

2015-07-27 Giving Yourself Over To One Thing At A Time

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SPEAKERS

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There's a little saying that mindfulness is easy. What's difficult is remembering to do it. And there is something very easy about mindfulness. Very simple teacher I studied with in India said that if it's not easy, it's not be possible. It's not mindfulness. Many times people are trying to make it more complicated engineer their practice, analyze their life, do many, many things, trying to accomplish something. Try to become concentrated are all kinds of things that makes it more difficult, more complicated than mindfulness needs to be. And the simplest explanation of mindfulness is to have a clear knowing of what's happening as it's happening, so to speak, clearly present for this simplicity, the directness of your life here. Buddhist practice distinct mindfulness practice is also simple. In its essence, though, sometimes it's to say it the way I'm going to say it can make it seem very difficult. But the essence of mindful Buddhist practice is certainly be mindful for everything. But for the things that you're mindful of things you're aware of in this world. We don't cling to it, no clinging to anything. And those two things be present for your life and don't cling to anything if you just follow those, everything which opened up quite easily for you. Realistically, however, it takes much more than that realistically, you know, you were more complicated beings and a lot more to try to understand but it's important to keep in the back of your mind that it's, you know, an essence it's pretty simple thing. People will sometimes go on meditation retreats, Find a certain kind of simplicity of beings or clarity, a certain kind of non clinging that is very meaningful. And then they want to try to bring that or have that in daily life as well. And one of the great questions that people bring me that I really appreciate is how do I integrate this practice into my daily life? If I take what happens on retreat, what happens in meditation? How do I take the mindfulness and bring it into my life as a whole? And I love it because many times in our modern life, people live compared to compartmentalize lives, where we you know, we work we do, you know, different things that we do, and things are all kind of in there's compartments, and for spirituality. Some people compartmentalize their spiritual life to, you know, Sunday morning if you go to church or something or Monday evening, if you come to IMC and you know, something you do in a particular setting. It's the quiet time but You know, you might meditate in the morning. But it's not something that you kind of bring to the rest of your life. But the quest to try to bring it to the rest of your life is a great thing. I love hearing that interest. And so how do we do that? How do we bring our practice of mindfulness, maybe the practice of not clinging to the rest of our life. And I'd like to continue this theme of something that's very simple. And I'd like to offer you a couple of very simple ways that can take great strides in accomplishing this. And we'll give you some of the benefits that come from kind of being on retreat. You know, we're on meditation retreats, we devote ourselves to practice all day long, and you get a lot, a lot of momentum going in the practice, you know, just like everything is integrated. Everything is folded into the mindfulness practice. There's nothing outside. So how do you do that? And Your life. And if you can do that, then you'll get some of the benefits of being on retreat. And you get

some of the benefits of being living a monastic life. I lived many years as a monastic Buddhist monk, and have a lot of experience with it, and I benefited a lot from it. And what I'm about to tell you, will get you if you kind of do this 20% of your day or something that doesn't have to be very high percentage, you could start having some of the benefits that come from immersing yourself into it in a Dharma culture in a Dharma practice, you know, practicing all the time. So the first thing to say is, is just do one thing at a time.

I know that's difficult, but do one thing at a time, or at least 20% of the time. You know if you can get up to 20% that's pretty good. Admit Many people the way they live their lives, many ways people drive their cars. Just drive your car. And I used to say, you know, don't don't listen to the radio. Now I say don't have your cell phone on, don't talk on the phone, you know, don't text for sure. Just drive by just do one thing at a time. So, if you're doing the dishes, just do the dishes. You know, occasionally, it's very nice when you're eating, just eat, don't have the radio, don't have a TV on your computer on don't have the news. Just eat. If you're there's a I think more and more in our society, people are trying to maximize how much they do and trying to be efficient. And multitasking becomes one of the ways that people try to do that. And some people are pretty adept at it. And it can you know, it and I think it's a kind of a self perpetuating phenomenon where the more we multitask, the more we are busy and do many things. There's a kind of speeding up of the brain that goes on to search quality of the brain, it's searching and wanting and going, that it becomes a habit to do that. And after a while to have it become so strong, that it becomes normal. This is normal what the normal brain is. And people forget that it possible for the brain to be relaxed and calm and settled. And not kind of just going for one thing to the other. Probably some of you, by now, have had the experience of a mark, screen screen brain. You know, you're a web brain where it's so easy to surf the web and look for information and check the news. And there's a kind of a kind of automatic kind of like, let's do that. Let's do this. Let's go jump over here. And we're just following a trail and there's a momentum and sometimes it doesn't, it doesn't even feel necessarily good. But it's kind of like almost like an addiction sometimes like to the next, the next the next or it can seem so important to have the cell phone on all the time. And or the computer or you know, the, this wonderful thing that whoever figured out how to do mail and the computer provided us with this ping a little bell or something, it tells us you have an email. And I tend to to turn that off because it must be some kind of reptilian instinct or something that deep in our brain, that when there's a ding, like you say, like, I should check that. And so I'm doing something thing. Gotta check. And so then I'm not doing this one thing at a time. So if you can give yourself over to do one thing at a time. So while you're doing the dishes, just do the dishes while you're eating. Just eat When you're driving, just drive, when you're walking, just walk. net, you know, it's for now, it's amazing how many people are checking their phones, when they're walking. You know, I mean, heaven forbid you have an idle time you have important, we have so much important things to check. And it's right there in our palm of our hands, you know, it's quite something. And there's nothing inherently wrong with that. But if what you want to do is to develop your capacity for mindfulness, if what you want to do is to is to study the mind. So you have a capacity to really be present in a full and connected way to your life.

