

Welcome to *How to Hold a Grudge*. I'm Sophie Hannah, bestselling crime writer, creator and host of this podcast, and author of the world's first ever book on the specific subject of grudges. Many of us believe it's always wrong and bad for us to hold a grudge – but what if our grudges, when handled correctly, can be positively good for us, and for others? What if grudges are actually great: not a cause for guilt, but exactly what we need to lead a happier, safer, more fulfilled life? If you're intrigued and want to know more, you can listen to a new episode of this podcast every Thursday between now and 27 December. Join me and guests to find out how to use grudges to transform your life for the better, and to make the world a more peaceful and compassionate place.

And now ... Episode Six: Grudges, Justice, and Karma

I've already talked in a previous episode about the relationship between grudges and justice, and how, for many of us, holding a grudge is a way of feeling that whatever wrong was done to us has been acknowledged, we've got something to symbolise and affirm the importance of the fact that we were treated badly and that it was not okay. And this helps us to feel that no one has got away with treating us badly.

So now I want to bring in a new concept, which is linked to justice, and that is the concept of karma. Now, this is... I'm not an expert on karma, but as I understand it, karma is the idea that if you behave badly, wrongly, in bad faith, any wrong and unpleasant actions that you perform will come back at you. The universe will give you back what you put out. So, if you always behave responsibly, kindly, compassionately, then will attract good karma, and all kinds of good things will manifest in your life. Whereas if you go round lying, cheating, and stealing, then you will create bad karma and that bad karma will come back at you in the form of bad results in your life.

I find this really interesting, because if the law of karma is a real thing ... Some people would say that this is complete nonsense and they would reel off a long list of people who do terrible things and yet seem to get all the rewards available and never seem to suffer and never seem to be punished. And I've also met lots of people who really believe in karma, and they're not all devout Buddhist. I've met many secular atheist people who nevertheless have a strong belief in karma. So, I find the idea of karma possibly even more interesting than the idea of justice, insofar as it relates to grudges, because if there's even a

chance that karma is a real, true, active thing, then surely that means that ... I don't know whether you want to call it the universe or fate, or the powers that be... whatever you think is running the show...if karma is real, then presumably the universe is capable of holding grudges. Presumably, the universe isn't willing to just move on, sugar-coat, let things go. The universe is noticing if you behave like an absolute scurrilous rotter, and is giving you back some bad results to show you that it has a grudge about the way you've been behaving.

So, it's a shame we can't prove that this is the case. Because imagine how much happier we would all feel, and how much less guilty you might feel about holding grudges if you knew that the universe held grudges, and so you were just behaving and responding in line with the way the universe and life in general operates.

So, I actually do believe in karma. I can't prove that it's real, I can't prove that it exists, but I certainly know that almost without exception, I have noticed in my life that if I do something that I know is unworthy and dishonourable, on those occasions where I could've done the better thing – I could've done the more honourable thing – and instead I do the cowardly thing, or the less compassionate thing, I get a bad result in my life, sometimes almost instantly. It happened to me a couple of weeks ago. I had an ungenerous thought. I had a choice between behaving in a more generous way and a less generous way, and because of a petty consideration, I behaved in the less generous way and within five minutes of me making that decision, one of my children walked into the room, announced that they had lost a very expensive possession, and I immediately had to spend hundreds of pounds replacing this possession.

So, to me, that just seemed like such a direct link. I'd behaved in a slightly uncharitable way. My reason, incidentally, was one that I was happy with. Somebody had behaved in a way to me that was not ideal, and I was happy with my decision to have a grudge about that, but I wasn't happy with my decision to behave ungenerously towards them as a result. I knew that what I should have done was hold my grudge and yet still behave really generously towards that person. I knew it. I knew I was doing the wrong thing.

