

2014-05-12 Two Sides of Mindfulness

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SPEAKERS

Gil Fronsdal

Good evening, everyone. And so I just came back yesterday from teaching a retreat at our retreat center together with my one of my first teachers, my Zen teacher, Mel Weitzman, the abbot of the Berkeley Zen center. Can everybody hear okay? Yeah, I can't quite tell my higher I was this this better now. I can't tell I went swimming before coming down here. And I didn't realize until now starting to talk that I've air water in my ears. So I don't know what I'm hearing. It all sounds kind of off to me. So I just have to trust that it's working the city voice.

So I was teaching this retreat. And Mel is a Zen teacher. And we taught her that our retreat center. And so one of the kind of themes running through the retreat little bit was Zen and Vipassana Zen and the kind of practice we do hear coming out of Theravada Buddhism. And so coming out of that retreat, I would like to share with you a little bit about the practice of mindfulness, and different ways in which it can be practiced. So mindfulness is the basic practice that we do when we do insight meditation. And mindfulness, as we know has become quite popular, many of you know has become quite popular. In the West, many critical Clinical Center settings people are using mindfulness for all kinds of personal benefits. And, but what exactly mindfulness is, you know how its practice varies from setting to setting. But if we take mindfulness very broadly, to be the practice of using our attention to notice what's happening in the present moment. And it's that is a very special capacity. It's very ordinary capacity that we all have because throughout the day, you are using your normal, ordinary ability to notice what's happening and to be present for it. Just as I hope you're paying attention to me as I talk, you're using your capacity to be my For the to pay attention, and in addition to paying attention to just very simple, basic awareness of what's happening, you are processing what's happening in the present moment. you're engaging in it maybe in a variety of ways. One way is maybe you're thinking about it already wondering, where's this talk going to go? And now, you know, that doesn't seem to be much going so far. So you know, but I hope it gets better than or perhaps you are processing advice, thinking about work and it's hard to stay present and mind keeps going off and you bring it back, bring back or, or you're processing it by being completely riveted by it and you're at the edge of your seat and breathlessly waiting for the next thing. You're engaging in some ways, and so the You know, there's more more is going on than simply this the simple attention to what is. And so it's the more that's going on what do we add to attention? That's very interesting. But before I talk about that, the fact that we human beings can pay attention is very, is like a gem. It's like a very precious the. And one of the things that happens to people who do a lot of practice is that attention itself, awareness itself, mindfulness itself begins to stand out in highlight, so that it becomes more and more special, more and more wonderful. The fact that we're even paying attention as opposed to I I believe that what's often the case is that we tend to be involved in what we're paying attention to. We're preoccupied about what we're interested in. So this is the extra part that we add. So many times sometimes our capacity for attention, that energy of attention of bringing attending to something is happens. on automatic pilot, we're not

choosing where our attention goes. And some juicy thought or concern arises, and the mind gallops off, thinking about it, analyzing and figuring it out, solving it, whatever it does. And we get pulled along into that world so much that the fact that you are paying attention is completely lost to you. We get lost in the world of thoughts lost in our concerns.

