

2005-08-15 Mental Noting

Thu, 7/16 9:57PM • 42:39

SUMMARY KEYWORDS

noting, mind, present moment, experience, thoughts, thinking, mindfulness, label, people, mental, present, find, stay, labeling, helpful, note, hear, art form, word, helps

SPEAKERS

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As we begin this sitting, I would like to offer you a little practice a little aid to the mindfulness practice that you might want to try for the period. And that is to, as you're sitting here, especially if your mind is busy, a lot of thoughts is to very gently, silently in your own mind, say the word here, as in here and now, here and use that word as a reminder, to be here, to be aware, attentive to what is actually present in the immediacy of your experience. Not in your thoughts about some other place or time, Future Past, but to really discover what it is, to be alive to be human being here We might call the living presence, the lives living time, the time that we live in. What is it like to be here? Let me say the word here and are kind of easygoing, regular way. And one way to do this is to say the word here on each of breath. Here, you're nowhere else. This is the precious place we're going to show up. Be present to relax into here and say here, and then discover, feel what it's like to be human being here, this time in place. Here so what I'd like to talk about today is a little technique that is often practiced together with mindfulness practice. And in the particular tradition that I was trained in, in mindfulness practice, this technique is actually quite prominent. And it's meant to be a support and aid, very strong aid for our ability to pay attention to be mindful. So the technique is that of what's called mental noting or labeling. And so that's what I want to talk about review. Let me know about it. And start with this little discussion. of this practice of using the word hear. Those of you came late didn't hear this. But at the beginning of the city, I encourage people to, they wanted to today to say that we're here, as they sit here in a regular way, maybe at an every out breath, say here. And I find this to be very helpful, a little practice to do. And it's something that, especially in my mind is busy, if I'm trouble being present, when my mind wants to think about something really actively saying here, helps us to cut through that. Sometimes very effectively, not immediately, not the first word, but to say it repeatedly. Because for me when I say the word here, it reminds me where I really am. I'm here and, and so I might be thinking about something far away. But then when I hear here, then I know this is where I am And then what I do when I say here is I then notice what here is like what this present moment experience is like. And if my mind is quite busy, then the present moment experiences here I am a person who has a very busy mind. And this is the way it is, this is what it feels like. This is the experience of having a

busy mind. When I say that word here and then to experience here. I do it very. I try to do it very generously, to the present moment where I'm not trying to make anything happen. I'm not trying to be on just cutting through those doctrines. I'm just really trying to be awake to this present moment experience. Not trying to make this present moment different by trying to fix it, trying to make it you know better. not leaning into the future. But just curious of what the present moment experience is really like. And I find it helpful for me very helpful to do that exploration. What is this experience here like, without any agenda about it. So if mine is really busy, then what is it like to have in mind, it's really busy right now. As soon as I bring that little Korea curiosity to my present moment experience, then I'm no longer in meshed with the thoughts that I'm having. They might still be going on, but I'm not entangled with them. And I'm stepping little bit apart from them a little bit removed, in a sense, a little bit disengaged for them. So I can be more awake and see more clearly what's going on. If some people like in mindfulness to the practice of turning on the light in a dark room, you might have a flashlight you know, you kind of build teeny little LED light, you know, kind of looking and you can kind of see what's there. But then mindfulness is like you turn on the flashlight, the light and suddenly you see it all. So mindfulness more that quality of sleep. is here without being entangled with what is here. So awesome, I say the word here, I say maybe repeatedly, sometimes I'll say it's in the out breath, until my mind is stabilized. So it can be here more regularly can be here without being running, running away in my thoughts. So it does a few things. It kind of brings me here. And it also reminds me to be here in a curious way, in a non judgmental way, in a non reactive way, just here with what this experience is like. Some occasionally, very occasionally. I've imagined that I would, you know, somehow. I'm an anthropologist from Mars. And somehow I've entered into a human body and I've made field notes. So I can go back to Mars and tell What is like? What was like to be a human being? So, oh, wow, that person's really upset about something, you know, being upset is like this. And so you know, you don't want to get the person not upset quickly because then you won't study, you know, you put the naturalist doesn't interfere, right? So you're just kind of like, this is what it's like. So also you try to experience what it's like. And there's movement of just experiencing things as they actually are, without any agenda for or against or trying to make something happen is a very interesting one because it, it goes counter to the way most of us are operating most of the time. Most human minds, most human beings are operating on desire and aversion, wanting something to happen, wanting something go away, being caught in fantasy, thinking about the future, being afraid, thinking about the past, being anxious. There's all this movement and reaction that can be summarized in a simplistic way, that a huge percentage of human activity has to do with With not accepting the present moment, it kind of lays the foundation for some, some people's personalities, that kind of their foundation stone, the personalities, somehow not non acceptance of what is. So when you begin, when you pull the rug from underneath that or you pull that Cornerstone out of the building, a lot begins to crumble and fall down. So the simple thing of here, what is here, just experiencing it is is very different from how it is for many minds. It might seem very petty at first or mundane or an interesting or where's that going to take you. But if you realize how counter it is to how the mind usually operates, then you can maybe give it the benefit of the doubt. And chances are you'll find that if you can stay here, you stay in this accepting mode, that your present moment experience will change quite radically, even though you're not wanting it to change, because you're just here for what it is what's here. So I find it very interesting