And so, when literally minutes later, I suddenly learned that I would have to spend hundreds of pounds to replace this item that as far as I knew we already had, I was just like, 'Okay, so that's karma in action. I do something ungenerous that isn't relating to money but is relating to kind of spiritual generosity... I behave ungenerously in that way, and now I'm forced to be really generous financially by forking out hundreds of pounds.' And it literally, although the two

things weren't connected in any way – one was a friendship thing and one was a family-based thing – it really felt to me as though the universe was imposing a fine for my ungenerous behaviour.

Now, scientists of the Richard Dawkins-esque variety will no doubt say that this means nothing, that it's a huge coincidence, and they might be right. All I can say is, I've always felt that karma is a real thing. And those are just two random examples that I have just given you now, but I can think of hundreds of incidents in my life. It really does feel like a law or a rule that when I behave well I'm rewarded by the universe with good stuff, and when I behave shittily then I'm rewarded with a load of shit. And I feel, 'Yep. I've earned that shit by behaving badly.'

So, how can we make sure that by holding grudges we don't accrue any bad karma? Usually, the person we have the grudge about, with whatever they did to give us that grudge, they might have, you know, accrued a bit of bad karma. We can hold grudges in the right way, and I don't believe that creates any bad karma at all. So, my grudge, for example, about the friends of mine who made me sleep in a bed that was full of sand and grit and rubble because they couldn't be bothered to change the sheets, that grudge doesn't cause me any harm. I don't have any negative feelings about it. I regard it as quite hilarious. It hasn't harmed them, because I haven't told any... you know, I haven't, for example, sought out their other friends and acquaintances and bitched about and said, 'You know, do they make you sleep in a rubbly bed as well?' You know, I just haven't used that grudge to do any harm. All I've used it for is to protect me.

So, I think it's really important that because grudges are something that *can* have bad karma associated with them – and, in fact, injustice, because if we use our grudges unwisely and harmfully then they stop being symbolic justice objects and they start being horrible weapons – so it's really important in order to achieve justice and good karma that we use our grudges responsibly. And in fact, in my book there's a whole chapter on how to be a responsible grudge-holder. Some of the things that I recommend are, first of all, making a list of all the grudges other people might have about you. Are any of them stories in which you could still, maybe, do something to put that right? Is there an apology you should have given somebody that you haven't given? So, that's one thing we all should do.

Another thing is: for as many grudges as we have, we should have an equal number if not more Gratitude Grudges. Now, why am I calling them Gratitude

Grudges? Surely, if you remember something nice that someone did, that should just be a thing we're grateful for. Why call it a grudge? Well, because according to my definition of a grudge, it's a story we choose to remember that still instructs and inspires us. And, if you take all negative connotations out of the word 'grudge', as I definitely have and do, then Gratitude Grudge is not a contradiction. A Gratitude Grudge is something you remember because you're grateful to somebody for something amazing that they did that you want to remember.

So, we make a list of all our Gratitude Grudges. If you haven't got as many Gratitude Grudges as you have the normal kind of grudges, then you're not balancing your grudge budget (or Grudget, as I call it in my book) correctly. The other way that we can be responsible grudge-holders and attract good karma and be standing for justice rather than injustice is by making sure that none of the grudges we have are bad or invalid grudges.

Now, in a previous episode of this podcast, I've talked about all the many different kinds of grudges according to my classifications, and I didn't even get anywhere near covering or listing or describing all of them. But all the ones I described in that earlier episode were grudge types that were valid. If you have those kinds of grudges, there's nothing inherently invalid or bad about those grudges. But there are some grudge types that are inherently invalid, and always a bad idea. And those are the ones we should avoid.

So, I'm gonna very quickly tell you about some of those. So, one of them is the Shield Grudge. This is where you strongly dislike someone for no good reason or for an unworthy reason. So, let's say you really dislike Michelle because Michelle is utterly beautiful and gorgeous, and you are an ordinary-looking person and you're just so jealous of Michelle. How dare she get to be so gorgeous? And you kind of secretly hate her because you're jealous.