Or we might know that we're kind of a thing Attention but we're so interested in what what it is that's happening. And so we're kind of oriented towards what's happening. So it's kind of like we're looking at a mirror. And you know mirrors are pretty special. I don't know how long human beings have had mirrors, but in the old days they would Polish bronze or something and ensure that the old days they had to go down to the pond and look in, you know, hope there was no ripples in the pond and they kind of see something reflection, but mirrors are pretty special. And most people most of you are pretty confident probably have at least one beer in your home. And you probably don't think very much about how special a mirror is. You're more interested in what you see in the mirror. You look in the mirror and you know and you look and at the person who's looking you know, you looking at that person and is their toothpaste coming down before you leave and so you can clean it. For you know I have to look in the mirror to see if there's shaving cream on my face because my family laughs at me because I keep forgetting to clean it from the under my ear. Always one spot so that my family won't laugh at me have to look in the mirror. And so are you know we put on a makeup or lipstick or we just are here and I guess as most of you in using your mirror do not think what a special thing it is to have a mirror of Wow. So smooth. You know reflect so well. It's an amazing thing to have in a mirror. I mean if you imagine 5000 years ago if you were walking around and living your life minding your own business and before they had any of this and someone came show you a mirror Wow, it would have blown your mind. And now I can you know she knows toothpaste on my face what's going on right? My hair sticking up. The but especially so the mirror. So it's kind of like that with awareness. It's a very special thing that we're aware. And we tend not to notice how special it is. As people do practice, awareness becomes stronger and stronger. And as it becomes stronger, it stands out and highlight and you'll start seeing how special it is. And how in the awareness itself, there is freedom to be found in the awareness itself. There is love to be found in awareness itself. There is something very freeing. That's very different than if we're involved. There's not there if we are preoccupied by what we're thinking about, if we're caught and what we're paying attention to. So the art of mindfulness practice is shifting. Where our energy goes shifting where our center of gravity goes. From what we're paying attention to, to at some point, noticing attention itself as being its own thing. And that thing, that attention becoming stronger. So how do we get there? So what are the ways is one of the kind of thing I wanted to say today is that when I was practicing Zen before I was introduced to this practice, in zen, they do teach mindfulness sometimes we don't use that word. But the Zen teacher that I studied a lot about the ancients and teacher Dogen. He had a description of mindfulness of the body. It's very telling about what mindfulness how mindfulness practice and Zen and that is, he said, mindfulness of the body. Is the body's mindfulness. mindfulness of the body is the body's mindfulness. And that's a very different idea than mindfulness of the body is being in the control tower in your head, and looking down and observing your body, as if you're the agent in the in the control tower, and your head wherever, and you're directing your attention to the body or using your attention to pay attention to different things. And you're in charge and you have to do it well. And you have to apply yourself and the mind wanders off and you have to come back. And it's, it's you, you You, me, me, me doing the work.

And then the idea was, my, the mindfulness is attention is there innately it just operating and it's not operating in the control tower of the brain or the head, but it operating throughout our body, all our senses is a sense the sense apparatus that the body has touch smell. So here you know hearing, tasting, touching so forth. All this all those perception perceptual apparatus we have combined to create awareness. And the body just operates by itself. The body body awareness is there. We use it all

the time, even without paying attention to it, to find our way and feel what's going on. And so for this Zen teacher Dogen, he appreciated how awareness or attention or mindfulness doesn't require the agent to do it. But rather, mindfulness was something that could happen if you get out of the way. So you get out of the way of it or you relax, or you or you for sometimes I say it, then you drop the sense that I'm the one who's doing just use Relax, relax. Seemed like oh, and what do you find in that and open up kind of and in that relaxing and opening up? You will be aware? Yeah, we hope you're following me. Hope you're aware. So it's very telling very interesting sometimes to do this little exercise at all now instruct you to do. So the instruction is to stop paying attention. don't notice anything? Cut it out. And when you're told don't pay attention. What happens? What happens to some of you? Sorry. You start paying attention. Are you paying attention? If you start paying attention is little more active is there another way of saying it, the units are act involved if you stopped paying attention what happens to so your attention is there? Maybe? What's the quality of the attention that happens when you're not stuck paying attention? When you stop doing it? What? You just just noticed stuff. What else? Yes, Amy? You have to be really loud from out there because especially with my ears full of a water it's hopeless. Maybe you can use the mic. Is there a mic over there?

Green light.

The awareness actually seems more stronger, heightened.

Awareness was stronger when you stopped doing the awareness. Pay attention. So that exercise points to a number of things. One is that awareness is something that happens without you trying. And that it's possible to relax or let go or get out of the way and allow the natural awareness to operate or the innate awareness to operate. So in zen, that was more the direction of practice was, you don't do the awareness you allow it to you allow it to be there, you get out of the way of it. To be there in Vipassana in the Theravada tradition, for the most part, the way that mindfulness is often taught, especially from the people, it will begin to practice. It's it's not something you allow for, it's something you actually do. Bring your attention and focus it on your breathing. No Notice whatever is happening and bring your attention really focus and bring your attention and pay attention there. And so there's much more a sense of an agent who's doing it. And so in some ways, that's pretty wonderful. Because it's pretty, it's another wonderful thing of human beings, that we have agency, and we have choice and we can direct attention to different places. If we didn't have that ability, our lives would be a mess. And some people find that through practice, they develop their capacity for choice, they develop their capacity for focus and directing their attention. And it's a nice thing. However, at the same time, it lends itself to me myself in mind, it's up to me, I'm in the control tower, I got to do this. And sometimes the extra thing that's brought along is a lot of selfing a lot. have self conscious effort to practice. And some people will tie themselves in knots because of being self conscious in their practice. And sometimes, some people don't see the difference between being self conscious and being self aware. Being self aware is just a neutral open awareness to what is happening here with us. self consciousness is being somehow wrapped up in it or anxious about what we're aware of as we become more and more than we're here. This divide between a kind of practice where we mostly Get out of the way and allow something else to happen and practice that. We're the ones who are doing that something and when we have to do it is beautifully represented in Japanese Buddhism. By there's a there's a wonderful school of Japanese Buddhism called Pure Land school, pure land Buddhism. And they have this idea that there's two ways of practicing. There's practicing that's the relies on self power and practice that relies on other power and self powers. You repower that you taught to up to you, you're the agent you have to do. You got to get it right. And other power is what they do to pureland school. And they don't believe they don't believe that it's possible to use self power to get anywhere, you have to rely on other power on the power of some other being like so in a they talk about a greater power, and you have to