this word here, because it's a word. And it offers kind of the intersection between our language, our wording, our cognitive abilities, and the present moment reality. It's a meeting of those two, were in the meeting of those two, our words help us to stay here, point us to hear to experience the present moment more fully. If we think all of us had to meditate to have the experience of knowing how our words or thoughts can take us away, where it can take us away, and words can connect us to the present moment. And so we're so it's very important to see that difference. And then not to reject the word, the world of language and words. But is it possible to use our languaging ability to help us to wake up to be present more fully to our experience, and I would suggest there are times when words are very helpful for this. As the Here is if you're if you're distracted or scattered here the little bit you know kind of jumping in from a different angle now but the sometimes I think of the human being as being like a person leisurely. Eddie's resting on the bank of a river, watching the river go by, and there's all these leaves go by and twigs go by and fish go by and, and boats go by and steam boats go by and ocean liners go by and all this stuff goes by, and you're sitting there, you know, it's a nice day you washed over by, it's very interesting, very nice. But then, sooner or later, and for some people that's sooner, and some people's later, one of those boats is really interesting. There's Like a steamboat that has a casino on it, and a cabaret and it offers so much promise, so much possibility for getting rich, so much possibility of pleasure so much play, you know, so much possibility. And so we, you know, we kind of like venture into the river and get onto that boat. Now noticing the boat is carrying us down the river far from where we began into the rapids into, you know, difficult terrain, difficult river areas. And the practice of meditation is learning how to stay on the riverbank to watch everything go by and not venture out into the river. And if you do find yourself in the in the river on a boat to find your way back on the river where it's dry, and safe. So what I'm going to suggest here today is that words can help in that process of staying on the river stay out words can help in the process of not getting caught on these boats. Most people have the most experience of their words helping them get on the boats. And I think it's a wonderful thing for the mind to retrain itself and have available to it a certain tool of language that helps us stay dry stay awake, rather than letting letting language is always being used by the mind it gets distracted. So we have the practice and mindfulness of mental noting, noting or mental labeling, putting a label on our experience that we're experiencing. I know that some people rebelled to this practice, but partly because any they don't like the idea of labeling something. Labeling limits, they think always limits it always put something in a category. It's a little bit removed from the direct experience labeling you No can have kind of a lot of negative connotations in our in our language, noting maybe a little bit easier for to note something. However, I would like to suggest that doesn't always the case, not necessarily the case, that mental note it can be very helpful. So what we do in mindfulness practice, I mean, we don't have to do it. But this little aid this little technique of mental noting is as we're experiencing something, we gently, softly, relaxing Li name that experience. We don't name it Fred, and George. We label it in a very simple label that characterizes what it is we're paying attention to. So for watching our breath, we might say in, out or rising, falling. If we're hearing a sound we might say hearing we're having an itch we say itching something Very simple, very obvious word that characterizes experience. One of the things we're doing and by doing doing this is we're using our thinking to help us be present when using a very rudimentary, almost primitive aspect of the thinking mind, to point the mind into the experience,

