So good morning and welcome to part two of the Introduction to Mindfulness Meditation. And some of you who are participating now, I hope have done the part one, the nine day introduction to mindfulness meditation that we did a couple of weeks ago, two, three weeks ago. And which is, I think, archived on YouTube if you’re interested or if you haven’t seen that.

And this part two, hopefully, it can also be a standalone. For those of you who haven’t had the part one. I hope that I give enough instructions in mindfulness that you can follow along, understand what we’re doing. And maybe even more so than if you didn’t take the first one.

Teaching mindfulness, sharing mindfulness with people is one of my favorite things to do. And I have put tremendous amount of value on our ordinary human capacity to be attentive, to pay attention, to bring a careful quality of noticing, of attention to our life as we live it. And to enter into the lived experience of our life in a way that we can’t if we are too caught up in our spinnings of our mind, our ruminations, our ideas of the future and the past. If we’re too much in the grips of our emotions, too much kind of distracted or a fantasy. It kind of takes us away from ourselves, takes us away from our lived experience of the moment. And to be able to discover how to be mindful and to bring clarity of attention to the present moment, makes everything else go better. It tends to improve quality of life, it tends to make us wiser, more capable of engaging in the world in a nice way. It even also has this tremendous support for people who want to do other forms of religious practices, from other religions even. Many people have come and learned the basics of mindfulness and they’re able to do their own religion in a much more effective and meaningful way because of the capacity to pay careful attention and their capacity to recognize how to work with what takes them away from their experience. And that is what the topic is for this part two of the introduction to mindfulness. Is how to practice with, how to bring mindfulness to the very things that make it a challenge to be mindful and the wonderful alchemy, magic of mindfulness practice is that whatever is a distraction, whatever is a challenge for mindfulness becomes itself the object of mindfulness. In other words, as soon as you bring mindfulness is something, we are being mindful. And the very things that are distractions are only a distractions if we are not really clearly mindful of them. Once the distractions, once the challenges, and some challenges are really huge for people, but once we turn our attention to them, they become the practice. They're no
longer distractions. They become the food, the basis upon which to develop mindfulness. And so sometimes we say in mindfulness practice that there are no distractions. There's just something else to pay attention to. And why this is important is that many people as they try to be in the present moment, try to be mindful, will get quite frustrated by the tendencies of the mind to leave the present moment, they get caught up in thoughts and ideas and reactivity and judgments and all kinds of things that make it hard to be present. And so the idea is to find a way to practice that we are not critical, we're not upset with what's going on, that we compost everything into one more thing to be aware of. One more thing, place to be mindful of. And so we say there's no distractions, just something else to pay attention to.

Now, but because there are forces which are quite difficult, make it difficult for us to be present. We want to have a lot of respect for them. To just casually say that we're going to turn our attention to the distractions, to the difficulties and that's the end of it, doesn't respect how challenging some of the mental forces, emotional forces that we have for being present. Some of these challenges are tapping into some of the deepest places inside of us, unresolved places, places of pain, places of uncertainty, places of deep doubt, the places of purpose and value and all kinds of things. And so to be turned towards the very things that make it difficult, needs to be done with care and attention. And we'll talk about that over these days. We have eight days to do this Introduction to Mindfulness Part Two, and talking about how to work with the difficulties of the practice.

As a number of things I like to say today mostly on an introductory level, one is we'll do some meditation every day that we do this, so maybe even a couple of times. But we'll do it every day. Hopefully the meditation will give you an experience of working with some of the things I'm talking about. And the reference point for what we'll be talking about is a Buddhist list called the Five Hindrances. That's the usual English name for it. And these are the list of the five primary things that the Buddha mentioned as being the obstacles for developing a concentration, for going more deeply into the meditation practice itself. There are lots of distractions, lots of things that make it challenging. But for the Buddha these five are the primary kind of human tendencies that are obstacles to really going deep. The Buddha also called these five hindrances obstacles for becoming wise or being wise. That when in the grip of these five, it's hard for our wisdom and our clear seeing, wise eyes to see what's going on in ourselves and the world around us.

So I'll be talking about these five, and we'll go through them, maybe some of these so called hindrances, we'll go through maybe talking about them for a couple of days at a time with the focus of today is mostly introductory in nature.

