

2002-12-01: Skillful Means

Tue, 6/30 6:24PM • 40:39

SUMMARY KEYWORDS

skill, developing, read, meditation, mind, human being, people, situation, kinds, capacities, life, activity, discerning, present moment, peaceful, judgments, human nature, forces, rain forest, learn

SPEAKERS

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Okay, so what I'd like to do today is to give a talk on a teaching or concept which is very important in teachings of the Buddha, but don't give or not given kind of Central stage in terms of there is a there's an explicit teaching like the Four Noble Truths are like the center of the Buddhist teachings, but the Eightfold Path, but there's a teaching or concept which kind of a thread that runs throughout the Buddhist teachings, which is implicit, but never is never really put centerstage so you wouldn't pick it up unless you were kind of pointing to it or you spent a lot of time reading his teachings and kind of synthesized it. And that's the teaching of skillful means. skillfulness and developing a skill becoming skillful is very central to what the Buddha is teaching. In his message and it has a way of beginning this exploration. I have a book on my bookcase, which I've never read. I also don't read twice ago which the is called religion and human nature. And one of the things that interests some people who are into religion or spirituality is what is human nature? What is it to be a human being? And especially people who are very studied spirituality or religion kind of academically, sooner or later get interested? What is it to be human being? What is the nature of human being? How do we find it? And certainly Buddhists are interested in that topic also. And what's the essence of the human being with a true human nature and I suppose, part of the interest in finding that is so We can align ourselves with that we can become it, implying that if we really know what human nature is, then we can know what purpose of life we know how to live our life, we know how to fulfill that our human nature. In the early Buddhist, teaching, the human being, interestingly enough, and also the human mind, are primarily described as processes. The mind is not a thing the mind is an activity, it's a process. The human being is not described as by things the human psychophysical being, but rather as processes as activities. So consciousness is not consciousness a thing but rather is a process of being conscious. Feeling is not a feeling kind of thing, but it's a process of feeling. Perception is not a you know, thing, but it's a process of perceiving. The body is not a thing. The body is a process of activity and sensing or feeling or moving or I'm not sure exactly the How to describe it. But everything is a processing activity. And in that the mind, the heart, the body, the psychophysical being as an activity, the process, that process activity can be shaped, can be developed, can be directed in certain directions. And it

seems to me that this is very central to what it means to be human being is to be shaping and developing the capacities we have developing skills developing capacities. And I don't know if it should be the essence of what it human nature, but it's very central to what it means to be human being. And you see it, I see it now with my young son who's now five weeks old. You know, he still does various things, he sleeps a lot. And he also when he's awake, he spends a lot of time fussing, because he's kind of trying to cope with all kinds of mostly internal things. His digestion and his intestines and his pooping. And all these things, you know, you see his face, contouring move and all kinds of things he does with his body trying to cope with what's there. But what he's not just trying to cope, he's, he's relaxed and alert. He spends a lot of time trying to master certain capacities he has. And one of them that he's slowly now getting in these first few weeks, he spent a lot of time trying to skill, these really important skill that probably none of you have ever really thought about much. But it's really so foundational to human being that he spent the first you know, four or five weeks now trying to master this particular skill. And that is the skill of holding his head up. And you know, it's a big deal, the coordination and the strength and everything and now, the first few weeks now we have to kind of go into support him, you know, he's always supporting him and now, you can kind of do it for a little while now.

Some of you might watch me while I meditate, I think I haven't learned that skill yet.

And, and also, he's learning the skill of how to use his eyes. And you can watch in his eyes when he's relaxed, it's very busy kind of looking around and you kind of can see his eyes trying to focus and using his eyes, it's kind of moving around. And so very, very active activity, learning to develop a skill of how to use the eyes, and we take these things as being, you know, second nature or natural or inherent and effortless to do this. As a person grows, they develop a whole series of skills, and human being it's so kind of hardwired are so deeply ingrained in the human nature, to be driven, in a certain sense to master whole all kinds of special skills. The skill to walk, for example, seems to be which is real drive, and my first son, he was always kind of that driver, so strong. But he was always ahead of himself, always wanting to do what he couldn't do. And so he would try to stand or try to walk and you'd fall or trip or you know, you just couldn't do it yet, but he felt frustrated because he was trying to and, and it's quite remarkable to watch the repetitive repetition of how these young children will repeat over and over and over again endlessly until they've mastered something. I can't count how many times my son has tried to hold his head up. Or my older son how many times he tried to stand and fell student fell a student fell or started walking the first time he walked I was there. He did seven steps before he fell in love figure seven counted as walking. And, but then he fell and he didn't beat himself up. He didn't criticize himself for being an utter failure is hopeless. And but rather he just didn't try stand again, try to do it again and endlessly, you know, try to develop a skill and that's one of the qualities of developing a skill is not being frustrated by failure, but rather, that's inherent in developing a skill is that you don't learn to do it automatically firsthand. But you'll learn the skill in keep pushing the limits the edges of your capacity and then failing and then learning from that, how do you know to do better. And then as a person grows, it's not just physical skills, but also then it's mental skills, intellectual skills to get developed. And some of them are developed inherently and who we are, I