trust or rely on the greater power. So it's a little bit similar to that. And they have a notion of a kind of a cosmic Buddha That many ways functions like maybe the Protestant God that can save you through an act of grace. And so you have to rely on grace. From this from God, to be saved, you can't do anything yourself. So no salvation by works is what the Protestants said, Catholics were supposed to be the ones who said salvation by works. And so these pureline people said that there is this cosmic Buddha, that you have to rely on that Buddha, this other power. And for many centuries, it seems that in Japan, some of the most saintly, some of the deepest spiritual spiritual people in Japan, were coming out of this Japanese pureland tradition.

But for the pureland, so they said the other people do the self power thing. And the other people are the Zen people. And they had this idea that Zen was Much more but you know you have to kind of make effort you have to you have to practice you have to meditate you go to monasteries and do any work and the Japanese pureline didn't believe in meditation because meditation was was self power you're you're doing something so they wouldn't do any meditation they wouldn't do anything all they would do was hoped for the grid or you know, pray or incense for grace. But even praying for grace was doing something so it would you know, you couldn't really do anything almost and and, and so that letting go letting go was very power can be very powerful. So this divide between self power and other power plays out in every every individual person's practice. Not other power like a you know, some god that's going to save you. But there's a balance, very important balance to be found between the practitioner needing to do some of the work of practice to apply themselves to practice. And not taking too much responsibility, or not trying too hard or making space and allowing for something else to operate, or something to evolve something to unfold. That is not you're doing in the practice, and how to negotiate that as part of the art of this practice. Because it's all some people are so self conscious in their practice that it's all about, I have to do it. And they come to meditation with the usual mode in which they do almost anything self conscious, I have to do it. I'm not good enough. It's up to me. I do all this, you know, and if they're used to kind of working really hard, they've gone through graduate school, they've worked really hard. They've been focused all the time. They realize that to be stay up late and really be bogged down on their task. They come in to meditate and they think well, that's what I do for meditation. I have to really Priority four down, and they tie themselves up and doesn't really work. The effort to practice oftentimes can't be the usual self conscious way, it can't be the usual way in which we apply effort. But we have to apply some effort. And so the idea of allowing for something else to operate in our system or psychophysical system besides that part of us, which is our effort is very important. So trust, relax, open up. Don't try, let go, are all practices that support this allowing for something else to unfold? So that one of the analogies for some of you know I like to tell is if you you can cut your finger, they'd be in the kitchen chopping vegetables and you cut your finger a little bit. And if you You know, you have to keep it clean. If you want it to heal, you don't go you know, notice that your septic tank is dirty and you know and clogged and take your unprotected cut finger hand stick it down into the septic tank and kind of unclog it and, you know, and then kind of say, Well, I don't really have time to clean up, you know, go around with this dirty hand. You know, it's not a very, you know, then certain things happen. So some things evolve and hand gets infected or something. Your job your responsibility is to keep the cut, clean and maybe covered. But the healing of the cut is happens on it's happens without you as the conscious agent, directing the healing. There's something here operating in your hand your body. That's not doesn't belong to You're you in the control tower doing it making it happen. It's too complicated for your little mind, your little conscious mind that thinks they can manage life to figure out this amazingly complex biological event of healing the gut. It's a very complex thing, chemicals and enzymes and proteins and all kinds of things come into play.

