

# 2011-05-02 Kusula

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## SUMMARY KEYWORDS

skillful, skill, develop, river, mind, life, buddhism, mastery, people, buddha, teachings, thinking, learn, meditate, victim, experience, conversations, peace, purpose, knowing

## SPEAKERS

Gil Fronsdal

So for this evening's talk, I want to discuss a concept in principle, which is very key to the teachings of the Buddha. And it's so kind of embedded in those teachings, that sometimes it's not obvious to the people who, for when it's not pointed out. It's so inherent in his teachings, that maybe he didn't really even occur to him to kind of highlight it in a way that is so important. And much of his teachings contains this teaching contains this principle, as a kind of as an obvious fact. So the involves a Pali word the Pali word ancient Indian word is kusala, k u s a l a. And it's probably the best translation in English is skillfulness to be skillful, And sometimes in older translations into English, the word has been translated as wholesomeness, wholesome and sometimes occasionally is good. And one relatively famous place with that word appears. And most English translations don't have the word skillful in translation, so you wouldn't know. But there's a very pithy passage where the Buddha recites or teaches the kind of essential teachings, a number of places economic core teachings and a few words. And in this particular one, it goes it's a verse and it goes, avoiding what's evil. Doing what skillful, purifying the mind. This is the teaching of the Buddhists. So these three things avoiding evil, avoiding, causing harm to yourself or to others. And then it's often translated as you know, avoiding evil, then do Good. Now doing good is a good thing to do, I suppose. But, but the word good is very vague. What does that mean? And how do you know how do you decide what is good and you know, is it good for others is good for oneself? Is it good in what way the other word skillful perhaps is a little bit vague as well because skillful implies usually some understanding some, some goal, some purpose for which something is skillful for, but it's a little more specific than that of a good and so the Buddha said, to practice what's good to develop what's developed what's skillful, and then to purify the mind. The So, the word skill is inherent embedded in the Buddhist teachings, because the Buddha believed that human beings can become skillful and we see that in many of the parks. There are many situations in human life where we're expected to develop skills. Most of you have learned how to drive your car. That's a skill. And probably imagine none of you were born knowing how. And it's something you have to learn to do. I had to go to driver's ed in high school. And, and for which, when they were giving out the grades at the end, the teacher was reciting the grades to everyone that's starting with telling the grades and it came to my name. He's paused. And he looked at me and looked at his grade he couldn't believe it because I got I got an A, but the reason they couldn't believe it was I spent the whole class talking to my neighbor in class. It wasn't paying any attention. So that that didn't need to be said but the, but you know, he developed skill and so we often admire people who develop the skill athletes or musicians or artists or something. And sometimes we don't, maybe appreciate How much time it took to develop that skill. I know I had a professor in cotton graduate school who I admired a lot for her masterful article she would write, and some her just academic articles, and sometimes it'd be like mysteries, you know, you just kind of want to get to the end to find out what was gonna happen. And beautiful articles. And I kind of assumed that they just came out of her, just like that, you know, 123. And then one day, she showed me a draft of one of her articles that she was writing. And there were all

these pieces crossed out and moved and, and I realized that for her, it was a craft, and it took a lot of skill took a lot of care and attention. And they didn't it wasn't just produced beautifully, just like that, but rather, it was something and built up over time and you work the craft, and you develop skill and how to do it.