You want to train the mind settle the mind to be able to do that. And so just do one thing at a time. And it doesn't have to be all the time. That's, you know, 20% of time more than you're doing now. But look for opportunities in your day, where you can take even just five minutes or 10 minutes, or half an hour, just do one thing. Give yourself over to it. The longer periods of time that you do one thing, things start happening differently physiologically in the brain and body perhaps, where you kind of settled in you go through some of the bumps initially, it's kind of like if some of you who have taken up like I took up jogging many years ago, running many years ago, and there was a whole cycle of what it was like for me to start my running and I hated it. You know, there's a lot of work and then I would kind of work through it and then I'd have questions Why should I be doing this I've other things I could be doing. And

then slowly I would settle in. And after a while, the breathing the body, the brain, everything was kind of in harmony working together. And at times, it felt kind of effortless to be running. Because I finally had arrived in the running. I was just there and they're running. So the same thing. I've done this with doing the dishes at home. That initially when I do the dishes, well, what what, how did the dishes again and, and I have all these important things to do you know, and there's important emails to check. And, you know, and lots of things I could be doing dishes. So I have little voices like that go on. And so I do it, you know, there I can feel physiologically, a certain kind of impatience or restlessness, about being there with something as simple as additions. And then to give myself over fully to the experience of the dishes, and then some of that works through and settles away and I let go of these distractions and other things. And vitamin D finishing the dishes, I'm enjoying doing the dishes. I'm just there with it and I'm not really ready for it to stop but there's no more dishes. I don't know if this is a good example of doing approximately one thing at a time this weekend, I went to the supermarket and Sunday yesterday, and, and I didn't have a lot to get in the supermarket, but there was a lot of people there. So I decided, I'm just going to be in the supermarket. The one thing is the supermarket. And so I kind of wasn't just only zeroing in the one thing to get my thing and get out of there. I was in the supermarket. And so I was getting my things, but I kind of opened my awareness up, I'm really here, this is where I'm at. And I was fascinated to be in the supermarket that helped the fact for some reason, there are a lot of little kids Sunday. You know, it's one of the ways parents need to multitask. You know, two things. Two things you have to parents have to do two things at once often are three things or four things. It's kind of like part of the deal, right? And so you bring your kid with you when you go to the market because anyways, there are these little kids and I thought wow, I felt like I was in a bizarre. You know, this was like a timeless experience being in the American supermarket. I've been to bazaars like in Marrakech and India and all kinds of places, and in all over the world, and there's something timeless about people showing up at the market, and going around and usually these places are crowded, and you're jostling and moving around people and getting your things and having to stop and wait and something goes by. And I just was kind of happier and happier being at the supermarket. But this is like a timeless human experience. It's a timeless me, not timeless, but for a few thousand years. Going to the bizarre and having to dodge around people were getting their things, gathering their food for their family. So there was a more complicated getting you just being doing one thing at a time because you know, but it was just there in the market. I wasn't trying to rush Get somewhere else. And I just took my time and just open up to this great delight and appreciation of people.

