

# 2002-08-01: Sacred Mind Dance

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## SUMMARY KEYWORDS

walking, meditation, suffering, people, retreat, teacher, happening, mindfulness, life, step, activity, center, important, practice, vipassana, learn, story, mind, mundane, attention

## SPEAKERS

Gil Fronsdal

What's been on my mind this week is today especially is you know how to see the sacred in the mundane or how to appreciate the mundane as important the area of spirituality or practice or place to wake up places see the what's what's ultimate what's, you know, what you feel is ultimate, the ultimate perspective, your life. And when I started sitting in meditation, doing meditation practice in earnest in my early 20s within a few months, or maybe six months or so, of doing the regular practice, I became very aware that the boundary that I made between my meditation, my mind and meditation, my mind outside of minute meditation was an arbitrary line was the same mind And that level of mindfulness of acceptance of non conflict, non clinging, non aversion that was happening in the meditation was a possibility for me to have in my daily life as well. And it became very important for me, then to learn how to extend the mind of meditation, the mind of non clinging the mind of certain kind of acceptance into all my activities into my, my work, my I was student in my studies, my relationship with my friends, my work around the house, cooking and cleaning and all the various things that I did. And in fact, for me, a very big part of, even to this day of my Buddhist practice, is trying to better and better integrate the experience of meditation or the Mind and meditation, the mind that I touch on in meditation into my daily life, so that there isn't, you know, there isn't a divide. So the freedom of meditation, the ease, the calm, the peace, the love, the compassion that can arise there, can arise just as well in daily life. And some people even have the opinion that unless it's applied in daily life, it has no meaning unless you can find a way to, you know, otherwise, it's just a matter of using meditation as an escape or as a vacation or as a way of having being stress free or, you know, stress reduction. And you're missing the opportunity to find the sacred in every, every activity. There's a beautiful story that I read many years ago. I thought it was beautiful. of I think it comes from the Christmas. It comes from the Christian tradition. And its story of an angel messenger. God that comes down to earth. And first goes to a king who appears in a story maybe to be somewhat full of himself pompous. And, and the angel says to the king, oh, the Almighty God has His deign to show herself Himself to you, in whatever way you'd like to see, God. How would you like to see God manifested? And so the king says, Well, you know, I'm a king, you know, working person. So let God show herself himself in, in all the majesty of the Almighty.

And so God does that then produces apparently a tremendous Thunderbolt that zaps the throne and pulverize the king. So then Angel goes to a peasant to a farmer and asks her, you know, say say says same thing, you know, God has decided to manifest herself to you and whatever way you'd like to see, how would you like God to appear for you? And the peasant farmer says, Oh, you know, I'm just a humble person. And what I like is if God can show herself and the faces of my neighbors and my family and the tools that I use in my my trade and the water I drink and the food I eat, and so God did, and that farmer lived happily ever after.

So rather than focusing on the majesty and the power of what's possible in spiritual life, to focus on seeing in a certain way of seeing the things we touch with our hands every day, through the way of, you know, things we contact with their eyes and things we engage in activities that are so mundane, so easy to do. And I know it's very easy when we Do the same activity over and over again every day. To think that this doesn't, you know, to forget about the activity itself, and to be caught up in our thoughts and our concerns and our agendas. And to miss the opportunity that some something as simple as driving to work might offer you or cooking or cleaning or whatever it might be. That's ordinary, regular everyday activity.