Then Michelle does something minorly annoying. Something that, if someone else did it, you probably wouldn't hold a grudge. And suddenly, you feel you have the perfect excuse that justifies your negative feelings about Michelle, and so you seize on this convenient they've done, and you kind of make out that that's what the grudge is about – it's about this thing they've done, when really it's not about that thing. If someone else had done that thing, and you wouldn't hold any grudge at all, then the fact that you hold that grudge about Michelle because you have a pre-existing dislike of her because you're jealous of her, that's dishonourable. So, that is an invalid kind of grudge. A Shield Grudge.

A Toxic Grudge is one which, whatever you do to it, however much you've processed it and classified it and graded it and done all the things that I advised you to do in my book, if it is still just full of anger, pain, and bitterness – if every time you think about it you just can feel spite and nastiness and the desire to inflict damage brewing up in you – then in that case, you can't successfully have that grudge without filling yourself with poisonous negative feelings. And that is a Toxic Grudge.

These are quite rare. Usually, you can allow those negative feelings, you can accept them, you can welcome. You make your grudge and you will find that the feelings start to ease off, leaving only the instructive and useful and edifying grudge story. But if that doesn't happen, if every time you think about the grudge you feel that negativity getting stronger and more powerful, that's a Toxic Grudge that you probably shouldn't have because it won't do you or anyone else any good.

The Action Substitute Grudge. So, I like to use the strong tea/weak coffee example to illustrate what an Action Substitute Grudge is. So:

- 'I've got a grudge against Philippa.'
- 'Oh, really, have you? Why?'
- 'Because every time I ask her for a drink, she makes me strong tea, even though I massively prefer weak coffee.'
- 'Oh, dear. And Philippa knows this?'
- 'Err. Well, no, she doesn't. But, I mean, she should be able to work it out.'
- 'So, you've never told her?'
- 'No. I pretend to adore the strong tea to be polite.'
- 'Then, how could she possibly work out that you secretly want weak coffee?'
- 'Do I look like the sort of person who'd like strong tea? Ugh!'

So, that was just a little dialogue that I read out, exactly as it's written in my book. You cannot hold a grudge fairly about somebody for not knowing something that you haven't told them.

And I can think of a really good example of this from real life, when I was with two friends and they were a husband and wife, and the husband said to the wife, 'What do you fancy doing this afternoon? Do you fancy coming for a walk?' and she said, 'No, I think I would rather go and have a nap. I'm feeling

quite tired.' So, he said, 'fine.' He went for a walk, she went and had a nap, and then later on that evening she started screaming at him that he was selfish and inconsiderate and how could he have gone for a walk without her? And he quite reasonably pointed out that he told her he was going for a walk, he'd invited her, she said she wanted a nap, and apparently, according to her, when she said she wanted to go and had a nap, he should have known that that was her saying, 'And I don't want you to go for a walk.'

But I was there. I was a witness to this incident, and there was no way of knowing that. In fact, she actually said to him, 'It's fine, it's fine. You go for a walk. I'll only be sleeping anyway.' And she said it convincingly. And yet, somehow, she had a massive grudge against him which she brought up for the rest of their admittedly short marriage. She had this grudge the whole time that they were together, that he hadn't realised that he just shouldn't have gone on this walk without her, and should instead have gone back with her to have a nap. It was all completely bonkers, and far better off not being married to her. So, that is the Action Substitute Grudge.

The Group Grudge is a bad and invalid kind of grudge to have. If you hold a grudge about every member of a particular group based on the actions of only one member of that group, that's not fair. So, if I am treated appallingly by somebody called Fiona and I decide that henceforth I'm gonna hold a grudge about everyone called Fiona and I will not allow myself to have a friendship with a Fiona because of what this one Fiona did, that is obviously not legitimate.