So and now one of the implications of developing a skill and one of the principles of it is that you're actions are consequential. That if you if you're practicing the skill doesn't develop the skill, then why would you bother? So there's an inherent belief, maybe there's no proof. But there's inherent belief that we have, that if we keep practicing this over and over again, that we'll get better at it. And some things we have to use practice, you know, they say 10,000 times if you practice 10,000 hours of doing a musical instrument as a child really makes a big difference in real mastery as an adult, kids would do 5000 hours, by the time they're 20 or something, you know, it makes a big difference between those 210 thousand just the repetition, over and over and over again, makes a big difference in terms of mastery. So the idea that, that you can make a difference, you can train yourself by repeated actions over and over again, learning to ride a bike the same thing. As we develop some skill we used to be we refer to our Self developing mastery, meaning that we have some ability to master the event to choose to engage in it, and be successful in what we've had it, we've had it in mind. Many of us have mastered how to ride a bicycle, and maybe took a little while, but then we master it. That's relatively easy, perhaps compared to some, you know, you know, playing classical music and violin, which maybe takes a lot more time. So, Buddhism and Buddhist practice has the same principle, that your actions are consequential in what you do can make a difference. And if you apply yourself to develop a skill in meditation, for example, then you can develop the meditative mind you can develop your capacity to get concentrated, you can develop your capacity to be mindful, you can develop your capacity to let go, you can do a whole series of, of mental or inner qualities that can be developed so that we don't have to be left with our just our native ability. You know, get through life is just kind of whatever we're born with, but rather we can cultivate and train ourselves to a certain degree. The now analogy I like for this is interesting when I think is that of being thrown into a river, perhaps you can know how to float and but you think thrown into the river and all you know is how to float and you trust the river. I just trust in me the rivers analogy for life I just trust life I'll be taking care of the river God's will take care of me I'll have to do is pray to the river gods and everything will be okay. And as long as the river is calm and smooth and nice currents going down, then you can be very happy and content and have a wonderful philosophy about beautiful The river is how the river has your best interest in mind and, and it's all really wonderful until you come to the rapids. And, and so then because you don't know anything about how negotiate rapids, you're banged against the rocks. And so you're a victim of circumstances, in a sense, and then you blame the river Gods for that, you know, it's not up to you and what a terrible river This is, this river is, you know, really bad sucks, you know, we should get out of there. So same thing with life. You know, we claim that we get tossed around by life and we feel a dictum of it, then, you know, life sucks. And, and, and so that's not uncommon for people for whom life is really rough. Many people in the world, maybe a majority of them. Life is really difficult, and they don't see very little hope and possibility for their life and getting out of their dire circumstances, poverty and hunger and many things. And then it's very common for those people to then look for hope for their life in the next lifetime. Because they don't see any possibility here. They're just to convince victims of circumstances of this life.

If you if you develop a skill of how to negotiate the river, you know, you understood you one skill is to learn how the river works. And you see that if you go away from the edges of the river, but in the middle, perhaps when the river currents not too strong, you're not gonna get snagged by the low hanging branches and get stuck, you know, before you know, because you get caught by them, they can cut your or you can see the rapids coming and you can kind of discern, you know, to go over those

rapids I need to go maybe more to the left, there's a little bit quieter over there, it's wider, they're over. It's not as rough there. Oh, you realize maybe you're better off going down, feet first. Which rather than sideways and, and there's all kinds of things you can learn about how to paddle and how to move and how to twist and turn. You can learn how to conserve your energy and how to apply it how to swim this way in that way. And when you learn the skills of how to negotiate a river, then there's certainly mastery over it then You're less inclined to either blame the river are less inclined to have a great philosophy about how the river guards are doing it or the rivers, all good rivers all bad, you don't attribute your, the effect that that's having on you on something external, you're much less than more likely to understand them, you know, the river does what's what it's doing. It's the river is carrying me along. So it certainly has its role. And I have to, I have to kind of, you know, float and not to float in at all. But now I have the I have skill, I have mastery over how to find this river. And so then, I think the person then becomes disinclined to begin having lofty philosophies of either being a victim or being you know, wonderfully supported by the river gods or whatever it might be. So the fact that we develop mastery or skill affects our relationship to the river, fix our relationship to life that takes our relationship to meditation, Buddhism puts a tremendous emphasis of traditional Buddhism on developing these skills. So we can become much more relaxed and capable and wise about how to get through this life. And it's sometimes not noticed by meditators who put the emphasis on having meditative meditation experiences. If only I can have a particular experience the Big Bang enlightenment experience, then everything will be happier only if I can get rid of myself really calm. I won't be touched by anything, if only I could only own the Certain Way. But experiences are come and go. They're impermanent. Skills also are impermanent. But skills are more portable and enduring. And then experiences. And if you have a skill, you know, certain parts of the river, it's smooth and wonderful. But that's gonna change down the Down Down there a lot nine. So, you know in the rapids, it's not gonna Be so smooth and comfortable, but the skills you take with you, and you can carry it into life in all kinds of situations. And then you can apply yourself the skills that are needed different time. So if you develop a range of skills, then you have more capacity to meet that particular situation you're in, and not to be troubled by it not be caught up in if not the victim of it or not be you know, have more balanced, it's a lot easier to become. It's a lot either easier to be relaxed, if you feel some modicum of mastery over the situation. So what are the kinds of mastery that we can develop? The certainly we can develop street smarts and knowing how to negotiate particular things out there ride a bike, for example. Or know how to, you know, find a job and work the job world or whatever it might be, you can learn these skills. But for Buddhism, the emphasis is yes do those things for sure. But different mastery over your own mind. So that your own so you can negotiate your own mind. So your own mind doesn't succumb to grief doesn't succumb or become a victim of hate doesn't come in a victim of ambition or desire or addiction. It doesn't get caught up in believing every possible thought that you can have. There's there's plenty of people who latch on to their thoughts, and the thoughts are not accurate, but then they limit their life. One common one is our identity of who we are.