The

kind of the inspiration for thinking about this today was the reminder, the thought that one of the most mundane things that we do regular things we ordinary things that we do every day is walking. We walk, but most of us walk and you know quite a bit. And walking is so mundane, so simple, so ordinary, that I couldn't possibly get away with giving a Dharma talk on walking. Because you'd all think that this was too, you know, too simplistic, too mundane to ordinary. I mean, that's not what you know, spiritual life is, you know, I don't want to learn about how to walk, I learn how to walk when I was two years old and he's gonna tell me about walking. I feel that I learned to walk. I didn't really learn how to walk until I was 28 years old. That's something and I was at Tassajara, which is Zen monastery in the Big Sur mountains. And in the context of practicing there and trying to bring this mind of meditation to all activities, my lot my life. I discovered, to my surprise, there are times when I could walk on the roads and Tassajara back and forth. And every step felt like a step of love I was the I was stepping into expression of love or stepping into love or we just love was being expressed with every step. That's pretty special. Just ordinariness, which is taking a step. Can you something as ordinary as a step Be the fulfilment of some great spiritual reality or possibility or state experience. I think it's very nice that the, if you look back at the history of Buddhism, all the way back to the Buddha, most Buddhists most Buddhist monks and nuns, spent a lot of time walking. The Buddha spent a lot of time walking. He didn't ride horses or carriages. He didn't even have cars or anything. He just walked in, he walked a lot went traveling all over northern India, spent a lot of time walking. And I suspect that a lot of the power of his concentrated mind was still mind of his awakened mind was supported by the power of walking, walking mindfully. Walking with attention, taking each step completely for itself. Doing that day after day. John Travis, who's the pastor, teacher and friend of mine tells a story of when

he was kind of, he doesn't use the word exactly, but kind of a crazed out, you know, hippie in the diaspora, you know, taking drugs and he used to live in a garbage dumpster near the Golden Gate Park. And he claims that was his address that the postman would bring mail there, but that seems a little far fetched to me. But anyway, he was kind of way out there. And, and he somehow he ended up going to Nepal and meeting a famous Tibetan teacher there and hung out with his teacher for a while in Kathmandu. And then some point that the teacher and a little entourage of people took a helicopter or airplane I think airplane into some other place in Nepal where they had some little monastery and there wasn't enough space in the plane for John ends. John was going to go and walk there and hearing if they get a Sherpa with with him to carry some of his gear. And it was a long walk, and many days, I don't know weeks or something, you know, over the Himalayas and the displace. And, and he was given instruction at the beginning of the walk by his teacher say, keep your mind in your feet. So he did that. And he you know, you know, and you when you climbing the mountains, Himalayas, you know, walking, you know, you really feel your weight, you feel the contact with the ground, he was told to do that. And he says that after, after a while he was crying, because it really helped him to get into his body and be in his body, with his background and his drug use and all that he'd been quite disassociated from his body and kind of living kind of in fantasy life. And that simple act of walking, connecting him to them in concrete to the ground to the earth to himself to the moment just in walking. There's another Vipassana teacher by the name of Kamala masters who Head to head had gone I think on one Vipassana retreat, one retreat, or somehow had been connected as to Dharma practice to the meditation practice. And it really sparked her, she really woke up and has some, you know, enthusiasm and feeling. This is important. This is a place for me, this is for me to do. And when she had four children, and she was a single mom.

And so she was able to go, I think, on a short retreat, at some point with an Indian Vipassana teacher and in with Indra. And at the end of the retreat, she said, Well, you know, I like to continue, you know, how can I do this? And he said, she'd go on retreats, we don't want a long retreat. And she said, I can't do that. And, and he said, well, then you have to practice at home. And she said, I can't do that either. I have four kids, I have to work and you know, get to you know, it's just too much. He said, Oh, you can do it. And so he she invited him home to her house to live there for a while. And he went with her around and watched her she did things washing dishes and walking around. And he started saying, Okay, this is how you wash dishes mindfully. They kind of you know, it's like a coach, kind of, you know, this is how you do it. And then there was she had a hallway in the house, between God of the rooms. And he designated that hallway as her temple, or as her meditation hall or walking Hall. And every time she stepped into that hallway, that was a place where she was supposed to practice mindfulness, mindfulness of walking mindfulness while walking. And then she got into the different rooms we actually had to be in laundry and kids and whatever you do, but that Hall was was the place where she kind of just everything else, you can let go of it, just do the steps. She did the steps as she walked through that Hall. And so she engaged for years in bringing mindfulness practicing, just washing dishes being there just to the dishes, just being there completely for the dishes being You know, you know, it isn't so much that the dishes are important, but it's the full presence in connection with this activity you're doing. When you get walked into the hallway, just being there in the hallway