So, there is a way of holding a group grudge in a legitimate way. And that is when every member of the group does the grudge-worthy behaviour. So, one group of people that I have a massive grudge about is people who are completely unable to praise or enthuse properly. Now, I'm sure many of you know people like this. You know, they can read a book that they love, you can give them a present that they've wanted for ages, and they will never say, 'Oh! How lovely! How exciting! This is amazing! That book was brilliant!' They just don't know how to be properly enthusiastic.

So, you give them an amazing present that you know they really like and have wanted for ages, and they sort of look at it and go, 'Hmm!' or something, and don't really ever enthuse. So, I hold a grudge about people like that. It's a personality type that I think is really difficult to deal with. But that's valid because every member of the group does the behaviour, and that's what

makes them members of that group. So, that's a kind of Group Grudge that it's okay to have.

The Inherited Grudge. So, if you grow up in a family where for generations, everybody in that family has always hated – I don't know – hamsters, because, you know, Great-Great Grandfather Wilfred was bitten by a hamster and died of an infected wound, it's not a good reason to have a grudge.... That, you know, 'every member of my family has always thought *this* about *this*'... well, no. Think for yourself. And, generally, the grudges that you have should be *your* grudges that you've chosen to have, not something that you think because of any kind of tribal reason.

And the last kind of invalid grudge is the Scapegoat Grudge. So, somebody that you don't dare to stand up to behaves really, really badly to you and you don't allow yourself to hold a grudge. You let them get away with it, you carry on, you know, letting them walk all over you, because you're scared of them, or maybe there'd be a sort of negative ramification or result for you if you did hold that grudge. For whatever reason, you just don't feel you can hold a grudge about that person. And then, a week later, someone that you don't have the same fear of, or you're not sort of intimidated by, they do something very, very harmless that somehow reminds you of the bad thing the person you are scared of did, and you think, 'Right, that is it! I'm gonna hold a massive grudge against that person.' That is a Scapegoat Grudge.

So, you know, we all can be guilty of this. I remember a time I got on a train, and a young man on the train was really, really rude to me, and I decided to immediately form a huge grudge about him, and use that grudge against him. I was quite sharp and sarcastic back to him. But I wouldn't have decided to do that, and I wouldn't have allowed my grudge about him to make me behave in an aggressive way back to him, if it weren't for the fact that earlier that same day, I had smiled charmingly and resisted holding a grudge about someone much more embedded in my life who'd treated me very unfairly. And so, the fact that I'd kind of wanted to move on without a grudge about this person who's embedded in my life, because I thought, 'No, can't be doing with letting myself have a grudge about that person,' then I get on the train. This young man who has no significance for me at all is really rude and offensive, and so a part of me thought, 'Right. I am gonna have a grudge about him, and I'm gonna actually act on it.'

So, the minute you act on it, the minute you be aggressive or unpleasant or unreasonable back, that ... you know that your grudge is a harmful one at that

point. You've not processed it properly. You're using it in a bad way to do bad things. But it was also in my case a Scapegoat Grudge, because some of the motivation to form that grudge and behave as I did as a result of it came from the repressed grudge that I didn't allow myself to hold earlier in the day.

So, those are the invalid and bad kinds of grudges. And I talked to Anne Grey and Helen Acton about the idea of karma. I was interested to know what they thought about whether or not the universe holds grudges.

So, Helen and Anne. Welcome back. I have a question. Well, it's really a theory. I have a theory that I would like to put to you both, and I'd love to know what you think about this. So, karma is an idea, I think, originally from Buddhism, maybe.

And I'm probably gonna be paraphrasing this in a horribly kind of prosaic way, but as I understand it, the theory is that if you act from good motives, from pure motives, and if you do the right thing and if you live well, then you will not accrue any bad karma. You will accrue either good karma or, I think – I *think* I'm right in saying that if you're at the top of the enlightenment tree then you have no karma at all any more. But certainly, what I have been told about the Buddhist theory of karma is that if you behave duplicitously, selfishly, cruelly, or in any bad way, then you accrue bad karma, which manifests itself in some negative way for you.