It's particularly nice to do only one thing at a time. If you meditate in the morning after your meditation, because it helps perpetuate a continue some of the subtleness and calm that comes from the meditation. If you get a meditation immediately trying to do 10 different things, then your mind starts being split. And the compartmentalised mind, the mind that's rushing in many different directions, fragmented mind is not very helpful for really being present, to really be present in a high quality way. So we're looking for a high quality way of being present. And I'm suggesting one thing at a time. The second thing that's related to this set of recommend two things. The second thing is have follow through, see things through to the end. So do one thing and do that thing to the end. So within reason, of course, I mean if your house is burning, don't just continue washing the dishes. The but there's something as a follow through with what you're doing with what you're doing you can because to sustain attention of one task helps with this subtleness working through the cycles and really a rot right takes a while sometimes to arrive and really be there with what you're doing. And so by staying in it until you finish, it allows that to happen. But more interesting is that when you sustain your attention on something, one of the things you get to learn about yourself is how difficult that is. You get to learn about the forces of distraction before The voices that say something else. And so the kind of eye opener to me but this seeing this was many years ago, when I was walking across a relatively small apartment where I lived, but from one end to the other, to put my clothes from the washer into the dryer,

that was it, that was a task that I was going to do. And the one thing I was going to do was to walk across the house on the way it took me a while to get across this little apartment. Because on the way there there was this to take care of and the newspaper was there I checked the news and then there's the mail, I'll go and get the mail and come back and there's all these other things that kind of got my attention. There's nothing wrong with that. But if I was committed to stay, I'm just gonna follow this through and get to the laundry area and then and not give in to all these other urges to do something else. I developed more freedom, not to give into urges certain strength of Bill To stay present, but also it gives me a chance to see what those urges are, to recognize them to see them in a different way than if we give into them. So to do one thing at a time, and not give in to the urges to do something else. So if, you know, if you're, like, for me, I sometimes I'm writing on the computer, and, and so I have this practice, okay, when I'm writing, I'm just writing. And I give myself a length of time, where I'm going to write, and I'm not going to check email because the email lives in the same box, you know, in the same little computer, you know, machinery, so it's not so close, I just check. And I don't check the news. You know, the news is always new, so you wanted to find out and I was surprised after a while having a laptop. The tendency to want to check news much more often the day than I used to. I was content in the old days in the morning, reading the morning paper but now You know, the news is newer in the afternoon. So you want to get the latest. So I watch my mind with these tendencies. And I try not to get into them. Because sometimes it's innocent, it's fine to know. But sometimes it's a way of distracting myself. Sometimes it's a way of being restless. And the restlessness has a weight, you know, wants to go someplace. Sometimes it's a try, and it's a movement to avoid and some board now, like I'm writing, I was not working. I don't like this writing. It's hard. So let's just let's do something else. And so it's an easy escape. So when you when you follow something through it might you might get the pleasure of just doing one thing and enjoying it. Or you might get the wisdom that comes from starting to knowing what what goes on in your mind, what, what distracts you, what motivates you, what your beliefs are, what your values are. You Know that what goes on that might makes it difficult for you to follow something through that you're doing.

And that can happen on a large scale that can happen with some you know, something like that takes years to accomplish, go to school, go to, you know, get training for some job or do something, if you have to really sustain something, some projects. The but also happens in the short term, you know, something is as simple as doing the dishes that are used to standing the attention just to do the dishes. To do one thing at a time, and sometimes in some situations. If you're not, you know, if you're alone, you're not going to speak maybe. But it's really great to give yourself times during the day, when you're not involved in conversations when you're not involved in social conversation with people. And so you can kind of spend more undistracted time just being with one thing at a time and And then see what happens when you try to sustain that. See, the urge is to be in conversation see what what is what your desires are to be in conversation with people and what goes on. You'll learn a lot about yourself. And then the opposite is also true, especially maybe if you're shy or maybe don't spend much time with people. And give yourself time sustained time to be with someone, say, you know, you're going to go out and have tea with someone, and you're going to be in conversation for just with that person for as length of time. And then see what happens when the movement the tendency is in the mind. Well, maybe that's long enough. I you don't really want to anymore. You know, the introverts, you know, so I'm an introvert. So, you know, sometimes I need to encourage myself and stay here and be in conversation. The and then I learned about myself in that process. So these two things, doing one thing at a time some times as much as you care to do it, but to look for opportunities to do it more often than you are doing it now. And the other is when you're doing one thing at a time, sustain it until the end, follow it through. And in that following through, see what that what you learn about yourself, learn about what makes it difficult to follow some through, learn what the benefits are. And as you kind of begin to feel, the goodness the benefits of doing one thing and doing one thing all the way through, then