And are the conclusions we make about life. Then we kind of formed lock in, but to develop skill and watching and seeing how the mind latches on to a belief, how it latches on an interpretation and see, to be able to see an interpretation as interpretation is a very, very, very useful skill. Because if you see it as an interpretation, and not the truth, you probably negotiate the situation more more wisely, you hold it likely, you're willing to change your opinion if you get the evidence otherwise, you're probably much more compatible companion for other people. Because if you see it as interpretation, then maybe you're more willing to, to hear their perspective. But if it's the truth, by golly, they're going to have to believe it too. So these are all skills that we learn. And so meditation practice is a process of developing a certain degrees of skill. And the skill is primarily over our own mind our own heart. And as we develop that, then we become less a victim of what our mind is capable of producing and doing. And so we can avoid falling into the rapids or being tossed around by the rapids in our own mind and our own heart.

But also we can start cultivating and developing the beautiful parts of the river. Beautiful parts of the river in the mind, dude, we don't don't have to just arise by chance. You know, you wake up in the morning and you got out of the wrong side, you got up out of the wrong side of the bed and you feel lousy. You get up on the right side of the bed and you floating on a cloud, you have no idea why it's just because who knows you got a little extra sleep? I don't know. And, but if you develop mastery, some skill and capacity, then you know how to bring on some of the calm state of being or bring on a focus state rather than being scattered and running all over. You said, Okay, now I need to be much more usefully focused, I'd be much more productive. Let me kind of get more myself zeroed in on the task at hand rather than, you know, be caught up in all my concerns. Or how about if I meet with my friend, and I'm kind of grumpy. Maybe it's more useful when I'm with my friend who's in the hospital for me to show up and have a look Have more kindness, more goodwill for my friend. So can you just, you know, can you call up goodwill instead of skill, the capacity you have some mastery over. So you can develop a perspective, not artificially, but in a real way, were you able capable of bringing up compassion, loving kindness, a variety of different things generosity in the right time. One of the most useful skills that we develop in meditation practice is a skill of letting go. And not necessarily letting go things of the world. Sometimes we might want to do that. But learn how to let go of the things our mind holds on to the questions on to and that's a muscle that can be developed as muscle of letting go. If you haven't exercised that muscle, it's going to not it's going to be rusty, it's not going to know it's going to be kind of awkward. You're not going to know how there's a number of different skills that are needed different understandings that are needed to come into play, that help us to let go. And so the more we let go, the more we learn that skill. We negotiate that. And then with time with that skill and that skill becomes strong, then we can include wisdom. As part of that skill, we can learn how when it's wise to let go. And when it's, it's best not to let go when it's skillful to let go and when it's not skillful let go. So part of Buddhism is involved in developing a skill. But then the word skill kusala is also used a little bit different way. And that is we do that which is skillful, meaning that which is helpful or useful. So you develop skills, but you do that which is skill full. And skill. Full recall, implies that you have some idea of the purpose of what's useful, what's helpful. And so when you have some sense of a goal or purpose or something that's valuable, then once you have a sense of what's valuable, then you can evaluate what helps me move in the direction of that guy. valuable thing and what takes me away from it. So for example, something can be very simple as I'm going to a job interview. And it would be useful be skillful, when I go to the job interview, if I could be centered and calm. So you have, you have two free ways to drive to get to the job interview. You could drive on one on one at five o'clock in the afternoon. Or you can go down to 80.