So these five are, some of them are paired objects, so actually seven total. And the first two, one and two, and three and four are kind of opposites to each other. And the fifth is such a significant thing, it doesn't really have an opposite. Opposite not in terms of the beneficial opposite, but opposite in terms of the challenging opposite to it.

So the first two. The first is sensual desire. And the opposite of that, number two, is aversion or hostility. And these are powerful forces inside of us. We have desires, we feel compelled by our desires, desires take over in all kinds of ways that make it hard to be mindful. We get pulled into the gravitational force of our desires. Or we get pulled into the gravitational force of our aversions, our hostilities. So one, the first one, desire for something. And the second is the desire away from something, desire not to have
something. Number three is usually translated into English, maybe because it was Victorian English people who translated these texts, as sloth and torpor. And I'll talk more about what this is. And then number four is restlessness and worry, restlessness and regret. So the first is kind of the dropping of energy and becoming dull. The fourth is being over activated, over energetic, kind of agitated with all the energy we have and restlessness we might have. So the pendulum can swing between low energy and kind of heightened hyper energy. And then the fifth is doubt. The uncertainty, the questioning, being perplexed, uncertainty of what to do, and where to go, and unsure of ourselves. It can be a huge kind of trap to be caught up in doubt, uncertainty in being mindful, what to pay attention to, what to do, what are we doing here.

So, five qualities: Sensual desire; ill will, aversion, hostility; sloth and torpor; restlessness and worry; and doubt.

So that's kind of the topic and I hope that as we do this two weeks together, that you will be kind of hopefully at some point kind of delighted, maybe amused, maybe inspired, maybe tremendously encouraged in the practice to appreciate that the very things that make the practice difficult become folded in to become part of the practice. It's a way of starting to become free of these places. We're becoming free of the very things that keep us from being free. The mind, the heart, our attention keeps getting caught up and captured by these things. But the very idea that rather than getting rid of them, you can actually turn around and look at them and really recognize that they're there. And recognize aspects of them and begin working with them is just a great pleasure. And sometimes when these hindrances come up for me and I turn around and recognize, oh, oh, look at that! There they are. And just the very recognition, I sometimes get a smile on my face. Oh, okay, there it is. And I'm even amused sometimes. So, I don't know exactly what your reactions will be. But I hope that as we get the hang of this, that you really find the value of what we're talking about.

So let's do a meditation. And it will be a basic mindfulness meditation. But near the end of the meditation, I'll ask a question or point to something to be mindful of that begins moving in the direction of understanding these hindrances or these challenges.

You want to begin by taking a posture that's suitable for you for meditation. Generally for most people, that's to take an upright seated posture where we can sit up a little bit more alert than we would if we just sat down in an easygoing way. But not so much that we get tense. The idea is to find a posture that promotes alertness and relaxation. Some people because of whatever their condition might be will sit, will lay down. Some people do meditation standing, it's the only way they can kind of find the right combination of alertness and relaxation with the challenges they have with their body. Some people will find that what works best for them is walking meditation. And they'll just walk very quietly back and forth. But the general reference point for what we're talking about is seated meditation. So if I make more reference to that please understand that I'm inclusive of all the different ways.

So if you could then sitting upright close your eyes. And then take a few long slow, deep breaths. Breathing in deeply and as you exhale relax into your body. Breathing in deeply and feeling the rib cage expand and stretch. And this is a little ritual, both of relaxing and settling in, but also remembering ... remembering that we're going to be connected and attentive here in this body at this time.
And then gently letting your breathing return back to normal. And with an easy breath, not concerned too much about how you're breathing except whatever feels natural enough. Take a few moments to scan through your body to see if there's any places you can relax, soften. You might be able to soften around the face, around the eyes, forehead. Perhaps as you exhale to relax the muscles of your face.

And perhaps you can soften your shoulders as you're exhaling, softening around the shoulders, the areas of your shoulder blades.

As you exhale, relaxing in the area of your chest, releasing the tension of your chest.

And then perhaps you can also soften your belly. There's a way of relaxing and releasing the belly where it all settles down, settles to the pelvic cavity, creating a firmer foundation for your torso. A place of rest for the belly.

And then within your body as part of your bodily experience, become aware of your body breathing.

And to begin mindfulness of breathing. To begin in a modest way, counting as you go, count three breaths, just three. Let yourself really be present. Relaxing into those three breaths as you count them.