with the steps, learning with the art, the tremendously important skill of learning how to let things go and not have things linger and hold on, you know, hold on to things and preoccupations and concerns. But learning that skill, it's a difficult skill to learn to learn how to let go of things even temporarily. And it turns out, she had a very deep practice through that activity very, very deep. The other be passionate teachers were an on how deep she went, how mature she became your spiritual life without being able to go on retreats, which is the usual mode for a lot for a lot of, you know, traditional Vipassana practice. And then eventually, when her kids basically grew up, many years later, she was able to go on retreat, and now she's a teacher on her own. She's one of the great teachers in America. wonderful woman. And so the Buddha walked. So the Buddha walked all over India. And, you know, he walked a lot more than normally any of us walk, because that was his mode of transportation. But you know, you walk, we had to walk maybe into town, to go for his alms round to get his food, he didn't just drive down to the grocery store, you know, jump this car and get the groceries as quickly as he can and rush home so he could give a Dharma talk or, you know, or whatever he had to do. You know, if you have to walk for an hour into town to get your food. You don't tend to kind of do it hurried. I mean, you after a while, you kind of get into the rhythm of it, you walk, that's what it takes. You walk in, you walk in you walk. I mean, he probably didn't live in a culture that was as time centered as we are in our culture where everybody's, you know, scheduled, but but he, you know, he walked and he's walking, that walking at ease the walking, peace With each step, that walking, as if you don't have to get is if you're not trying to get anywhere. Of course, he was trying to get something into town. But if you all have, you're probably maybe going for a hike someplace like in the park or hike on hiking, and getting to the destination was not the point of the hike. The point of the hike was to hike. And many of you I suspect, had the experience where doing the activity is not the point so much. The point is to get it over with as quickly as you can, so you can get on to what's more important. That's something common. There's more important things in life to do than going shopping or, you know, walking and, you know, brushing your teeth, or I don't know what the mundane things are that we tend to overlook and not see it's very important not to the point that's going on to the more important things. But to, in a sense to just give it give give in to the mundane activity as if there's nothing else beyond the need to do to settle into to find our peace or place of non conflict. In here, right this and if we don't start doing it in the mundane, I don't think there's not much value in a spiritual life. I think in the way you walk and the way you talk and the way you clean and the way you shop and the way you drive and the way you lay yourself down to sleep, the way you shower.

And to do it, you know, not as so many people walk by here, there's some of you might hear this and say, Oh, this sounds like a burden. In some people feel oppressed by the idea that all my waking hours, were supposed to kind of momentum that mundane activities supposed to bring this kind of presence and mindfulness. I practice meditation, it's so hard to do it there. And I do it and it's helpful and whatever. It's, you know, it's but now a master had the same challenge in my daily life to in a sense, yes. But in a sense. It's also the art of learning how to do that in a way that's enjoyable. in a way that's not stressful doesn't add a burden to your life. Because of path of mindfulness, a practice of mindfulness generally is supposed to bring a sense of lightness, ease into our life. So if you're if you are rushing, take something as simple as walking and you're rushing to get somewhere. And your