mean, like languages, one, how to communicate and how to relate to other people in wise ways or unwise ways, how to get what you want, and some of its responsibility to the parents to help reinforce healthy forms of interpersonal relationship. And hopefully we'll get it right in the second choice on someone said, someone said the failures I had in the failures I had in raising my mistakes I made I had amazing my first child were made up by the amount of attention the child got. And the second one doesn't get as much attention but you know, childbearing has been mastered. Another skill you have to learn is I'm realizing this. It's a whole skill in raising children. It's very complex and constantly changing. I remember when I was in about sixth grade, I was in a very small school, and good fifth, sixth and seventh grade were so small. We're one class by 10 students. And we had this very nice Mr. Kubik, who was our teacher. And we had this social studies class or I don't know what it was, maybe you didn't have classes. We just had lessons. And he pulled out Reader's Digest and he had a read to an article Reader's Digest, I think several articles. And I think one was about some home about America. One was about the communist Russia back then. And, and he had us read these articles. And then he taught us how to read between the lines. And then he taught us how you shouldn't just read what's on the surface, but you should kind of be sensitive to the intention of the author. And, and he had us to be two different articles, because he said, these two These are two very radical different opinions being offered here. And the idea that when you read someone is an opinion, and you could listen to it carefully. This is an opinion, what is the opinion here and what's the facts here was a skill that he was trying to teach me back in, you know, sixth grade or so. And I thought it was a very interesting lesson and very important one, so went along with my life, not to take things, you know, on the surface of them, but to look deeper down and try to understand

so as Growing up, people try to teach us skills, all kinds of skills, and we learn skills as we grow up. And it's expected part of growing up. And here in America, there's cultural battles over what we teach our children, because we want to teach them certain skills, certain ways of understanding life, certain views develop certain capacities, certain values. And, and the sad thing is that if, if parents, or don't consider this or school system not consider this carefully, then there's commercial interest in this culture, who are very interested in shaping the processes of our children, and their values and their skills. And so we have the media and advertisement and television, which are very powerful influences. And, and so part of the reason there's cultural battles is because there are these tremendous influences in our culture, some of them we don't want our children to be under the influence of so we try to then to counter that with other ways, private schools or education or religious training or all kinds of things that people try to raise the children to be what they want them to be. One theory people have now that exists about why there's such a long period of, of dependency human beings, human beings are you know, long period of training until they become adults and leave home. And it seems seemingly in modern society that period is longer than in some some more traditional societies where you become an adult when you're 13 or 14 and you're off on your own but here you know, your some ways your legal adult when you're 18, sometimes you're 21 and some people takes a while longer before they become a to become an adult. Whatever that is. And the one a theory why such a long period of time is that human beings are not pre programmed. They don't think instincts about how to survive in their environment in the same way that some animals do that are that that