And then doing that again. One more time. And then as each count, each exhale, maybe in the quiet of their own mind, pronounce each count. So it fills the whole exhale. One. To really right let the whole thinking mind become quiet. The mind centers itself on the One. And the body centers itself on the body breathing.

And then without counting, or continuing if you find it helpful, let yourself hang out with the experience of the body breathing. Let that be the focus of your attention. Not forcefully, but also not casually. And somewhere between forceful and casual is clearly, having a clear experience of breathing in and breathing out.

As you exhale, relaxing the thinking muscle. Relax the pressure, tension, agitation associated with thinking.

If you find yourself drifting away from your breathing, be just very simply, matter of factly begin again with your breathing. If it's helpful for those first three breaths that you return to, you might count them so that you make a fuller connection back to breathing.

And then as we continue if you notice that you get pulled away from breathing. You notice you are in your thoughts or your feelings. Rather than going back to your breathing, notice something simple about that experience of being pulled into thoughts or distractions. Pulled into the world of your strong body sensations or strong emotions. Notice if there's some quality, way of being, that you're either for the experience you're having or against it. Preferring something or not preferring. Leaning toward something or pulling away or pushing away. In some simple way are you for or against what's happening?
And rather than fixing it or changing it, you might see what happens if you can allow yourself to become clear, clearer. That this is what's happening. You're for something, you want something. You're against something. You clearly don't want it.

Are you leaning towards something when you get distracted? Are you pulling back from something? Are you pulling something towards you because you want it? Or you're pushing it away because you don't want it? Some fundamental underlying way are the forces of distractions or preoccupation. Do they represent being for something or against something? And what happens to you when you clearly recognize that there is a for it or against it?

Simply to recognize.

And then you can return to your breathing. And the next time you get distracted or lost in thought, caught up in something that is challenging, see if you can notice the simple aspect of it. Is there for or against? and how strong is that? What happens when you recognize that that's there?

And then next time that you noticed that you're distracted, preoccupied with something, recognize that's the case and see if there's any way that you can relax the mind or the body in relationship to that. Is there any tension associated with it that can be softened?

And then perhaps begin again with your breathing.

And then to end this meditation, you may again take a few deep breaths. Feeling your body more fully. Feeling the contact of your body against the chair, cushion, floor, whatever you're on.

And then as you hear the bell you can get ready to open your eyes.

So we sit in practice. Try to be present with our experience and to recognize and be mindful of what's happening. Be aware of it as it's happening. And then sooner or later and more often sooner rather than later, we get distracted, we get preoccupied, we find that something's occurring. It's makes it really challenging to be present. Sometimes the challenges can be part of the present moment experience. So for example, there can be strong discomfort in the body or there can be strong emotions welling up. But they're so strong that it's really hard to stay mindful. Mindfulness being this relaxed, open awareness, it just allows things to be as they are, with a lot of equanimity. A lot of balance. Just feels it and present. It can be a lot of reactivity going on.

When I asked you during the meditation to ask if anytime you got distracted or preoccupied, did it represent a movement to being for or against something? Preferring something or not preferring it? Wanting something or not wanting it? These are very deep fundamental movements of the mind. And it's pretty normal. It's kind of what the mind does is for things and against things, want things doesn't want things. But when those become strong, we lose our freedom. When they become strong, they take over. And when really strong, we lose our wisdom and we act compulsively or unconsciously even.
But by beginning to look at these movements of distractions, from this very simple kind of basic idea of being for or against something, it can be a little bit hard to see and you get used to it over time. Exactly how that works. But it begins to give you a sense that you don't have to get caught up in the details of what it is you're for or against. You don't have to kind of think about it more or analyze it in some deep way or figure out something about it. That we it's possible to go underneath the mental concerns that have to do with a story or the ideas to something that's more fundamental about the experience. Something is kind of fundamental, maybe even universal, that it's a desire, it's a wanting, it's aversions, of pulling away, it's a not wanting, it's a leaning towards, it's a pulling back. And those simple movements, doesn't explain what it is about. But it does explain something about how we're in relationship to what's going on. And beginning to see that this is more fundamental than the particular topic or concern that we have points us to the fact that these five hindrances, as many of these obstacles, come from a place that's very deep and we don't have to take them. Because they're deep or is kind of basic. They're kind of basic to the human operating system. We don't have to be caught up and taking them personally. The very difficulties in meditation don't have to be used to define yourself as being a good meditator, a bad meditator, a good person, a bad person. You're not wrong because you're having it or right because you're having it. It's just something more to pay attention to. And what's operating is this more basic level of for and against, kind of takes out some of the ideas of self and right and wrong and what it's all about and analyzing it. What I'm trying to convey is the idea we're trying to stay very simple with experience. Trying to be aware and find our freedom, our clarity, in a simple recognition. Oh, this is what's happening. Oh, it's like this. I don't have to be so concerned or so analytical or try to figure it out or involve so much in the stories of it all. I could just kind of be with the simplicity of the experience, this kind of way.