And, but the body knows what to do and it heals it. The same thing for our hearts or psychology or minds, that it also has processes in place that can heal things for us that can help us to grow to can

open up to new realms of ways of being in the world to new realms of love and peace and presence. And we have our role to play. But we also it's very important to allow something Which is not our effort to be involved as well. So our role might be to clean the cut, and then keep it open and clean and aerated. Our role might be to show up and be present. Our role might be simply sit down to meditate. But, you know, meditation doesn't work unless you do it. So you have to, you know, you have a role to play. And then when you sit down to meditate, you have a role to play there to act once you're sitting down to notice if you're drifting off in thought, to notice if you're caught, you're caught up in what your mind is thinking. And notice that you're caught up, you say, I'm not going to do that anymore. That's not what I want to do. And kind of start getting disinterested in the chatter and the thoughts and ideas you have in your head. You have a role to play there. But But you have one role you have as well, is to not only come back and wake up, but also to open up and allow make space for something to operate, that cannot operate if you're always in charge. And I talked to many people who meditate, who take too much responsibility for what's going to happen in their meditation. They try too hard. They think it's all up to their effort. They think that they have to get somewhere and they're measuring themselves and they're pushing themselves and trying to get someplace, and it's not going so well. They just try harder. Making this effort. It's up to me, me, me. And it's only partly up to you. You have to make space for something else as well. There's self power and then there's other power. But here the cosmic Buddha is you is a part of you. It's part of your inner life that like The healing of the cut, this inner life can unfold. And it's you know, as simple as if you sit down and stop and let go of your concerns and thoughts and sit quietly, your body will start to relax. Some of the tension you might be holding from the day it will begin to soften and relax and let go. Even if you're not trying to relax, you'll relax. As you relax. Sooner or later, you probably feel a little bit better about yourself, you probably feel more sense of well being content, you'll be happier, more settled, happy that you're not kind of lost in your occupations or caught and running around. And this idea of relaxing, being content, becoming happy, or some of these inner things that begin to evolve and can evolve and nourish us. If We make space for it. But if we keep trying and being the one who's responsible, I'm going to do it's up to me. We don't make that then it's harder to make space with other stuff to unfold and happen. So there's no teaching that mindfulness of the body is the body's mindfulness speaks to this idea that we make space for the innate capacity for the body, to be attentive, to be aware to be perceptive. And then we get out of the way. And then a lot, see what comes. And you may have to do it over and over again here open up to this body, how does it feel what's happening now? But it doesn't you have to open up to just the body open up to all your senses. What's here, and notice. So one of the ways that I like to do this, especially when my mind is really busy, is and I can't have trouble kind of reading my mind in or staying present for what it is, is I say the word here, very quietly, softly in my mind, I just say here, h e r e. And I don't say it like a command to a dog. I rather I say it just gently because I want to, I want to acknowledge where I am. I'm here,

right here, and then I kind of open my attention up wide. to notice what is here, how am I here? And if the primary thing is going on, as my mind is really busy, then I'll just notice here is that mine that's busy and this and it's like this. This is how it is. And by doing that, I'm making space to open wider than the preoccupation. I noticed that what would that it's there. But I'm not caught in it. I'm not fueling it. And in that spirit Something begins to settle. It's like I'm not fueling the preoccupation. But I'm also not trying to quiet it down, I'm just opening up to guests like this, this is how it is. And I'll do it again here. What's here, I opened a note and notice, allow me to notice whatever comes into awareness. If I say here, as opposed to, oh, my mind is drifting a lot. I better bear down on my breath and really get focused and get overcome all this distraction. So I have a role to play. So that's a self power, which is to remind myself to show up here and then I get out of the way and allow something else to unfold. by just being curious and allowing opening and letting whatever wants to show itself to show itself here. This is how it is. So the balance between self power and other powers or being the agent of practice, and being the recipient of practice, being the person who practices and being the person who's practiced. And as we

do the practice more and more, very strong feeling that some people can get is I'm being practiced. Wow, I'm being done to this, how does this happen? You know, and sometimes you quit. You can't believe it. Sometimes it's so remarkable. The things that unfold that it feels it does feel like grace. Because you know, love loves a peace, well being, love compassion that's there that somehow seems to arise. With no you know, without you being the one who created it made so I feel that often with concentration simaudio concentration states are very nice experiences to have. But I don't take responsibility for getting concentrated. I take responsibility for being present, creating the conditions showing up. And if I keep doing it, then something inside of me, evolves, unfolds, and I get concentrated. And when I get deeply concentrated, it really feels like race. And I like it that way that I'm not I create the conditions and it comes. So, this, the, this, these two sides of practice, the side of you have to make some effort and figure out what that effort is. And then also allowing for something to unfold or to show itself which is not up to you and how to negotiate those. And sometimes we emphasize one. And sometimes you may emphasize the others not like a formula like, you know, 5050 or 2080. But depends on what's happening. Sometimes you have to do a lot of self effort to really kind of overcome some very strong distractions or preoccupations. And sometimes you do almost no self effort at all. No agency is not up to you just kind of get out of the way. Let go, let go let go, dude, unless you can do the better, because it's all unfolding, the present moment, the practice. So I don't know if this makes sense to you. But do we have about that a little bit less than 10 minutes. If some of you would like to ask a question about that or ask for clarification or For anything else you'd like to bring up.