That's what I've heard. I have also observed this in my own life, in a way that just makes me think it *has* to be true. I mean, literally, no sooner do I do a less than noble thing than something annoying happens to me or something bad happens to me. And I always think, 'I know why that happened. It's because I did that slightly unfortunate or selfish thing.' And the opposite happens to me as well.

So, I would like to know, first of all, whether you believe... you know, do you believe that karma is a real, true thing? Have I defined it well or badly? And if karma is a real and true thing, does that mean that the universe or whatever you want to call the sort of guiding force that runs the world... would it not then be true that the universe holds grudges? If the universe doesn't hold grudges, how could karma be a thing?

So, obviously, that's a massive question. [laughs] Who wants to go first? Anne, do you want to go first?

AG: *Okay, yeah. So, I would say I don't – I'm not a Buddhist, so I can't say how accurate that description is to a Buddhist explanation, but I would say that that's a common understanding of karma. So, what I would say is that it does appear that our actions have consequences. And we can see that in every kind of way in the world. But also, it feels to me that if we act in a way that is true to us, true to our true nature – going back to my sense, my understanding that our true nature is to experience peace and love and joy – if we're back to living in accordance with our true nature, then it's more likely that we are going to experience that in our lives.*

Now, the river of life has many twists and turns, and so all kinds of things may happen. We may still experience illness. We may still experience challenging events, hurtful events, and so on. But what I would say is that it's not about that being to do with a punishing karma. The way I see it is that it seems to be the case that we need to have many experiences in the world. On our path – if we're talking about a path to enlightenment – then on that path, we need to truly know ourselves, to know our true nature. And it may be that in order to do that, we may need very many different experiences.

So, in other words, the behaving badly and then getting the bad consequence might be just yet another reminder from the universe that we still haven't quite 'got it.' Just another way of showing us that we're still not behaving according to our true and best nature.

AG: *Well, even more than that, what I would say is ... If, for example, say you were unkind or cruel to somebody. Then, not as a kind of punishment but rather as a kind of widening of our awareness, we may need to experience how it feels for somebody to be unkind or cruel to us, so that develops our compassion.*

Okay. Right. So, let's remember that as your conclusion, because I'm gonna come back to that. Helen, what do you... do you believe in karma at all, or would you say that the things I'm reporting – these seeming to be karma experiences – would you just go, 'Yeah. You're a novelist. Those are coincidences, and that's just your interpretation,' or not?

HA: *I kind of envy you. I don't believe in karma, and in a way in what you're describing, there's a very appealing cause and effect kind of aspect to that. For me, and coming again from an existential perspective, the whole notion of*

either karma or Heaven and Hell in the Christian tradition, is a kind of comfort blanket. You know, the existentialists would say – and this is what I believe – that we are, as human beings, by nature meaning-seeking creatures. You know, we need to find meaning in everything we experience. But that meaning isn't given to us, so we have to create it. And it's... we live in an uncertain world. We live in a chaotic world. And that's incredibly anxiety-provoking.

If we can believe that there is some kind of system by which our negative – you know, our bad deeds – will produce punishment for us, and our good deeds will be rewarded from them, then that creates an order, you know, a framework, and that's very comforting. And that's what we look for when we might believe in Heaven and Hell or in karma. For me, personally, I haven't experienced that kind of ten-minute punishment reward system that you have. But also...

[general laughter]

I think it's because I'm just keeping the universe so busy with my unfortunate behaviour, that it's fully occupied correcting *me*. [laughs]

HA: *That's why the rest of us aren't experiencing any of it; you get it all! But also, you know, on the more serious note, I suppose... When I look at the world and I see the horrors that happen to great swathes of populations in a country, I can't believe that every one of those people experiencing, for example, a genocide, has done something bad to deserve that.*

Oh, no. Now, that – yes, I just want to clarify. I agree with that completely. So, I don't believe ... I still do believe in karma, because you know what it's like. Your anecdotal personal experience always weighs very heavily. But I also very often experience negative events which I know aren't karmic.