So that's beginning to move in a direction of turning the attention towards the distractions, towards the difficulties rather than recoiling from them or getting confused or upset or reactive to it.

As I said, the primary representations of these obstacles are the five hindrances. They don't cover all the different options of what can be difficult, but they cover a wide range. And how we learn to practice with the hindrances will teach us how to practice with a lot of the other obstacles that can come up as well.

One of the metaphors that the Buddha uses for the human being is that of being a river, river of experience, of river life. There's this flow and movement that goes on, vitality and energy. If the river doesn't get drained, doesn't get diverted out into the plains, out into the side tributaries, that the river would just keep flowing in a big way. A big river flows quietly and fully and freely. But if the water starts getting diverted, get pulled off for something else, then the river begins slowly to diminish and dry out and eventually what used to be down river will be no water at all.

The five hindrances are these forces that divert our life force, our energy. And they do in a certain kind of way dry us up. To be caught up too much in the hindrances, we lose touch with the fullness, the flow, the vitality that we are and we can feel drier, more disconnected, more fragile, more tense. All kinds of things can happen. The discomfort we feel by being caught up in the hindrances is often something people will react to. And try to get away from that discomfort. Try to push it away, try to destroy it, try to go into fantasy, to think wonderful fantasies, to distract ourselves from it. We can get so uncomfortable that we want to give up. And one way to give up is to have sloth and torpor. Just get really, really tired.
Or we can just get restless and don't know what to do and spinning around and getting agitated and worried of what's going to happen. Or when there's a lot of discomfort, it can be a lot of doubt.

So sometimes we start with the hindrances. They're uncomfortable and then we add hindrances on top of it. And sometimes there's a spiral or a progression, where we start with something uncomfortable. We're for or against. We're against the discomfort. We react to it with more hindrances. It's even more comfortable. And so it goes on and on and there's more tension builds up, the distraction, distress builds up and all this.

The Pāli, the Buddhist word, for the hindrances, nīvaraṇa, literally means to cover over. And it's covering over what's vital and important in us. Covering over the depth of who we are, the fullness, the flow of the river. And so this process of starting to take off the cover of the hindrances, start seeing what's actually going on here. What's the deeper flow of energy? What's the deeper movements of activity going on here? And ultimately these hindrances cover over our inner beauty. Covers over what's very precious and wonderful about us. And it's kind of quite remarkable how these forces of distractions or preoccupations, actually make it harder and harder for us to connect to the depth of who we are, the fullness of who we are. And it's a beautiful process. It's a wonderful process. To begin addressing these, being present for them, exploring them, understanding how to practice with them, becoming wise about them. So that we can uncover what is wonderful about us and the depth of our beauty, depth of the value of the river of our life and how it flows.

One of the very important principles around the five hindrances and distractions in general is that these are basic human tendencies we all have. If they're basic human tendencies we all have, it's kind of universal for human beings to have these operating. So you don't have to take them too personally, or at all personally. The fact that you have hindrances operating, you have strong desire, even addiction, or very strong tendencies to ill will, to aversion, even hostility. It's important not to take them as being a personal failing. Rather, we say, Oh, this is my version of a basic human tendency. Maybe it's very strong for me. But still, it's just a basic part and parcel of what it means to be human being. And the task is to become wise about it. The task is to learn how to practice with it, bring mindfulness to it, so that we're not caught in it. We learn to be free. We learn to uncover what's wonderful underneath it, the things that they cover over to help us bring out our wisdom.