And you you've done this before, and you say, you know, the way that I react to bumper bumper traffic. You know, and the way I react to you know, looking at the big Meadows by the Stanford edition, in the wild flowers out there right now, and, you know, I come I come I arrived at my job interview much better place by taking 280. And so it will then because you want to be central to the job interview. The skillful thing to do is to go to at the real freeway. So, what are the things you can do that are skillful, that brings you peace that brings you develop your compassion that creates a healthier life for you and for other people. And so, the, the emphasis of Buddhism has an ethics tends not to be moralistic, you know, Thou shalt not kill, but rather the tendency is to is to look at and say, killing other beings, stealing, lying, sexual misconduct and intoxication. They those activities are not skillful. If what you want to do is to develop a peaceful heart If what you want to do is have a heart or a mind, which is not wracked with remorse, racked with agitation wracked with you know, conflict You're much, much more likely to have conflict have remorse, to be upset to be agitated, if you go around killing and stealing and lying. So if and if and the standard for peace, the standard for being settled and a peace is much higher for someone who meditates because meditators can know, much higher tends to often can do a much higher degree of peace of well being, than someone who has never meditated. never meditated. Maybe



occasionally you have that experience, maybe going, you know, into nature or, you know, certain kinds of things you might kind of fall into. But in meditation, you've realized that it isn't just an accident that you feel profound peace. But the profound peace you feel, has something to do with how you conduct yourself. It's a skill. It's the it's partly the result of being skillful, and doing those things that are conducive for peace and avoid Those things which make it hard to be peaceful. So being an ethical, makes it hard to have a settled, relaxed peace, to be at home in your own heart. To be ethical, is is a skillful thing to do for the purpose of being peaceful for the purpose of creating a society around us which will be peaceful and harmonious. So the tendency in early Buddhist teachings of the Buddha is to have this is to have some sense of a purpose of our behavior or what's possible some potential and then not having some sense of purpose, then looking at our behavior, and looking at two things is what we're doing skillful unskillful for that purpose. And what skills do I have to develop in order to attain that purpose and And then as I said earlier, one of the primary skills we're developing when the primary places we're looking is in our own minds. What are the activities of my mind, which are conducive to the goal that I'm setting spiritual liberation, peace, developing compassion, being of service to the world being settled? What are those which is conducive? What is not? You might discover, and it might be surprising to some people maybe not an interview, that watching a lot of television is not particularly conducive. It might be it might not come as an easy or obvious lesson to some people, some people it's completely obvious. But drinking a lot of alcohol is not really in your best interest. And, and so it takes a while sometimes to get that message and to enter or to not get the message but to realize that your own experience, this isn't really serving me. There's a higher good that I can experience and if You know, if I can do these certain things, there's a map, there's a path to practice that can lead me to states of well being states of feeling at ease, where alcohol is no longer necessary. It might be hard to get there, but there is a path. So now I think that for people who meditate, it can be helpful to look at their mind and look at their meditation from the perspective of developing a skill or perspective or looking at what is skillful, and what's going on here. And one of the first skills that's helpful for meditation is a skill of self monitoring. Actually noticing carefully what is actually happening when you're sitting and meditating. So for example, to notice, here's an interesting skill or skillful observation to make is to notice the difference kinds of thinking that go on in your mind. Thinking isn't out there thinking isn't just like one low one level of intensity, one degree or one level of kind of thinking going on all the time. There are different kinds of levels of thought that goes on in your mind. there if you're agitated and upset, it might be very loud conversations you have in your mind, justifying yourself. I remember once doing something which wasn't exactly wrong, but didn't go went against what the group I was involved in was the status quo. And it was very, it was very challenging for me to step out of what my my group was doing, and going from my own way.

And so I spent six months in my mind, having these very active conversations with people are left behind, justifying why I left and these were big debates. And so, you know, there was, you know, relatively coarse or if you've ever been lost in the woods, and you know, the mind kind of begins sometimes, you know, for me it What happened was I was racing very fast trying to figure out what's going on. And, and then I finally was found, I mean, I found myself and I sat down. And immediately the mind got quiet and still was thinking, but it was, you know, quite a big difference between how loud the thoughts were when I was lost, and how calmer they got. And I knew that I was safe when I sit down to meditate, and I've had to kind of a full day or something. One of the first experiences I have when I sit down to meditate, maybe because I've done this for a long time, is kind of similar to the experience, perhaps of being in an auditorium for some big event and before it all starts, everyone's talking. It's a lot of talk going on. But then there's a bell of the lights dim or something. And everything everyone goes quiet. So for me, when I sit down to meditate relatively quickly, the audience gets quiet. And it's, it's, it's quiet, but I don't stop thinking. But the thinking has now become subtler and quieter. And one of the things that happens is I tend not to have conversations anymore, which is what in Buddhism is to our circle, sometimes called discursive thinking, where you're actually having conversations, you're