mind is going ahead of yourself. There's stress that builds up in your body, in that rushing and pushing forward in the mind that's preoccupied with something else. And that stress has a toll on our life. It's possible to walk in such a way that no stress accumulates from the activity. And what it takes is being present for that activity as if, as if it has no purpose beyond itself, as if we're not trying to get it over as quickly as possible. So if you if you drive to work, and you park your car, and you walk from your parking little spot, to your office or your store, wherever your work might be, can that be your meditation hall can that A temple that walk? How is it? How is it that you walk from your car to your place of work? Do you ever, you know, is it something you don't pay any attention to because that's, you know, that's like the crack in the day that doesn't count that's between things, between the important things between driving the car and listening to the radio, which is important. And you know, you have to turn it off unless you bring a Walkman with you. And then you have to walk to your office and let me get your office that's important or your store wherever you work, but the walking that's a crack that doesn't count. Or can you see that not as a crack but see it as the doorway into the net moment finding something very special about how to be alive, how to be here and present. Every moment is an opportunity to find the kind of I can say many different use many different words because each of you have your own word, but something that you can touch through your own medicine. practice some deep sense of satisfaction or rightness or being at home or peace or some experience or non conflict. Or perhaps it's as powerful as significant as what mindfulness is for you is a moment of honesty. It's not a matter of peace, not a matter of compassionate love or great spiritual things. But it's a matter of this is the place where you're really honest with what's happening with you. And that honesty, it feels realer than anything else. One of my early Zen teachers described how he was first hooked on to Zen. He was he was introduced dissolves and meditations and meditation. And it was physically very painful for him. He was kind of an athlete and sometimes athletes have really hard time sitting cross legged on the floor because their legs are kind of tight. And, and he was excruciating pain. But he found that was the first time in his life, that he felt that he was real. You know, it's it's a sad commentary of how he was rest of the time. But he was very much in his head and his fantasies and his intellect, and very removed from, you know, the concrete realness of his life, the physical immediacy of his life. And that was the first time he had an experience of being real. And so even though it was painful, he decided to follow that path. So for some people, what mindfulness does is it brings kind of very sharp honesty, but this is what's happening. Now. If you slow down to walk, just be with the walking, what you might find is that you walk in a hurry to get things over with to get there, because you're anxious, or you're afraid or you're ambitious, or greedy, or whatever. And, and by walking mindfully, you can start seeing clearly what's going on. And it's phenomenally valuable to do that. There's a real of eccentric teacher comes to spirit rock every year named John Jr. And you've seen as a junior engineer in his you know he's one of the great masters taught meditation masters of Thailand. great man. Great realization great teacher, but eccentric. For a while he

people in Thailand revere monks a lot specially highly attained monks. And they often want to give them things and often they were you know, they think I think partly is going to give because they feel like they get a lot of merit if they give and this is a monk who has this kind of valve simplicity You know, he doesn't need much and then give him all this gold, gold Buddha's and gold jewelry and trinkets and

you know, all this stuff. And, and, and sometimes rabbits will just hoard it in their back room or sometimes they'll just give it away or sometimes they'll sell it and use it to build out their monasteries, all kinds of, you know, the range of things but he would do was he Wear it and i when he first came to spirit rock you know hit underneath his robe we looked like he was really fat really fat you know, because he had almost gold and jewelry imagine what it's like to go you know go through security at the airport the metal detectors you know I heard stories about it the people just shook his head and they saw him you know all this you know all this go you know stuff and and so he gave us something to something to him he just put it on adding heavy stuff is walking around with it. And it was something about you know that I'm not sure what he was trying to he's trying to teach people something. What

What was he teaching

extraneous material things weigh you down.

can walk up right. This is so heavy and you won't be

So that's pretty

to me.

Yeah. It's beautiful. So he so he, you know, he, I forgot who I was talking about. And Jimmy and I went off on a tangent. Jimmy story. One no before that, that was a kind of like a little side telling you tell you about that. But that's the way it goes. Yeah. Oh, yes. Now remember? Yes.