So this introductory talk on the five hindrances, I'm using a lot of metaphors. Another metaphor to introduce them, that I like quite a bit, is that they are black holes of the mind. A black hole is a collapsed star that has such a strong gravitational force, they say, that a light that goes by it gets sucked in and never comes out. Because it doesn't bounce out, there's no light, it just is black. There's no light there. Just an empty spot of blackness, at least from our eyes, how we see. And so these five hindrances can become quite strong and they become black holes pulling in the light of awareness, the light of attention. And the sad thing about the five hindrances is that our attention, our presence, our attentiveness to what's going on, gets pulled into the strong gravitational force of desire and ill will and sloth and torpor, restlessness, agitation, worry and doubt, that we don't have any presence of mind to really see it clearly. And we can get pulled into stories, into ideas, into emotions and feelings connected to it.
Mindfulness is meant to be the antidote that we step back from that gravitational force. We try to find ways to step back and see what's going on. Oh, this is what's happening. This is what's happening. And one of the very important tools for mindfulness in terms of doing this is to use clear recognition. Is to use our ability to clearly recognize what's happening. And that can be in the form of what's called a mental note. You can note, oh, desire, desire. Or ill will, aversion, aversion. And the art to making a mental note is to do it in a relaxed and calm way. In a way that's not adding to the hindrances, adding aversion or desire. Just kind of in a nice, easygoing tone of voice. But to do it clearly enough, maybe repeatedly enough, that at some point, you're doing the mental equivalent of taking some steps back and seeing something from a distance. Rather than being caught in the fray of a group of people that's filled with arguments and just arguing back and forth. They've lost themselves in the in the yelling and the arguments they have. We take steps away from the group of people until we're far enough back, we can just watch and see, clearly see, what's going on. But we're not in there contributing to the arguments and the yelling and all that. So in the same way, mental way of stepping back from these hindrances, oh, strong desire, strong ill will. That's what's happening. That's what's happening.

One of the ways that also can help if we're really caught in the grip of these distractions is to do the three breath journey. Like we do the beginning of the meditation. Just say, Okay, I'm caught up so much. I keep getting pulled into this, keep getting pulled into this. I'm so preoccupied by this. Let me take the three breaths journey. And just for three breaths, give yourself over to just breathing and use the counting to really fill your thinking mind. Let you're thinking be the count. So that you are beginning to step back and not feeding the preoccupations you have. And just give yourself fully over to experience the breath, to count the breath. And that might just manage to reduce the energy, the intensity of these distractions, so that you get a little bit calmer, more settled. So you can not be caught by it and step back and the recognition can act more fully.

And if it seems after three breaths, seems like you know that the distractions are not so strong, then you might just stay with the breathing and continue for a while. Or it might be that you need to turn your mindfulness to the distraction, but now you can recognize it. Oh, that's what's happening. I see. I see. And if there's any tension connected to it, then you might see if you can relax that tension. Because sometimes the very thing that's fueling or propelling the hindrance is the tension we have in our system, the tightness, the pressure that we feel. And I know I made this analogy before and I think in the the first intro class, but it's kind of graphic, that if you take the top off a toothpaste tube and you squeeze, you could push away the toothpaste that comes out over and over again, but toothpaste is just going keep coming out. You have to stop squeezing. So the same thing, this physical and mental tension that comes with distractions, comes with the challenges of meditation. As long as attention is there, it's very likely that the thoughts, the preoccupations will keep being pouring out. No matter how many times we let go of them. So to go and see, is there any tension in your system, in your shoulders, your face, in your belly, in the mind? That you might begin to soften and relax. And then you might not be so caught up in the web or the gravitational force of these hindrances.

So that's meant to be a general introduction to these. Tomorrow I'll give an acronym or a set of five approaches to this practice of the hindrances. That kind of has an acronym BELLA, and Italian for beautiful, which is one of the themes for this week for other purposes. And I will go through that and as part of the overview and introduction to these hindrances. And then we'll start going into them each in detail. And different people tend to have one of them that's more prominent in their lives at certain times.
than others. And for some people it's desire which is really the predominant. Some people it's ill will. Sometimes it's sloth and torpor, sometimes restlessness and regrets and worries, and some people doubt. And sometimes it's all of the above, sooner or later. So we'll go through them systematically.

And as a way of ending, I thought that we could do a short meditation again. And partly to make some space for all these words, to maybe sink in and can be digested. And also as a nice way of kind of transitioning to what you're going to be doing next.

So if you can take your meditation posture again and perhaps close your eyes.