survive in particular niches. So some animals or plants, whatever, are extremely well adapted particular niches of environments. And so they have these instincts, just tell them how to survive in that environment, take them out of that environment, and they can't survive. Human beings don't have a particular niche that they can, that they're meant for. They're human beings are amazingly adaptable. And so they can be, they can adapt themselves to all kinds of different environments. And, but in order to do that, they have to learn how to survive in that environment. And it takes a long time to really learn to master an environment. So we're born, you know, in some ways with a blank slate some ways not, but a blank slate so that we can learn the skills that are particular to the particular environment we're growing up in. So people who grew up as members, anthropologist or someone was went into the rain forest in Central America. And he was struck that the people who grew up in the rain forest in amazing skill they had in seeing into the forest, they could see things in subtle shooting sees the sea. Birds, you know far in the distance, they're almost camouflaged. And they can see all this variety of things, where the person who grew up on the streets of New York couldn't see anything, we just all blurred green. But you brought the person from the rain forest into New York, and it's all a blur, whereas the New York person has learned all these skills and how to read the street signs read the streets, right? Have street smarts and they know what streets to go on and what not to go on and, you know, all kinds of things that otherwise you wouldn't know. So the idea of developing skills, learning how to be adaptable, learning proficiency in is a very inherent, very important central part of being human being As we get up into adolescence and adulthood, then at some point we become self conscious about the skills that we develop. And we can also suffer a lot because of it. You know, we're not operating in schools where they give us grades for how proficient we get in certain areas. And it can get very traumatic. This area of skills and skillfulness. And some people just give up because it's just too much. Now in one of the things that happens as we become an adult, I think, as we get older, is that the whole process of developing a skill. The skill set is something that we can become self reflective about, we can notice what it's like to develop a skill. And someone gave me recently, quotations on this topic, by a fella named John Jerome, who wrote a couple of books about this, about developing skills and what it takes and he was kind of watching himself in this process.

And so here's one description. He's, he's learning how to swim. And you know how to swim. But he's, he's, he's refining his skill is developing a skill to a higher level. Over the summer, I would eventually put in enough swimming time to acquire a more accurate reading of what was going on between the water and my flesh and act more positively on that reading. I wasn't really that much stronger. I was just more effective. Sports requires a translation of desire into motion. You want to get into this or that position to be over there to get there faster. You ask your physiology to perform the task, the better you read your state body position force loadings energy level, the better you carry out the task. kinesthetic sense is the capacity to read all that and to respond with the most effective emotions. That's what had to. That's what had the water rushing past my ears in the last days of my adolescent summers. It is also what made my stroke opened up for me 30 some years later, and begin taunting me to improve it. This kinesthetic sense is what teaches the skier to ride a flat ski, the racing driver to learn that's learned that smoother is finally faster. It has the capacity to sense the forces that will be needed and to marshal them to perceive the forces at work and to cut through them in the quickest

cleanest ways. As with a Taoist cook, asked why his knife never needs sharpening. Simple he says he doesn't cut the meat. He uses his knife to separate it, following the natural divisions of the flesh. So This is a description of developing a skill. And here very important aspect he emphasizes is being able to read the situation really well, to read one's own condition, to read the condition when situation one is in and find the right adjustment to be able to be most effective within it. And as I look at it, as I learned about the human mind, the humans in our life, and how we relate to our environment, I think of it as being incredibly complex. human mind is like an ecology in itself. And there's many different aspects of that ecology. And we can emphasize different aspects of it as different spiritual practices will emphasize different areas and different aspects of who we are. But the mind is a huge ecology and learning to read the mind to learn to read what's going on, and develop skill within it is one of the capacities we have. Some people will have a spiritual approach where they kind of take one you know, they find one teaching or one practice, this is the way to do it, there's one way there's a right way of doing it. And as I read the teachings of the early Buddha, it isn't so much as there's a one way to do it a right way of doing it is it is there's a way of developing skillfulness a way of being sensitive and reading the situation and finding how to adapt oneself and respond appropriately in different different situations. So this puts a lot of responsibility on us as an individual, to do that reading to read our situations, read what's going on, rather than having, you know, it's quite a relief to think like you have the key of one simple answer to spiritual life. And then you try to apply that in all kinds of different situations, or you become a fundamentalist and hold on really tight to this one thing. The mind as it gets developed in Buddhism, is meant to become fluid and soft and open. Those are descriptions of the mind becoming very soft and fluid malleable, and a malleable and fluid mind. I would guess, I think is one that is able to, is adaptable to the situation knows how to work, not holding on to one particular thing, but learns how to read the situation. So you find in Buddhism, a whole series of different kinds of practices that a person can learn. And then you apply those different practices to different situations that we find ourselves in, or different aspects, different skills, different inner qualities that need to be developed in different kind of situations to get the right balance, depending what's going on.