explaining, you're reviewing your memorize, you're remembering the past, you're planning the future, it's a much more active like you're having a conversation. That level discursive thinking quiets down. And so I know that there's another level of thinking, which is much more quiet, more spacious, more relaxed, more open. It doesn't have as many tentacles into my muscles into my energy into preoccupation. So it's a kind of thinking that doesn't cause stress or tension. And it just kind of in sometimes it's a very simple observation, thoughts of observation, recognizing what's happening right here now, or here, my shoulder is a little bit tense, maybe from a lot other thinking going on. And, you know, factor that the audience is quiet down doesn't mean the effect of the audience doesn't linger. So I saw there's tension in my shoulders. So I not not troubled by that. I don't try to do anything about it. But I simply recognize it. And that simple recognition keeps me in the present moment. I might notice when the conversations begin, and then a very simple, relaxed awareness, oh, here, I start the conversations. I don't have to do that. And I let go. And so the capacity to see the difference between these two different kinds of levels of thinking makes it easier for a person to know that one is useful and one is not. If we haven't distinguished between those two, and you think the only game in town is thinking, why would you give it up, you know, maybe it is never occurred to you that you could change your what you know, and giving up thinking as a whole, like I'm, you know, thinking I'm meditating and must have any thought whatsoever. That's generally a much too high standard. And you'll probably get disappointed pretty quickly. But maybe what you can do is to realize that there's layers of thinking and levels of thinking and some of the coarser levels, perhaps you can quiet those down. And, and put your energy in a sense, encouraging those quieter ones. Because you've encouraged the quieter, more peaceful kinds of way of thinking, there's less of the energy is going to go back into the conversations. So that's developing a skill. Another skill, that one more I mentioned, is the skill of watching monitoring yourself. And knowing when you're trying too hard. When you're manipulating when you've heard these teachings about being skillful, and you're just trying too hard to kind of like you know, accomplish everything and guests somewhere and be the one who is skillful, the one who's trying to be successful. And you tie yourself in knots with all your effort. And perhaps the skill you need to learn is not how to do, but the skill of not doing. And a lot of people spend so much too much time doing and accomplishing and proving themselves and defending themselves and, you know, trying to get blissful states or whatever. And perhaps the most useful skill for a while, is to not do anything, and just let go of doing let go of doing let go of doing. And something profound can happen within us, when we just kind of do nothing for a while. And then at some point, when you've learned not to do long enough and divert and discovered a kind of well being or peace that comes from not doing then perhaps you're ready to do, to do the things that are more skillful, and negotiate the rapids negotiate further down, or become you know, you learn that you know, flailing around in the river doesn't help you.

So you know how to flow to the best thing to do is to learn just to float because the alternative, all you know is flailing doesn't work. But once you've really learned how to float, well, then you learn, you know, if I just kind of, you know, paddle just gently to my left, it seems like it puts me into the more smooth current in the river or the warmer current river and it is really a delight to be there. And, and then I can look ahead and I see Oh, if I just pad a little bit to the left, I can avoid those dangers. So, for some people who need to learn how to let go a lot first, and not do first, eventually they learn that they can start adding the paddling and the deep the deeper, deeper dimensions of liberation that Buddhism teaches, requires a negotiation of finding the right balance between doing and not doing. One of the infer the deepest, deepest potential What Buddhism points to, at some point, the last of the doing that, that we do the skillful is functioning of note with the activity of knowing, of simply knowing, being mindful, being aware of what's happening, a pristine kind of beautiful, peaceful, relaxed, knowing that is a kind of a doing. It's different than just being a little bit more active. But it's a knowing what's going on. And that very simple knowing helps the mind to go deeper and deeper and deeper, until finally, you come to the end of what knowing could possibly do. And then the mind will know when to let go of that