He

he was talking about the inability of suffering. And usually we think suffering is awful. And when you think it's awful, and it is it you know, you can't argue with that. But nobility of suffering comes when you see suffering. When you bring a perspective on your suffering. That's different than the perspective of self pity. Or, or what was me or I'm stuck here or this is terrible or, you know, anger, you know, all kinds of attitudes might have ways in which points we might see our suffering. He was just suggesting as an other way of looking at our suffering. And that's the way you should look at it as part of the path towards liberation. And when you do that, you ennoble your suffering. You see the nobility of it, but you have to see it as something that's part of your spiritual practice, that you're going to bring attention to it you're going to find your, your how to be not in conflict with it, you're going to study it and see the causes of that suffering, the craving, the clinging, the fear, the hate, that might be the cause of it. And then learn to let go of that. And when you can see that, that the potential not necessary, you can do it but see the possibility of that. Look at your suffering that way. Then there's a very different relationship to it, which in a Buddhist tradition, he would say, he said, is a noble he makes you into a noble person. Yeah,



I was having a treat with him when he was here.

He You know, he had the off the shoulder robe look, you know, and he would be really hot or really cold. And he just, you know, sort of like a rock and he would never say Oh, can you open the window? Could you turn up the heat

and heat your sister anything? And

everybody else at the retreat got sick, right?

Actually, I left her with so overwhelmed

by the physical, but

he can he he slept in a bathroom for many years to just to be alone, because there's so many demands on his time.

So you think he loosened acuity but

when he's called into articles as well, the body is cold and

so it's a quite a character he should go see him when he comes to town. But the nobility of suffering so it's you know, mindfulness helps us helps us see what's real. So walking man, I encourage all of you to take walking seriously. That how you walk and that when you know those times when you find yourself walking, that you might actually say says think of walking. When you walk that's your temple that's your retreat that's your spiritual disciplines spiritual life can be realized can be practice can be unfold in the walking anytime at that time that you're walking. It's available any any step you take. And why not? Why are you going to put it off? I don't have time today. You have to walk Anyway, you might as well use it for two purposes. What do you think of that? So in Buddhism, there's a, there's a very, not only the, the Buddhist monks and nuns from the ancient times, do a lot of walking, you know, to get places and whatever, but they also do a lot of walking meditation. And I don't know how many of you are familiar with walking meditation, but it's one of the great spiritual meditation practices of Buddhism. It's not known so well. The books in English usually talked about sitting meditation. In Asia, they actually build walkways and sometimes hallways, they're specifically designated for walking at spirit rock, they have a walking Hall. That's probably It's really big. I don't know how big it is, but it's really been done as much, maybe twice The size of this room here, there was built only function, so people can walk in it. And people walk back you get, you get about 3040 people who can walk back and forth next to each other. And so there's a whole practice of walking meditation, it's usually done by walking a bit slower than usually wouldn't daily life. And I find it very nice in daily life, to walk a little bit slower than normally

would. And then when I when I am not doing walking meditation, informally, but doing a walking around town, being mindful, I find it very nice to coordinate my steps with my breathing. So that I kind of maybe for every in breath, you know, maybe maybe it's like four steps is, is a cycle of breathing in and out. But somehow keeping a rhythm going between the breath and the steps was very nice. Sometimes I don't pay attention to my breathing while I walk, would you stay and keep my my attention in my feet, or my legs is I walk and it's as as important as significant to do that. As to center your attention on your breathing when you meditate. There's joy and delight to be found in something as mundane as being present. Who your feet as your feet touch the ground. Now, isn't that great? Isn't that radical? Is it boring?

It's up to you.

What do you think of that you have any questions or comments preservations anything I said today or anything else.

I think one of the issues would be one walking, particularly out in the street, keep your mind shut off or at least focused on what you're doing. Because there's so many stimuli again.