Here's a different description somewhat similar. The athlete is in the business of getting the physics right of selecting from circumstances that are rapidly changing the right kind of force to apply for the right length of time, at just the right angle, in just the right amount. athletic athletics concerns itself with making judgments about physical laws, acceleration and deceleration, momentum and mass vectors of force, that kind of thing. And putting these judgments into effect. The better athlete is the one who works these laws more effectively. Nothing heroic about it. There is a silicon almost magical ease to the movements of the great athletes instantly recognizable, but not so easy to define. We credit them with almost mystical powers. They're only getting but they're only getting the physics right. We speak of their movements as beautiful, but what we mean is efficient, or maybe just appropriate. The thing that rivets us visually in athletics or dance, the same thing is the startling efficiency of exactly appropriate move. It is more pleasurable to make those moves than to watch them of course, it's more playful To make those moves than to watch them, of course, when gets a hint of their pleasures, when the large stone slips easily into place, he's talking about building a stone wall to make judgments. The

in my language of my last few talks, being discerning, very important part of being skillful developing a skill and being skillful is to be very discerning, discerning with the situation, make judgments of what's the appropriate response is. Now I know that in terms of meditation, to talk this way, developing a skill, having different practicing, you have to read what's going on carefully different situations, making judgments and being discerning what to do can sound very busy, like you're doing a lot, very involved. Probably, you know, a great analogy is that of riding a bicycle is that it's also a skill we develop. And at first reading, learning that skill, it can be very awkward. We fall down someone's face. finding us and we're very, very wobbly. But after a while, you might get so good at riding a bicycle, you don't have to use the handlebar anymore. You can ride without your hands. It's just second nature. And you're ready to, you know, you can read the situation, you read the road, and you're being yourself and the wind and all kinds of things. And you know, almost, you know, without even thinking about it, the kind of decisions in a sermon, you need to be able to ride smoothly, you go up the hill, and you know, that's naturally almost you know, that requires more effort, more energy, or you see how long the hill is, and you know how to pace myself here. There's all these decisions get made. meditation can be done the same way. However, it through experience and through different trial and error and different ways. After a while, it just becomes second nature. And it doesn't take away from the stillness of the mind, it actually can promote it, mind becoming more more peaceful, but it takes some time of awkwardness to learn these skills. different situations you might learn how to be smooth and peaceful in certain situations. And but then something happens in your life and you don't have that anymore. So the virtue of having just one simple practice is that sometimes you can get very calm and very peaceful until the environment or inner life, it changes so dramatically, that that is not available anymore. The advantage of developing a skill, a skill set is that you can apply it in all kinds of different situations. So for me right now, you know, I've two children at home, and I find it life is very complex. Yesterday, I had to make breakfast I don't have to but I made breakfast. holding a baby who was kind of fussy and kind of crying and trying to take care of the four year old who wanted to play with and wanted to, you know, help and he's activity and was holding on various things and trying to make breakfast but then if I didn't like breakfast table quickly enough. The four year old will get More wound up, because he needed to eat. And I didn't want to bother the mother because the mother had been up half the night, feeding the first one. So, you know, it's complex. And some of you probably know this. I'm gonna tell you and, and

the one of the things I find some refuge in or solace in, in this complexity, all this in my own inner life is complex with dealing with all this is that the idea that what I'm doing here is developing skill. I'm building skills in this activity in this and not just simply this external skills, but spiritual skills, skills and in within myself of how to stay, stay balanced, how to stay peaceful, how to stay concentrated, how to stay discerning, stay awake, be present, and developing skills. And knowing them doing this actually gives me some encouragement in what I'm doing. And maybe I should be encouraged to do it. Regardless of that. But it's part of my spiritual life. It's part of my practice life. And rather than feeling overwhelmed, just occasionally I do with all this complexity. I see it as a greater challenge, oh, this this area to I get to develop your skills. It's great. I love it.