So sometimes when I'm meditating, like sometimes I'll have some strong negative feelings come up, and then and then something like, kind of pleasant will kind of skitter by and we'll just kind of skitter by and you know, it's just like this make me a little flash, like a little notion or it's just, I sit in a window when I meditate, maybe the sun will break out of the clouds, and suddenly there'll be light or something pleasant will happen. And so I'm having like, I'm kind of sitting with with the feelings and sometimes they're heavy and then this thing will happen and then it'll go away and I I feel like I have an opportunity to just sort of direct my attention in that direction.

To that pleasant thing that's happening.

Yeah. And

sometimes I do and sometimes I don't.

Is there a better? Is there a way of handling that that's better? I mean, there's there's a thing where it's like it's happened to me. I have some choice. Maybe I could exercise it.

You're saying you have a choice between two different directions to go, you can go to the difficult feelings that are there, right, where you can go to the pleasant feelings that are rising as you meditate. Sure. Yeah. Great. And so if you have a choice, which points do you take? So one answer that I think is awesome. I think the most meaningful answer to give is to experiment. If it's happening, you know, multiple times, try different things. See what happens if you just Get your attention to the present, and see what evolves from that. And then see what happens if you keep opening to the difficulties. Sometimes that's the best thing we can do and, and, you know the about the inner life has amazing capacities for healing, that sometimes require us to really go into the difficulty we have, and actually allow it to get worse get stronger before it can get better to trust that and go into the experiment with that. And sometimes what's nice to do is not not to choose at all, but let it be chosen for you. Just relax and just notice that there's just two different things going on. And just kind of, kind of, kind of let go or

relax more into awareness and see what arises. See what the strongest thing is that comes up. And it might be a third thing you haven't discovered yet.

So just try stuff. Just that

Yeah, well, I'd rather yeah I call it experimenting because you want it because experimentation means that you learn from the results. You see well that that happened if I do x what happens when we're out? And you try different things and you see what's what you learn about yourself. You see what, what it teaches you about what are good directions to go. Okay. straight back there is there that you can give, you can keep feel you can keep that here and give it to him. Yes.

I've had the wonderful opportunity to take your beginners online class. One of the things that I absolutely love to do is listen to the downloads on my commute. And one of my challenges at this time is being able to let go My work as I drive home, and I was wondering if you have a particular download that you can think of from one of your talks that would be helpful.

I don't listen to my talks. So I don't really know what's on there. Great stuff. Yes, it is the I don't know. I don't even title them. So occasionally I go back to see it. Go back and look for something and look at those titles and

so, so. So I can't help you. I don't think maybe someone here everybody else listened to these talks. I can recommend one. I feel like

there are two really good places to get podcasts one is audio Dharma, which will be All from here. And then the other one is Dharma seed, which seems to be predominantly spirit rock, but not all spirit rock, IMS as well,

yeah. But she wants a particular one for her commute that helps her Let go of her work.

Like, I wouldn't listen to the same one over and over,

you would not listen to the same one over and I get Oh, just keep listening to new ones maybe. But anybody else this is these things. Abraham all the way in the back. But a strange thing to have having this this is being recorded for audio Dharma people are listening. People are listening to this and we're talking about

I just have a suggestion that I use I chant.

I do five minutes on one syllable, five on another syllable. It's a bit of a different style, but that's works for me and it makes me

happy like, it helps you let go. Great,

thank you. So it's a combination of putting yourself into something of controlled, but then you're also open yourself to what the experiences of of it as you're experiencing it in your body. Great, thank you.

If they're here, they could pass the mic to

say this. So I think I just had a great insight. Okay, give me a closer, I said I think I just think I had a great insight from when you were talking to him and the other day I flying and I had this experience with people around me and thinking, I tried to be aware and so I opened to the situation was very painful. And so I was the inside I think I got was, um, I'm supposed to learn something from that and not push it away or, you know, see what it is. Yeah. Does that make sense?