that last doing, the doing of knowing. And what happens when the knowingness of the mind falls away. drops away is one of the most profound things can happen to human being that Britain does in Buddhism, that's kind of where the experience of awakening or liberation occurs. And so in the teachings of the Buddha, for him, he wasn't interested in helping people, be more skillful than job interview. He was kind of renowned CMT have devoted his life to discovering the greatest potential, like human being is capable of experiencing the greatest degree of liberation from suffering, to profound degrees of peace and compassion, that person can experience. And he wasn't kind of interesting. And you know, you know, half measures, or, you know, he had he didn't have any other interests, like he wasn't interested in the job thing, right. So he could really focus on that one thing. And so for him, when he talked about skillfulness, doing more skillful, he was primarily in reference to what helps what's what's skillful, For experiencing liberation, for attaining liberation or awakening, and so almost all of the Buddhist teachings have that as its purpose. He, as far as I could tell, there was no requirement that anyone follow that path. There was no moral imperative you'll be, you know, you only be a good person. If you follow this path of liberation that Buddha Buddha taught. It's completely voluntary. It's completely optional. You're welcome to go for your job interview, and do something else. And I think the Buddha had that kind of offer I thought so I could tell offered his teachings in that kind of open handed way. But there's no requirement here. No one's telling you, you have to do this. But if you're interested in what I have to teach, if you want to if you want this, it requires something of you and it requires a view that you Do that you avoid the kind of things which go in the opposite direction. If you want to learn to swim, you don't spend all your time in the desert where there's no water, I suppose. I don't know, maybe there's some way you can figure out how that helps you to swim. But, you know, you have to get off, find some find yourself near the water at some point. So if you want to develop the awakening of the Buddha, you need to stop doing the things that go in the opposite direction.

And not necessarily because they're bad emissaries because Buddhism says these things are, you know, amoral. Some of them might be just fine things to do, but they're not helpful for that purpose. If you're not interested in the purpose of awakening, then by all means, if not harming anybody else, that's so you know, it's fine to do those things. So Buddhism tends not to be moralistic, but tends to be pragmatic or theological or are voluntary and, and asks of you then if you're into it, if What if you want something, it requires something of you. And it's up to you to decide whether you want to follow through on those things. So the cultivation of skill and the important that word is so important. The early tradition it's kind of in its embedded throughout the teachings. If you start reading those texts you'll see the word skill it was sometimes you see the word wholesomeness appear in the earlier translations. And I don't think we're wholesomeness is a good translation because it kind of implies something moralistic kind of lends itself in that direction, and the Buddha, but the Buddha was kusala, which means skill. So how's that we have two minutes for protests? skillful protests Or quest skill, you know questions. One of the interesting things they say in Buddhism that it's always skillful to ask questions anybody wants to say a couple of minutes before we go? Yes please. If you can, it seems that we have to as householders, we have to be skillful in many areas and both on the job or as you know, participating in a family, those skills are all enhanced Of course by being mindful

but are

the Buddha at least you know, brings up you know, right speech and of course, you can even say right listening as a as a business owner. I find that right listening is probably one skill I need them Most and anyway seems all have to fit together and as as, as householders I always like to think every once in a while we have a few months. And I think now we've got the rougher road we have lots of skills.

So in some ways, it's rough for me. It's part of the reason for monastic life is not because it's a more, you know, necessarily more virtuous life or anything like that. But it just, it just tends to be easier doesn't have as much fewer complications. However, the disadvantage of it is that there are fewer complications. And what I mean by this is that, I know plenty of monastics including my own time as monastic where I thought things were great. You know, boy, I'm really guy I got this down. You know, I can get concentrated I can let go you know, this is pretty good. Hot Stuff. And then I got into my family thing, you know. And I realized, only then that I realized, you know, I have more work to do. There's more things to develop and learn here. And I'm really grateful for that. And I feel it's been a you know, it's been a powerful monasteries been a powerful Teacher, teacher for me to be in family to do, also, you know, to be in community and many things. And so, the theory is that monastic life is the easier, more pleasant way of doing this work. And maybe this for some people, or some individuals, I think that actually the household life, sometimes if they really do it well and sincerely is sometimes a very powerful way of doing this work as well. And a lot of the Buddhist teachings can apply directly to how to live a household work life and is it skillful way not necessarily become more awake, but to create conditions for harmony and happiness and well being for everyone concerned.

And it's skillful to get enough sleep. That's that's considered a very skillful thing to do. So with that, perhaps we should end Thank you.