And then John Jerome writes, the better the work goes, the deeper I get into the problem. The stiller I get you notice that ever I know that for a long time is meditation I thought, meditative stillness or peacefulness, very deep calm was something that came from letting my mind become simpler and simpler, doing less and less. There's some degree that's true or to a greater degree, that's true. But one way into that is to be very engaged and very involved in his language, the problem of the mind. Problem of meditation, be engaged in the process of developing a skill of reading and understanding and looking and be engaged. Because one of the things you're doing then is by default, you're in the present moment. So rather than fighting and struggling to be in the present moment, if you're so involved in an activity of what you're doing in the present moment, you'll naturally be in the present moment. So sometimes it can be no, you take meditation to be a game. playfulness is very helpful. And you'll find yourself very easily in the present moment. I'm not exactly going to recommend this, but this is something I've done occasionally, is I used to like playing pinball machines. And sometimes I've imagined that meditation, I was playing a pinball machine with my thoughts. And, you know, just, you know, he was gonna, you know, catch those thoughts every time they arose, like, like a pinball machine or like tennis or something. And it was very engaging, you know, I didn't have to question you know, how am I going to be in the present moment, you know, I was involved in the game was very present. And then, so after a while, if I find myself, you know, momentum of being present in Southeast Asia, in Thailand, where they have a different culture and different understanding of self, they have ideas like this that doesn't work so well here in the West. But they'll take the mind as their adversary, as their enemy. And they don't want the mind to be in charge. They want to be in charge, as if they're different in their mind. And, and so in the mind, you know, the mind in charge is mind the mind of delusion, greed and hate. You know, you get pulled around by your desires and your wants and everything. And so they see, they see the mind is there where the adversary, you won't have a word where the adversary, and so they're going to kind of, you know, fight the mind is language some teachers have in Southeast Asia, you're going to fight these forces and try to overcome them. This doesn't work so well here in the West because we have such an adversarial relationship to ourselves already. That do we end up doing that kind of activity, then it just kind of become tighter and tighter and more and more kind of morbid in the process of practice. To develop a skill, a skill set to become skillful part of developing a skill is, is so that the mind is not in charge so that we can have some ability to be in charge of the forces that influence what we say and do and act on and feel. Part of the developing skillfulness I've noticed is that it's very humbling to do it. Because it's often especially if things are not so easy to develop. I think developing the mind is a humbling activity. And being humble I think is often very helpful for spiritual life that kind of self, kind of arrogant about our capacity. That that's not very helpful. Remember when I was I ran a race many years ago, it was called a no race. It was a Zen race. And, and some people, you know, point wasn't likely to win except for the people who are competitive. There were always some people in the front, competing. But I remember once I was, you know, doing this race is very difficult to use up was basically uphill five miles, the whole way. And so I was running this race, and I wasn't racing, I was just trying to get up to the top. And, and I was about halfway, I think, and this woman was started passing me and she seemed pretty good at it, but she was huffing and puffing salmon, but she was passing me. And as she passed me, she said, every

year she ran the race every year, every year. This mountain humbles me And so develop a skill develop skill. It involves patience and humility to some degree.

So there I am swimming along, grinding out the yardage, minding my own business, when after a year of fairly heavy training, my swimming stroke suddenly unfolds for me. Like one of them is jack, one of those Japanese paper flowers that opened up underwater. I stopped in the middle of a set breaking the unwritten laws, law of workouts to hang out in the gutter and think about it for a moment. It is almost eerie and the clarity with which it happens. So you know, we engage ourselves in skills skill, developing practice, doing over and over again, being And then sometimes some of the breakthroughs or some of the changes, or some of the developing the skill that happens, can have some kind of magical quality. Because even though we're responsible of putting the in the effort, it's something else it seems to kind of switch us over to a higher level. You notice that sometimes, and but we have to do the effort, we have to put on our effort for something else to happen. I've seen that many times in my life with decisions I've had to make the kind of very engaged making and thinking about the problem is a decision. But the decision didn't come from thinking about it. I had to be open to something else. The physical, Tiffany's available and working with wood is different skill, woodworking, and metal and stone are no different from those other little instance, when some flicker of true comes in, when the information from some from some sense organ or other succeeds in breaking through. I always thought these moments were supposed to be intellectual, the product of pure abstract thought, but they come to us through the sense organs. It, it was the taste of the apple, I think that clipped us out of Eden into the world. So to develop a skill in meditation involves many different aspects then it involves being able to read our situation, read who we are, we sit down to meditate, and to really take stock of who we are at that moment, what's going on. And then what's the best approach to take given what's going on. Sometimes when it's very accepting and very compassionate. Sometimes when it's very firm, and directed and determined. Sometimes what we need is to emphasize the emptiness of the mind or the peacefulness of the mind, and we just kind of do Nothing doing nothing is the best approach. Sometimes developing loving kindness or compassion is the best approach given what we read when we finally tune in inside. And but if we only develop one particular practice one particular way, then we're only developing one skill and over a complex life, I think there are different skills which are required and that's why constantly reading our situation taking stock is important part of what we do. And then the five faculties are kind of the five beautiful beautiful lists the Buddha head, which could be applied to any skill development, sports, crafts, music, whatever, that five faculties need to come into balance he needs to play a part in different times different faculties might be weak, and so we develop some of these faculties. So these apply to meditation to confidence. Have confidence in your ability to develop a skill of confidence that you can do it. You need to have that. Otherwise, you're going to be inhibited by your doubt. So some degree of confidence, what does it take to have confidence? One of the things it takes is to know that it takes a long time to develop a skill, and that don't give up by a few days or months or years of failure. You keep applying yourself and applying yourself. And the other is effort. Knowing the right kind of effort to make to use the analogy of a bicycle riding a bicycle. There are times when you know it's best not to apply effort in riding a bike, maybe you're going downhill, and making more effort to pump the pedals is the wrong thing to do just want to