HA: *Ah, that's interesting, so you're able to...*

It's not that *everything* bad...

HA: *So, you're able to hold, actually, two very different world views in mind, simultaneously. Two quite contradicting world views.*

Yes. Well, because the universe... my basic assumption is that the... I'm just gonna call it the universe because that's the best name I have for it. The universe, being all-powerful, is very good at making itself understood. So, if something just unfortunate happens to me, like my boiler breaks and I have to

faff around getting a plumber to come and fix it, if I've got a clean conscious, then I know that that's just my boiler breaking and it's just a coincidence. But if I've done something mean-spirited or bitchy or uncompassionate, and then I experience some suffering which has a similar theme, that's what I interpret as karma.

So, if my boiler broke just after a homeless person had knocked on my door and said, 'Please give me your most hideous jumper that you're never going to wear again because I'm cold,' and I said, 'No,' and then my boiler broke, *that* I would interpret as karma.

HA: *So, this – so that's very interesting. So, actually, what you are saying is that this is all about your interpretation of an experience and the meaning you are attributing to it. So, your boiler breaking on one day will mean something very different to your boiler breaking on another day.*

Yeah. I mean, I'm aware that everything I'm saying... I'm just kind of being really honest about...

HA: *Yeah, yeah, yeah.*

Like, I know that I sound ridiculous, and I'm not saying I'm – I'm not actually arguing for the truth of what I'm saying. But because it happens to me so often that I do a good thing and something amazing happens to me on the same theme, and the same with a bad theme, that's just how it feels to me.

HA: *I would love the world to work like that. I would find it comforting to...*

Well, let me ask you. If you don't think the world works like that at all ... I mean, we can all think of examples of innocent, blameless people who terrible things have happened to.

HA: *And vice versa.*

I can't think of any example of somebody – and I mean, okay, let's not... we probably shouldn't personalise it because I don't want to sort of condemn anyone particularly... but when I think of people who've done bad things and live in a bad way, and what I would regard as, sort of, people who are a force for ill in the world... I can't see anyone who seems to be getting away with that scot free.

HA: *Oh, I can.*

I mean, there are people still in positions of power, luxury, privilege, who might have behaved badly. But I see a way, when I look at those people, of them not getting away with it at all, because they've become [sighs] ... I don't mean 'not getting away with it' as if they're going to be hauled off to prison next week, but I – I strongly feel that no one gets away with anything, in the traditional sense of 'getting away with it.'

HA: *For me, you might ask, 'Why do bad things happen to good people?' I'd say, just as much, 'Why do good things happen to bad people?' I would love there to be more of a system in place. I just don't see it.*

Yeah.

HA: *I just don't experience it, and I don't see it.*

Yeah. Anne, what do you think about the 'Why do bad things happen to good people?' issue? Because you said, in relation – in a previous podcast, you said about, you know, that you've worked with people who've had cancer. And, you know, that's just bad luck, presumably. But how does that fit with a kind of more universe-guided model?

AG: *Yeah, well, I think ... What I would say is that there's a much wider picture than what I'm aware of. I don't know why horrible things happen to anybody. And obviously, not to good, kind, decent, caring people – and children. You know, how can any of that make any sense?*

What I say – what I find is that I try and do what I can to enable however I am working with, or teaching or whatever it may be, to be able to have the best experience they can have. Sometimes, things don't seem to make sense. So, what I would say is, it's very important not to take on a message that if bad stuff is happening – illness or very challenging life circumstances or whatever it might be – that the person or people experiencing that don't feel like they are... like they then have to blame themselves for that.

Yeah.