It makes a lot of sense. We don't have to push anything away. There's something very meaningful and help For, about bringing attention to what's going on in our lives. And to do it with that, it's sometimes it's very powerful not to have preferences, but rather big to bring attention to what's happening. And if what's happening is really difficult. It's to bring our attention to that, and learn from that. And from a Buddhist point of view view, which were one of the things we're trying to learn many things to learn, but one things to learn is how to be present and free at the same time.

It's hard. It was interesting. I was watching. It was kind of a situation where I've kind of

Yeah, because of my ears today, I can't

sorry. It was a situation where I kind of, I was sort of left out. And I was trying to notice my feelings about it and what was really going on and why that was happening. But yeah, so rather than trying to avoid those feelings, I guess that I got is too

great. Just be aware. Exactly. Yeah, yeah. Good thing. So you want to ask something.

You talked about saying here when the mind wanders, sometimes it feels like there's nobody there to say here. Once the mind has gone off is running around. It's just no one can say yes. But then there's no problem either.

If there's no self, then there's no self have a problem. It's only afterwards with people when you notice the debris that you're that Oh, no, I have a problem. I had to clean up.

Some way to bring back the fact that it's gone off.

Yeah, it's a good question. Yeah, this is this is like the great question is that everyone faces is the mind wanders off a lot. And when you're gone, you're gone. So one thing is that when you do notice that Really appreciate the difference between being gone and lost and having woken up. And now I'm not lost anymore. And rather than berating yourself being upset, I was gone for so long. That was so bad. That That doesn't help. What helps is wow. And back. I was gone for a long time, but this is what being back is like. Because the more you appreciate it, the more it becomes such a habit to want to come back. And then you could also do certain things to increase the frequency of coming back. You could have you can set your timer to go off every 10 minutes. So you Oh, you know you wake up. You can have little cues to help you. But you can also practice meditation. One of the reasons meditation such a good training is that they're your intention. Trying to be present, be present, be present. And that's what your primary thing you're trying to do. Whereas in daily life, you offer a primary thing we're trying to do is something else besides paying attention. And so we don't, we're not developing that muscle of attention. So as you're practicing meditation formally, the muscle of attention gets stronger and stronger, the habit of being present becomes stronger, so that when you leave meditation, you're more likely to come back. You had more. Okay, so maybe last one, we should stop.

Lately, I've been working on trying to link together my mindfulness more continuously. And interestingly, it's a little bit easier at work than it is with my kids. For example. But I have a very cognitively challenging job. And I heard one, one of your podcast talks that you talked about being mindful of your body while you're interacting with people. Yes. And how you try to do both same time. Yeah. And I've been playing with that. And I'm finding it difficult to be both in both places.

Do you have any tips

don't try so hard. Maybe you might be trying too hard. I kind of do it simultaneously. But I've been doing this for a long time. Maybe you need to come to this alternate. You know, to do a few moments there a few moments here. Go back and forth.

That's where I that's what I've been doing. And then

experimenting, I think is good. So one of the things I've learned to do when I'm listening to someone This is where this thing about not being the agent is very important. Because if I'm the one who's trying to pay attention then I'm using a very narrow spectrum of my capacity for attention. But if I relax and open up and like, rather than hearing from my ears, I try to hear with my whole body. And that way, there's much, much more aware of the physical bodies what's happening my body while I'm listening, because I'm listening for my whole body. And I find that if I open up the awareness and receive what's being said in a field of attention, then it's it's kind of like there is no boundary or difference between what's inside me and outside of me. And so that that no difference allows me to pay attention to be encompassing both what's happening here with me and what's happening outside. I think many times we live with a difference inside outside me them. And if there's no me and then but just this experience a field of experience, then it's easier to be aware of the whole thing. makes some sense. I'll play with that. Okay, so the one thing I was hoping to convey today is to appreciate this wonderful difference between your job what you are responsible for that you have to show up you have a role to play. But you also have an important, do something else that's operating also so very important to allow for something else to happen. And you have to negotiate these two sides. Learn what is your role and learn what's not yours and hold them together, learn to relax. So to allow something else to happen. And it's just not just your effort and you're doing and, and no one can tell you exactly what the proportion of those two should be. And as I said, it changes over time changes in different circumstances. But to know this principle, these two, these two sides can help you more easily negotiate and find the balance that's needed in each situation. And if you only know about self effort, then you're limiting the full operation and what can happen. So, if that didn't make much sense, you can leave the taught Dharma talk here. Or turn off your podcast if you're listening. Thank you all.