coast. If you're in flat ground, a certain kind of effort is needed. If you're going up a hill, a different kind of effort is needed. Maybe you go slower, but you have to actually make greater effort and is required going up the hill when we sit down to meditate. The same thing, there are times when the mind is coasting along, it's very easy to be in the present moment.

And you just kind of want to maintain a certain momentum and mindfulness. Other times when you're going downhill in the mind, healthy, unhealthy way, kind of down towards greater peace, calm. And you want to just get out of the way. And just get out of your own way, get out of your own way, don't do anything that gets in the way. And other times when you have to really put yourself in there, and it's hard labor, to do meditation, when the mind is very agitated, for example. Or you're, you're just filled with a desire for something. And your mind keeps going into that desire and the thoughts and the fantasies and sometimes you need to hard labor. To kind of just overcome the strength of that distracted mind. Mindfulness to be present. You need to be present to develop a skill, any skill, I think, you have to really be present, more present you can be the more your your body, your mind, your heart. Everything can take in the information can read what's going on, and use the kind of feedback loop of self reflection that feeds back into applying the skill. So this involves monitoring ourselves. And part of mindfulness is to monitor ourselves as we do the process of meditation, that kind of self monitoring process. How is it? How's it going here? What am I doing? How are things developing? some sense the meditation, it does involve going someplace, developing the mind, not to be casual or just, you know, that magical approach to meditation. If I just sit down, then something will happen. And there's many different goals that people can have for meditation monitor in my reach my my, my getting closer to my goal. Am I becoming more peaceful? As I do this? Am I becoming more calm? Am I becoming more compassionate? Am I becoming more discerning to be able to recognize the impulses that drive me and run me so that I'm not driven by them so much anymore in my life, then concentration to be able to concentrate on a particular skill set in a particular activity to really not just simply be aware and monitor it, but really concentrate and focus on this thing as you're doing. And then the last of the faculties is discernment, to be discerning to make judgments about what you're doing. Is this useful is not useful, is it helpful is is not helpful. All of these five things have to be come into play in meditation. They can be second nature, like riding a bicycle because you kind of don't even think about it anymore. But all these five be involved in them and to monitor them and developing them. Paradoxically could be a way of doing it. They can make the mind very, very still and quiet and peaceful. One of the things one of the key skills or key directions that the Buddha skillfulness is trying to leave As towards is towards becoming peaceful or no longer be in conflict with ourselves and the world around us. And that's one of the things we monitor. Am I moving in that direction? Is it How is it supportive, becoming more peaceful? If the very way in which we're trying to develop the skill, or practicing is making us more agitated and more tight, then we need to have the self monitoring of the practice to make the course adjustment. Now, how I'm doing it now, it's just not working. Maybe I'm getting a headache. I'm getting too tight. I'm getting too discouraged. Maybe I need to find another way to do it. So am inclining myself to a greater peace or peacefulness.

The word in Pali is kusala. It's a very important word in the teachings of the Buddha to develop a skill. He uses a lot of analogies the Buddha of developing skills and crafts and music, farming For the work we do in meditation practice. And you find this idea of kusala of skill, also very important in other Indian spiritual traditions. You find it in yoga in the Bhagavad Bhagavad Gita. There's a very central Hindu texts. It defines yoga as action which is skillful action which is skillful action in action which is skillful in keeping us from getting caught, or attached or clinging to things of the world. So as you go on your meditation practice, one particular skill you might want to try to develop is a skill of how not to get caught by your thoughts. to notice a thought when it arises to notice when the mind is latched on to it, and to notice or to develop a skill to let go of it. develop that one skill, learning not to get caught in a lot of other skills will follow in its wake. So, that's it. I hope this is useful. I hope none of you feel oppressed by all the hard work this implies. But he could also think of it as hard play. I hope you really enjoy that. I really love it. It's really fun. When you when when things are really going well, you know, in developing a skill even though it can be so complex. It's just such a pleasure. So, thank you