we're noticing in the present moment deployment tap of stay there and see it for what it is. If the thinking mind is idle, if you're trying to have non verbal mindfulness meditation, just kind of aware and present with this kind of empty mind isn't thinking chances are for most people who don't have a developed mind, the mind hasn't gotten as concentrated. Chances are very good at that idle mind will get in trouble, that the thinking mind will just creep into that vacuum and carry us away down the steamboat. So by using a mental labeling, it's like using a very, very simple thought. To help us, you know, use that part of the mind that things. We were using it so simply that it easily we're not going to get swept away by it. And it just pointing us at you. It's like saying, Hey, you, this is where you're paying attention here, this place now, here. And so you hear a sound say hearing, and then you say the word hearing and then you hear more fully experienced that more fully and that and then the label hearing reminds you Oh, yeah, that's what I'm paying attention to. And you hear more fully. There are some people who use the mental noting technique as a checklist approach to mindfulness. They hear a sound hearing done that what's next. And, and that's not the intention of it. The intention of it is actually to nudge the mind to be more fully present for what we're experiencing. The guideline we often hear by teachers say is that When you're doing mindfulness practice 95% of your, of your practice should be to be this being present for our experiences. This feeling sensing more fully what the present moment experience is 5% of our efforts is the mental labeling. And that ratio is very important. Remember, because sometimes people who learn mental noting are doing 95% effort noting a 5% effort to paying attention, and then you're going to go astray. So the so you're using a little piece of the mind that thinks to help you be present rather than having you know, it be out of control. Take your way. It can cut through a lot taking cut through the thinking mind. It's kind of like using a thought to help settle the thinking to cut through it. So it can be very helpful that way. It's also very helpful because it more helps you more fully acknowledge what is going on. There's many situations in human life, where the acknowledgment of something in our inner life and a psychological life really helps with the settling of it with the freeing of it. And if people don't, if you don't acknowledge something, sometimes it kind of festers and stays most dramatically it that takes place. I think when there's been some kind of ethical transgression, and sometimes it really helps to confess that transgression to someone to acknowledge it publicly, at least to one other person. It kind of takes the it really helps the inner life, the mind somehow this allow itself or disengage itself or step aside from its being caught in that kind of activity. So the acknowledgement of something can really help. So the naming of something I can can really help in many ways. We have the ancient fairy tales, or statutory stories where if you name the dragon dragon loses its power, where you name the ghost, the ghost or the vampire or something and And so this idea of naming, and with naming our inner life, for example, our emotional life, one of the ways where it's the power that gets lost to the power, this loss of power that's gained in naming, one of the powers that's lost is the power of identification. The power of being caught or entangled with the experience, and we identify or the experience we identify with, say, this is who I am in some way we take it personally our experience, we tend to fuel and give power to the experience, to the cycle of emotions, but if we don't identify with it, then the power of identification, if we name it the power of invocation can can be relaxed, softened. And, and so if one power gets less than the power that gets increased, is the power of the strength of that part of the mind that part of the psyche which can be aware of what's happening, and not to be entangled with it is capable being

independent of what is being known. So if it's like, like that part of the mind is capable of staying on the riverbank rather than going into the water. So and part of the art of this mental net, noting the naming is to try to name in such a way that the meaning itself, the naming of the experience itself helps you to be a little bit free or independent from what you're experiencing. And there's many times you'll probably find that you're not so free from the experience. You have a headache or you have a knee pain or you have you're sad or angry or something's going on, or someone near you is kind of making all kinds of noise and how could that person be doing that then I better write a note to the Board of IMC and you know, the mind you know, oh, I heard a great story that on some of us who were on Saturday and retreat that was very nice story. The Zen students who went to he was there, the retreat is telling us the story. It happened to him. He went to see he was there, I guess was sushi Zen center. And he went to see the abbot of Zen center for an interview, and he went to the interview, he started saying, you know, you know, this, you know, we're supposed to take these Bodhisattva vows here and sense that are supposed to be here, for the benefit of all beings and help the world. And here we're just sitting in this, you know, didn't say exactly suede, we're sitting in this basement meditating all day, we should be out in the world making a difference in the world, and we're just self selfish and self absorbed here. And if you're really serious about what you're doing, you would leave and, and pause for a minute and, and the average just looked at him without saying anything. And then he started again, you know, saying the same thing and I just looked at him again. And at some point, there was a long silence. And, and he said, I have started wondering, well, maybe I blew it, you know, and they're gonna kick me out of here. Now they're gonna take me seriously and really been disrespectful. And he thought he was trouble. And so then the Abbess looked at him and said, This train of thought, did it begin on the input or the output. So, to be that attentive to see which moment which in breath out breath, you get caught, you get carried away is to be very mindful, then you have a choice. If you have the place of your little into the mind is independent from what it's thinking or engaged in. Then there's much more choice what to do. And a big part of mindfulness is is learning to be independent of what we know. And that's an odd thing. To have an awareness which nose is also independent, having awareness which knows more fully, the senses experience This feels more fully What's going on? That's part of the nudging of the noting. Help us that yes, let's experience this. And then at the same time, help us be independent from what we know. So now I'll give you a gruesome analogy that the Buddha gave to us okay? If you take a dead cow and you skin It is kind of take the skin Hey, take the leather off the skin. Peel it off very carefully, very carefully, kind of just getting it all off. And then you have this you know, skin that came off that cow. You can if you want, then drape that skin back over that carcass over that dead cow. And it would fit because it came off that cow. Right? It would fit but it would never attach again. So the Buddhist said something like this, that there's a possibility in being awake, being mindful, being very attentive to our experience, where our experience or knowing our awareness really fits this world fully. But there's also a kind of disconnect, disconnection that's been established in being awake. And that this connection is not one that's meant to make us aloof from our experience. We're still right there, we still fit. We fit in, you know, hopefully, mindfulness makes us fit better. But there isn't the greed, the clinging, the fear, the aversion, which is the sign sinews and the skin or the muscles, whatever that holds the skin, the skin onto the, the carcass, you know, all that. That's what's gone. And that helps the mind feel like if there's a kind of