That's one way to practice meditation is to kind of let everything else fall away or turn away from everything. Just keep it you know, your attention on your feet. In other words you do meditation is called choiceless awareness, where you're not trying to keep anything at bay, away from anything. But rather what you do is you try to wake up to the present moment to what's actually happening. So suddenly, there's this loud car driving down the road, that becomes you place where you your mindfulness. So whatever is happening in wherever is predominant, most pronounced an environment, that's where you send to your attention. It's kind of like the analogy I like very much is that if you're sharpening, don't push the analogy But anyway, if you if you want to sharpen a knife, it doesn't matter. What whetstone you use. Any whetstone will do is sharpen the knife. If you want to sharpen your attention, your concentration, your mindfulness, any object of awareness can sharpen it.

time when I was particularly ill, and I was taking a cheekbone.

And

I was nervous as I walked up the street, because I become aware of it as sort of a physical bubble rather than a mental that I was always kind of getting ahead of my bubble of energy. And, and experiencing it that way. For me for some reason, it was like, Oh, I want to stay in it. And this is the pace I need to walk in, to stay in it.

It was a very visceral form of that.



Beautiful, yeah, the Where's your center of gravity in terms of not just your weight, but the center of gravity of your presence or your energy. And it's all too easy to have are in some sense or attention or sense of presence or something projected ahead of ourselves. And I first became aware of this too. This phenomena on retreats where I'd be sitting very stable and centered in meditation and walking meditation, and then they'd bring the lunch bill. And lunch is like the best in entertainment going on a retreat, you know, and so I was really eager to get to lunch. And I noticed that my kind of my center of gravity of my presence was no longer in my torso, my body was projected a little bit in front of myself, it was in a hurry, I wanted to get that thing. So it's kind of like a little bit ahead. And sometimes it's the center of gravity can be behind you slightly or the sense of it as we hold back and hesitate. And to kind of find out where the center of gravity of your presence of your being is and to find how to center it right here. You know, we'll help you relax and help you be at peace.

Yeah, like you said, something I mentioned in experience but

there really is a there's a place where it's just the suffering don't get into

the earthly cause of how it happened,

the story or the person

that you really can

not always or not too often, but

it's just sort of a neutral kind of experience. It's just something that's just the pain.

The anxiousness.

The experience in how it happened is really important. And I think that's really that's very intriguing to me, because I think therein lies a healing of some sort. Now in grasping and that would be nice to have an app, the more you divorce yourself from all the extraneous stuff about

what's really important, like?

Yeah, I think

so.

What you're pointing to one thing, one things you're pointing to is the possibility of having a simple present simple awareness of what's happening, without complicating it with judgments, interpretations, clinging, aversions holding, although we tend to complicate the immediacy, simplicity of our experience with all these attitudes and ideas and relationships that we add on to it. And if you can experience suffering or pain, very simply without making a deal out of it, it's a lot easier. And one of the ways we make a big deal out of it often adds to it is we some way or other, let the pain define who we are. It becomes a source of identity, you know, sometimes negative identity, oh, you know, I'm a failure as a human being because this is happening to me or I'm embarrassed, let people know that I'm suffering this way. So I'm going to hold a Titan. And you know, anybody see it or, or, you know, maybe if I let everybody see my suffering, people will treat me kindly, you know, or get my get what I want from people if they feel, you know, fine, they feel guilty if I let them know how much I'm suffering, we complicated you know, our relationship to suffering because of things we want. And that's one anything about just let it be, sometimes can be very, very helpful in healing. And one of the one of the possibilities in that is sometimes is we can the suffering will self heal itself. We can leave sometimes we can leave our suffering alone. But But be very mindful of it the same time we don't wanna ignore it. You know, hold it gently, lovingly. It's in awareness. That some without any relationship for against it just let it be there as if it's going to be there forever and sometimes it'll self heal in that in that presence yeah

you know the conditioning is so strong in your reasons for the

story and only

you know all this

explanations and justifications and all that garbage that there's just this

because that's what you're saying. That's what makes gives me my leanness. It's just this not or this whatever this thing

that you can use number around

the mind.

conditioning stuff

is hard. It's hard to

tone it down down in mind has no shame.

The

mind is, you know,

strip.