AG: *And so, if there's any question of a theory of karma which would make people feel like they were being punished for having done something bad in this life or another life, then I wouldn't be happy about that. And certainly, people*

feeling like – I mean, I know a lot of people who feel like they have got ill because they were over-anxious or stressed, or they've eaten the wrong thing, or whatever it is – the whole kind of mixture of messages that people get now. And would I would say is, those messages aren't helpful. You know, focus on what's helpful for you.

My thing is always, focus on what uplifts you now. You know, rather than talking about what's positive ... we've talked about this before ... You know, some people have that feeling: 'If one more person asks me to be positive, I don't know what I'll do.'

Yeah.

AG: *But actually, we only ever have this moment now. We only ever have this moment now. The past is gone. The future never comes. We only ever have now. And in this moment now, when we become aware of it, we can focus on what uplifts us.*

So, what you were saying before... You said that, you know, sometimes we might need to have many opportunities to learn a lesson if we're not learning the lesson, which is a way of talking about the theory of karma that doesn't involve any punishment. It's just another opportunity to learn. Could one still argue, as I'm desperate to argue, that that is the universe holding grudges in a positive way?

Because the universe is kind of *kindly* trying to say to us, 'This still isn't okay. This is never gonna be okay. Learn this lesson. It will be good for you to learn this lesson.' I suppose what I'm saying is, if there is any kind of higher power that points out to us our bad behaviour and regards it as significant, that would then, to me, make it seem more kind of right and wise for us to operate in the same way. So, I think to myself, 'I clearly feel ,and I clearly see, signs that the universe does not let me get away with anything, and it tells me in the consequences it gives me that my bad behaviour matters.'

And that makes me feel supported, I suppose, when I decide that someone else's bad behaviour matters, and ... Because I sort of feel that the universe in its own way does hold grudges, and so that makes me feel supported in doing that myself. Can you see any link between what you think the universe does when it gives us these opportunities and the grudge-holding model – my sort of positive version of it?

AG: *Well, what I'd say is, it seems like your positive version of your grudge-holding model, which is a positive model, is kind of about remembering.*

Yes.

AG: *Rather than holding a grudge in the way that people might have thought before they read your book, it's more about remembering and then, from that, gaining wisdom and discernment about how you live now.*

Yes, exactly.

AG: *And so, that to me seems entirely helpful and healthy. In that way, I would say, my experience of the universe, which is actually similar to yours – I have that same experience as you, that if I do something that feels 'off' to me, then I end up becoming ... that becomes clearer to me ... So, in that same way, I would say that it is as though the universe remembers.*

Excellent! *[laughs]*

AG: *Yeah. So...*

And, Helen, I'm aware that you don't think the universe remembers, which is absolutely fine, because, you know, that's actually my preferred option. *[laughs]* I would love it if the universe didn't remember all the really stupid things I've done. But, yeah, I think that is a very succinct way of putting it. That is my feeling, that the universe remembers, and so that makes me feel, 'Well, if I'm part of the universe then it's fine for me to remember as well.'

Which is the perfect note to end this episode on. Thank you very much, Anne Grey and Helen Acton.

That's all for this week. Thanks for listening. Please write a review if you'd like to share your thoughts. I won't hold a grudge if you don't because that would be an *invalid grudge*.

If you have a grudge which you'd like me to analyse in the next season of this podcast, please email me – I'm sophie@sophiehannah.com – or tweet me at @grudgesaregreat. Remember, just because I'm currently the only person

attempting to be a grudge guru, that doesn't mean I've thought of everything. I'd love to hear your ideas.

If you want to read all of my grudge-related wisdom, as well as my personal top ten grudge stories, all of that is in my book, *How to Hold a Grudge: From Resentment to Contentment – The Power of Grudges to Transform Your Life*.

Thanks again for listening, and I'll talk to you next week, when we'll be looking at why a grudge should be about somebody and not against anybody. See you then.