independence that's going on. So the mental note is not required to discover that independence, but the mental noting when used as an article form, I think of as an art form, is beginning to find a what, you know, where does that place where I'm awake, I'm present. I'm really there. But I'm also not caught by the experience. And it doesn't follow completely in the train of thought. But I want to read you this wonderful passage from clinical psychology article where they used the technique of mental noting for their clinical patients. In one case, a divorced woman would have bouts of depression and anxiety when she remembered her ex husband's bizarre sexual demands. She was trained to label her thoughts as remembering remembering it within a few days, she could see the causal relationship between the thoughts and the anxiety and depression. It's pretty good to see that connection, once you see the causal connection, so if you label your thinking, it can see Oh, I'm remembering. Now I'm planning and see it really well. And see then the causal effect that thinking has, oh, you know, you felt really good, you woke up, you had a nice day, nice, nice beginning of the day. And then you notice that whenever you start thinking, rehearsing that conversation you had last week, you feel kind of your energy is draining out. If you're just kind of getting more and more depressed. You start feeling that seeing that connection between your thoughts, or remembering and how you're feeling. If you can see that connection, then perhaps you can make a choice to not follow those thoughts, to stop them to go. If you don't see that connection at all, you could maybe get carried away down that river. Another woman who was hospitalized for manic depression and schizophrenia I was instructed to watch the second hand of a clock and when your mind went off the clock to name the distraction. Soon she realized that most of her distractions were related to the past. She was then instructed to label them as remembering remembering. With this technique, she learned to identify yourself with the objective watcher over disturbing thoughts instead of the depressed thinker. There you go. Soon she began to gain insight into the nature of her illness, and was released from hospital. Another woman who was hospitalized for anxiety, depression and inability to function adequately rebelled against any suggestion of introspection. And as she was a Mormon, the word Buddhist or meditation was not mentioned. As a therapist interacted with her, it became evident that much of her day was spent fantasizing and imagining to avoid the anxiety of her life. The habit of fantasizing was discussed with her, and then she was asked to undertake a psychological procedure. That's what he did this evening psychological procedure. To her surprise, she was asked to bake a cake. However, she had to do it extremely mindfully with minute attention to detail. When the persistent fantasies would arise, she was instructed to just observe them. After a while, she found that she could intentionally return to the present moment, and so function more adequately, she also began to get insight into nature for anxiety and depression. From the last one, she wasn't instructed to label but just to watch carefully to watch what you know what took her away. I find that mental noting is a wonderful truth teller. In my practice, there are times when I'm meditating. And I think you know, I'm kind of present it's going pretty well here. And then I say, well, maybe I'll test this out and see if that's really the case. And then start noting, or counting the breath works this way also, or noting the experiences. And then I'll find out that I do like two or three or four notes before I'm off. But the fact that have been noting as a reference helps me to notice that I'm wandering off. And so, and I suspect that half the people who don't like to note, because they feel like it doesn't really kind of keeps them kind of separate from their experience, it kind of keeps them kind of somehow removed. They're like that cognitive part of their mind. They