The

so yeah, a lot of meditators have found it very helpful, at times, not to be engaged in the story making behind their suffering, because you know, who did what, to who and when, and you know, the history of it and all that. And sometimes that just keeps it all locked into place in there's a whole very different way of relating to what they can bring healing and peace. But, and it can be very powerful just to hold the experience of suffering, in awareness about doing anything more to it. But we're going to say kind of as well kind of, and the central teachings of the Buddha is there's a cause for your suffering and the cause and this is One of the most radical teachings of the Buddha, it's very challenging and upsetting some people to hear this as a, as a teaching, the cause of your suffering is your craving. So if you do something you do, so it's not that it doesn't have to do with your history. History is the condition for the arising of the suffering, there's not the cause. The cause is something you do. So the analogy might be all kinds of people come together and through a lot of complicated history, that you are related to the history somehow a distant past and someone said, you said something, someone and they said something to you, and there was a misunderstanding. And then this how you know, and finally someone builds a fire. Little fire campfire. And so it's all this whole history that caused a campfire to be there and conditions to arise and somebody build a campfire and you decide it'd be really great to grasp a hold of that flame. And you go in there and you put your hand in the flame and you're gonna grab Now it's a little hard to grasp flame, right. And if you try to hold on to it, what happens? You burn yourself who's responsible for you burning yourself? You don't let you know you don't blame the causes and conditions of all the people in all the complicated story of why the fire got there. So you really want to put the hand in there. And it's really clear that you're the one responsible for that clinging, that grasping. And what you're trying to grasp doesn't really exist either. So it's kind of like that with. So there is you know, we have to also see where the place of responsibility is for us in the moment where the grasping is not a quiet group here. I was hoping to say something a little bit challenging. So if you're challenged, I was hoping you'd be kind of you know, arouse to ask questions, but So, yes, yes.

I wish to start for you, I would start by saying, study how you actually do walk? Well, which so that's that's a loaded question. Is that as being self centered as bad and wrong? That that's the implication. Right? So what is it? What did you understand about self centeredness? I'm walking

away I'm walking in a place.

Yeah. So I'm looking into when I'm walking, and how can I How can I get into bed?

Oh, so you have to find there's a path to that and the path It is to begin by studying how you actually your walking is Get to know your walking, study it get to know it and getting to know it. Become become familiar with what it's like actually to walk for you what the experience of walking is like for your legs, your feet, your soles of your feet, and then learn to begin. Bringing full attention to that experience with your experience of walking is so full, so complete, that you can actually begin letting go of the normal preoccupations, fears, desires, obsessions that the mind has. And as those kinds of obsessions of the mind fall away and the veils, the cloud, cloudiness of thoughts and ideas. fall away, and you can just see directly, be really fully present directly immediately for the fullness of that step. Right there, you'll find what's sacred. That's synchronous, right there. So you asked you know, how can I learn to walk, you learn to walk first by learning studying how it is you walk. And then studying then once you know how you walk, then learning how to keep your attention and that simplicity of those experience of walking. Is it self centered? It's your centering your attention here, in this physical body and being here and that sense itself centered. Usually self centered implies self preoccupation with self image self identity. You know, narcissism what I want. I don't you know, me expensive others and all that. Hopefully, this is the opposite of that. This is the healing of that kind of unhealthy self centeredness. Because as you they're fully for this step fully there for washing that dish fully there for talking with your friend. You learn what you're doing is learning to let go of the self centeredness is actually is a barrier to that fullness of connection. People are self centered, can't really be fully present for how things are. They fully present how things are, but it's often through the filter of what they want that other thing and how that how the world out there is going to feed into that self centeredness. So it's not really there for thing in and of itself. And as you learn to do it with your feet, you learn to do it with your neighbor, who's suffering, you learn to be present fully for your friend or, you know, you learn actually, you still get out of yourself, get away, get out of your own way. So you can actually be of service to others if that's what you want to do.