don't know if the protocols changed. But it was many, many weeks. And we had very serious practice that we did in class and then at home. And one of the very last things... Which was really very, very difficult, and I can't say that I have succeeded, was to name people that you thought you could never forgive. You know, whether it was Hitler or Idi Amin, or present day, you know, there's a number of them, and have that as a practice. What does it take to do that? And I have to say, at that time, this was several years ago, I said, I don't want to do this. I know there are people who can. There are people that have forgiven the Holocaust. There's certainly Jesus, he said, they know not what they do. There's stories in Buddhism of like, what is his name? Angulimala, who murdered many, many people. And the Buddha could see that at heart this was a good person. But that was the Buddha.

**Speaker 1** [00:39:21] What are you getting at?

**Speaker 2** [00:39:23] So what I'm getting at is the idea of practice is really really really important like consistent practice and have that as a motivation and as a goal that I want to get to the point where you know I could see you know in the Jewish religion it's this idea of everybody is created in God's image or if I'm going to have to take that God but what would be like if you really saw that, and yourself included. Right, and yourself.

**Speaker 1** [00:39:54] Yeah, so you're describing the importance of practice. Yeah, that's exactly right. Kindness for yourself, meanwhile.

**Speaker 2** [00:40:02] Yeah, really hard. You really have to press.

**Speaker 1** [00:40:06] I'm so glad you brought that up. You're totally right, we're a work in process. You could say the Buddha Dharma is about practice. It's about the opportunity and the beautiful possibility of gradual awakening. You know, there's a line, gradual cultivation, sudden awakening, gradual cultivations. I really appreciate what you're saying. I'll just finish here in response to a question that someone asked me privately. So I'll say it like this. And I'll relate this to what you brought up there, Elaine as well. So this person writes, I have a sibling whom I love and care about but is continually undependable and breaks trust. How do I make more positive deposits in my mood bank with her while also keeping my heart and self safe?

[00:41:02] Speaking for many, many people with such an example. So I'll just offer some suggestions for myself and you can see if they land for you. So one, secure a base of operations. In other words, find a secure base inside yourself, stabilize that, that's crucial, where you have a sense of boundaries, equanimity, so that you recognize they're over there, you're creating enough space between you and them that they're not flooding you with what they're doing. You're protecting your interests. You're not loaning them any more money. You're now letting them sleep on your couch any longer. Whatever it is, you know, you're establishing appropriate boundaries and you're seeing them clearly. You know, I see you and they're very, very foundational. So you have that, that really is very helpful. A second thing, and you can do that, right? That's for you to do. And then that creates an opportunity in the emotional memory bank so that when you're with your sibling, your sister, from what you say, You can maintain the sense of intactness over here. That is a



deposit in your mood bank because then next time you're not afraid of her because you know you won't let her get to you. That's a deposit in the positive mood bank.

[00:42:17] This goes to what Elaine was getting at as well. We can gradually develop a kind of omnidirectional goodwill radiator in us that spreads in all directions, a lovingness rippling outward from us, a basic kindness, a basic good heartedness that it becomes kind of a field that is unconditional through which others move so that your field of unconditional, omnidirectional good heartedness, good intention, innate goodness flowing out into the world doesn't depend on others. They move through it. And this means that if you have a sibling that is being undependable and problematic, you can still keep making deposits in your emotional mood bank while recognizing that while you're with them. This omnidirectional, unconditional goodness is still your resting place. And when you're in that resting place, you appropriately often may not trust them because they're not trustworthy. They're not worthy of trust. Don't give trust to those who are not worthy of it, don't become dependent on unreliable people, don't rely on unreliable people to the extent you can. It's really interesting to be with people that are moving through your lovingness field. Let's say you love and you care about, while at the same time, not trusting them, not relying on them in any way, not expecting any good thing from you. If you give to them, not expecting a return, not trusting that they will return your X, Y, or Z. That's a really interesting place to be in. And it's not hateful. I mean, because you're rested in. Your boundary, you're resting in your groundedness here with this omnidirectional goodwill that feeds you as it flows through you. And then they just do what they do. And you could feel sorrowful about them.

[00:44:35] You know, you may, if you like, I'll just finish with this. There's a Jataka tale I quoted in Buddha's brain in which the Buddha was incarnated in an earlier life as a gorilla when gorillas could talk and were smart like humans are and so forth. And this man mistreated the gorilla Buddha. And the gorilla Buddha just looked at him and said, poor man, now you will not be happy. In other words, we can look at people who, who are doing all kinds of bad stuff and we can at them not with contempt, but with clarity and pity and go, well, you're creating a lot of unhappiness for yourself one way or another. And meanwhile, I'm centered. Grounded in my virtue. I'm grounded in my omnidirectional lovingness and you be you. So be it.