don't think it helps. They're probably half of those people who don't like it. If they tried it would find it out that they're fooling themselves that they were actually a lot less present than they thought they were a lot more and less connecting they thought they were in other way that the noting is kind of a truth teller is that sometimes the noting is not independent of the x Sometimes a noting isn't, is our reaction to the experience whatever was happening in the present moment, our reaction to it is entangled with the inner verbalization. So you're sitting here minding your own business and, and your knee begins hurting. So, a nonreactive independent kind of noting would be, oh, pain. Let's experience the pain. There it is my knee. I'll feel it pain, stabbing, burning, twisting, pain. A reactive way of nobody would be should pay hate pain and there's all these things, you know pity and aversion, all kinds of things. Or if you have pleasure, some wonderful nice feeling finally have pleasure in meditation, joy, and so you don't just say joy, there's joy You say? So if you listen to how you, you know, do that inner verbalization it's Sometimes he'll show you a little bit about how you've gotten involved. And that can be very helpful if what you're trying to do is find that place of independence. And that place of independence is exquisite. So it's a you know, so, you know, it's just, it's not not a diminishing, but actually an enhancing. Mental noting is an art form. And rather, I'd like to call it art from revenue technique, even though I've labeled that as a color technique today, because there's an art form, it's something that takes a while to learn how to do and I know some people who've tried it, you know, for 20 minutes, and said, This is not for me. It's to mix it up. Now, I've done a lot of meditation, my mind gets kind of quiet. And this kind of agitates my mind. It kind of uses a part of my That, that, you know me trying to put to rest and it's not for me. But that's like someone who you know I spent a lifetime walking. And then someone says, you know, it might be nice for you to try a bicycle and they have walking down really well. But then they try a bicycle and they find out that the first five minutes in the bicycle, they keep falling and wobbling and they currently make any distance at all and hit forget this bicycle and not getting anywhere. Walking is so much better. With bicycles, you have to keep doing it. You have to you have to learn the skill. And after you've learned the skill, after you've done it for a few days, or however long it takes to learn it. After a while you can ride the bicycle with your hands it's so easy look. So hands and it's really easy to effortlessly and effortlessly but without thinking without any kind of agitation really any the mind getting worked up or it's second nature to ride the bike. So the same thing with the mental noting if you do it in a regular basis Try for a while to skill that after a while becomes second nature. And the agitating aspect of it that might happen initially will settle away as we learn to do it. Some people in doing mental noting or say something back up. So another part of the art is learning how to say the mental noting in a way that is helpful. And generally that means to say it's softly, like a little whisper in the mind. And, and probably is more more useful to try to find the quietest place you can think in the mind. You probably you know, if any of you have done something like robbing a bank, and then watched your thoughts, and they compared it to a time when you use everything was beautiful and safe and you've had wonderful life for the last, you know, week and you took a nice nap in the meadow and you woke up and you're fed and just everything's great. And then look at your thoughts then compare those two. You probably find that when you rob the bank Your your thoughts are really wild and strong. Where are they they catch me. Whereas you know, in the meadow thing you wake up thinking is really soft and gentle. Maybe so, you know, to the softest place to the quietest place whispering place you can in your mind. It's also kind of helpful to do that because it also