And if it's difficult for you to sit up right, it's fine to sit back. You know, use a backrest, sit in a comfortable chair. If there's some real difficulty and reason, especially for someone who's beginning in practice, some people will do meditation lying down. So to then begin by taking a few long, slow, gentle breaths as you exhale, relaxing and settling in.

And then letting your breathing returned to normal.

And then with breathing normally, you might then also look around a little bit. Is there any place in your body where there's tension, hardness? And can you as you exhale, relax that tension? And sometimes it's hard to relax the tension. But somehow for me the word soften. You can soften sometimes means around the tension. Not hold attention tight or be reactive to it. Kind of create a little bit of mental space around it, or feel that the boundaries of it are held by something softer. An attitude that softer. So to relax or soften around the tension. And then sitting quietly. As you are right now, is there or is there close by any one of these five hindrances? Is there any feeling of desire for something? Wanting something? Wanting meditation? Wanting to be present? wanting to get away? Is there any aversion, any hostility, not wanting, not liking something that's happening? Is there any collapse or lethargy or tiredness? Not so much tiredness because you're tired, but like enough already, this is too much. Kind of a giving up. Or is there any agitation and restlessness maybe because we're coming to the end and you're already starting to think about what's next for you? Or you're trying to understand what was taught here today and you're kind of excited or energized. Trying to figure it out. Or do you have doubt? Are you perplexed, uncertain?

And if any of those are true for you take a step back and recognize that that's what's happening. Recognize it permissively. It's okay. It's okay to be this way, provided you can recognize it's the case.

To use a mental note to name it is kind of like naming someone you see. Remembering their name and just saying their name to them so they can relax. Oh, I know now, this is good.

And now having done a little bit of recognition. Now in the middle of it all, middle of your body, middle of your experience, become aware of breathing. And it can be as simple as doing the three breath journey.

And then, very gently take a few little bit deeper breaths. So you get a little bit more oxygen, like more energy to your torso, your ribcage, your lungs. Kind of an affirmation of here you are. Affirmation of being a value, of caring for yourself, of really being present for this life of ours. By breathing in gently,
fully. Here. Yes. This here and yes is the opposite movement than being caught up in the hindrances. And with this fuller Here, Yes, I'll Ring the bell to end the sitting.

So I have two things to say to end this. One is another kind of metaphor, story that comes back to the Buddha's time. It's often told that there is a kind of, I see it as a metaphor, anthropomorphizing these kind of the obstacles, difficulties in meditation that's represented by this kind of trickster, devilish, challenging kind of opponent to the Buddha. A person named Mara. And it seems like Maria's job description was always trying to prevent people from getting enlightened. To get people more involved with the hindrances and caught up in these kinds of difficulties. And the last thing Mara wants is anybody to become free of them. And so the Buddha had to work with Mara and to overcome Mara to become enlightened. But after the Buddha was enlightened, Mara would still come and find the Buddha. And I love this story because enlightenment doesn't necessarily mean that we're finished with having inner difficulties and challenges. It might mean that we have a whole different relationship to them, so that we can find ourselves free of them rather than free with them. Or free with their presence rather than not have them at all. But what the Buddha does when Mara comes to see him is always very interesting. It's very instructive. The Buddha doesn't actually invite him in to have tea either, come hang out with me. All the Buddha does, he looks at Mara and says, Mara, I see you. And whenever Mara is seen, "Mara I see you". Kindly, clearly, "I see you". Mara will always run away. So don't invite the hindrances for tea. Don't get involved with them. Also, don't chase them away and get angry. The idea is to "I see you, I see you here you are, again. My old friend, your back, I see you". And in doing that, you might find that you're more freeded from them.

And the second thing I want to say is that I have a book, kind of a workbook on the five hindrances. It's called "Unhindered". And some of you going through this might find that reading that might be helpful and seeing that might kind of help support you. Some of the things in the book I'm telling you and book has other things it says. And it's also a bit of workbook. It has questions, reflections and practices around each of these. That's available online. Or some of it is available on the IMC website, Insight Meditation Center website, there is under Resources there's a link to written dharma. And the written Dharma has all these articles I've written. And those articles, there's a whole subsection of them on the five hindrances and I have an article in each one. So if you want to supplement this as we go along with those kinds of readings, my book or my articles, that might be nice.

So thank you very much for being part of this and I look forward to our time tomorrow.