helps calm the mind a little bit, many minds need to be calmed. And as the mind gets more concentrated in meditation, sometimes you'll need to soften the mental noting more, they could calm or make it more subtle, more of a whisper or whisper to concert matches, if not more. So then noting the activity of noting is not more agitated than the activity of the meditating mind. The mind gets more more subtle. So you have to make that activity of noting more subtle also. So there's a variety of ways of noting one way is to note, everything that you're going to bring attention to, you're going to clearly consciously attend in your mindfulness. So you're sitting here, you want to watch your breath, you'd label the breath. A sound arises that's strong enough that says, Okay, I should attend to this for a moment really be there, acknowledge it. So you name that. And there's a pain, you be there and you name that. So whatever happens like that, especially do it kind of in a relaxed way, because you want to give everything to do time and mindfulness. So you don't want to rush around. When you carefully know things you want to rush around and know a lot of things superficially, just kind of be there relaxing, though. Certain, you know, the obvious things that compelling things well, it's just going to go and name everything. Some people will name only certain things. Some people will only only note the breath and everything else just kind of know without noticing. Some people will not note the breath of silent awareness with a breathing But like the woman in the clinical study will only note what takes them away from the breath, whatever that might be, they find that very helpful because they, they catch themselves then earlier quicker and they come back. Some people I know only note their thinking. And the thinking is taking them away. So not just anything that takes them away. Like if the knee pain, they don't notice that they bring awareness there, but they don't notice. But they know what they're thinking. I know some people have had a lot of benefit, the only thing they know to spend some time only noting the feeling tone of the experience. So the feeling tone means whether it's pleasant, unpleasant or neutral, what you're experiencing, and somehow that noting what is a pleasant experience helps that place of finding a place of freedom or independence. It's best to note with an obvious label. And if so means like, if you're find yourself thinking, you don't start analyzing what kind of thinking this is you But rather just thinking thinking, however, if you're planning all the time, and it becomes really glaringly obvious that that's what you're doing planning again, then it can be helpful to be more precise. With a label. Planning, planning, sometimes precision helps with is acknowledging. So planning planning, you don't spend any time trying to figure out what it is. But his name what it is, if you know you're having an experience that you should be paying attention to, but you don't know what it is. You don't know what the label is. Then you can use a generic generic label such as experience, I'm having experience, California thing anyway. So experience or you could one of the great labels, which kind of covers everything sometimes. certain times is chaos. just you know, there's just so many things going on at once I don't know what's going on I can't find anything in this big mess, chaos. What's chaos feel like and then you'd be there for the chaos and then it kind of narrows it a little bit of chaos feels like a lot of energy all over my body. Sometimes I found that in noting if especially if the mind is getting quiet I find it sometimes very helpful to stay with the noting it's kind of like keeps me on track keeps the concentration going keeps the concentration present. It's kind of like a little like herding cattle you know like you know, sometimes mine feels like herding cats, but eventually feels like you're hurting train cattle or something. You can just keeping it there takes very little but very little effort that keeps keep it going come straight head and, and sometimes then mental noting. I have

done I I just say my note has been yes to everything. I find that kind of nice, kind of comforting. Just say yes to everything. And, and just because anything else is too complicated, just you know, it's it's the same thing it's kind of like it's just a little nudge, like yes, stay here, stay here stay here and sometimes when I might have gotten immediately still unsettled I still, I found it helpful still there, it's helped me stay on track stay present was to in the most subtle little corner of my mind to run that experience. The mental node was a grunt. So, you know, it can be a little creative, you know, supposed to be, you know, kind of not supposed to be somebody get tied up in and, and you know, anxious about, it's an art form. You can experiment with different ways of doing it. And one of the ways you might experiment with doing it, if you've never done this, is to start with the word here. Experiment with that, here, here and then feel what that's like. Here. Feels a feel feel on that's like, and see if there's some non acceptance of what's here. Here and feel if there's some attempt to get someplace else to with the mind to go to be in the future be in the past here. And then feel worse like to be a mind that wants to go forward and backwards. Here. It was like to be have a mind that doesn't like what's happening here. This is what it's like here. There's something very powerful about here. It's just like this. This is the way it is. This is the way it is. Our lived experience of reality is like this at this moment. It's the most precious thing. One of the most precious things we have as human beings is the present moment, or to say differently. the lived experience and our lived experience can only happen in the present moment. It doesn't happen yesterday. It doesn't have to happen our thoughts about yesterday. It doesn't happen. Thought about the future, it has to do about what says here living, the living, energetic, vital posting. Experience have now been a wake up to that. And then to discover all the beauty of that. All the wonderfulness of that, that can happen. So you might try the label here. And then if you get really good at it, and you really stabilized, you managed to be here, you're awake your presence, you can stop doing it. You don't have to do the mental note. And if you're really here, and you just need us not needed anymore, but if you're doing here and you do it long enough until you kind of arrive here with the mind. Then one thing you can do before you stop is you can say to yourself, you're here so you don't take it all too seriously. So I hope that was understandable, clear enough and helpful. And if you're one of these people who've tried it and find that that doesn't work for you, it's not for you. It's fine. You don't have to be a person who does the mental noting. There's always people from who doesn't work. And but if you're one of those people who doesn't work, maybe today's talk has allowed you to have some mudita sympathetic joy for those people who who works understand their practice better. So thank you very much.