hopefully those benefits, the pleasure you get from it, the benefit you get from it is part of what nourishes you and inspires you to keep doing that, to keep that going. And I think that for many people in our modern modern life, we need to have an intentional life where we take a little bit of control or a little bit intentionality around We use our time and how we engage in what we're doing. Because without, without our us taking some control, the habits of mind and neurosis of the mind, the tremendous forces of distraction, our society are going to keep pulling us left and right and all kinds of ways in fragmenting us. But if we can choose, okay, this time, this half this half an hour, I'm not going to answer email, I'm just going to be with this. This afternoon, Saturday afternoon, I'm not going to check email. Or when I go shopping, I'm just going to go shopping. That's all I'm going to do. And it's remarkable to be in the supermarket and also to watch the people on their phones in the supermarket. Which I guess is a nice thing to do. But it also is not just one thing. So if you if you if you rather than hearing that it's a good idea from someone else, that to do one thing at a time. When you start feeling the benefits of it, then hopefully it's something you'll gravitate towards and become kind of second nature to give yourself over to one thing. And what you hope they discover is that the greatest sense of well being a person can have doesn't come from doing more things. Doing things is nice, but doing things, especially a lot of things, doesn't really allow for the subtleness for the feeling and really feeling at home, in your heart feeling at home and yourself. And to be able to settle back and be at home requires us to not automatically give in to the momentum to keep doing keep moving, keep fidgeting, keep being distracted, keep, you know, entertaining ourselves, keep doing things to settle back in once one step along that way To do one thing at a time. So those are my thoughts for today. And now it's your turn.

Do you have any comments, questions, testimonials, about doing one thing at a time that you'd like to bring up? or anything else?

Since nobody else, nice, Christina, and it's my first time here. Since nobody else was saying anything. I like to practice only one thing when I'm in the bathroom. And I find it very useful. Because it's a time when we like to be distracted. I've even heard people on conference calls and bathrooms.

than you'd think it is Bhante Buddha Keita. In New York I did a day long with him. And he suggested having a mindfulness practice on the toilet and in the bathroom and it was. It's a great place very eye opening.

It's a great place, it's also going to be very pleasurable. find you again. If you could say your name.

My name is Xen. I'm so I love your advice on doing things. One thing at a time, my struggle with that is that I feel like I'm in a rush so I can be present at the grocery store. But in the back of my mind, I'm like, I need to get out of here because I need to go home and make dinner because someone's coming over and after that, so that's kind of like how do you maintain being present without any kind of, I guess, maintaining your time restrictions throughout the day. As well, how do you balance? Great,

it's a great question for our life. So I don't know you your situation well enough to know. But I'll tell you a few things that I've learned about that question. One is the importance of looking at your priorities. And actually kind of spending some quality time looking at your day, your week and what you do with your time and what your think your life is about. And see if you need to do everything that you do. Can you cut back can you do less, so that you have more space to to more time to do things in a relaxed way and not to rush? I learned this when I had young kids. And before I had kids, you know, I was kid I got kids when I was late in life. So I was kind of set in some of my ways. And one of them was like reading the morning newspaper. And so after my morning meditation, and you know, you know, kids weren't

quite up yet. I'd read the paper and had breakfast it was all very great. And then added to get the kids out of bed and get them dressed and make the breakfast and make their lunches and get them in their car. And by time they're in school, I was exhausted. And literally, it was like a big chore. And, and, and so after a while, I started looking at that and I realized that part of the reason that was so exhausted was it was always a rush at the end to get them out the door. I realized that there was one piece in that morning ritual that I could easily drop and make a lot of space to make everything else go in a more relaxed way. And that was my cherished newspaper reading. And so I gave it up and then it was a lot easier to do this whole thing. So there might be somewhere looking at your life and sees if you really need to do everything. A lot of people in our country and maybe you as well. spend a lot of time on TV, watching TV shows is that is something that this consumer that go so that you can do things not so much in a rush, make more space for doing things. So that's one thing. The other thing is planning to related to this is to plan ahead. You know, you know that it's a little bit unfortunate how much we Buddhist teachers talk about being in the present moment. Because then you think, Oh, I'm not putting out a lot to plan. But planning to be in the present moments are sometimes a really good idea. Because you want you want to kind of look ahead into your day and kind of try to have a realistic sense of how long it takes to do things. And then to to set it up, to go shopping and be relaxed for God, you know, I need to kind of start earlier. So all this means a reflective life, a life we're thinking about things and reflecting about it, not just relying on the power of just be mindful and present at this moment, and then you can and then as you start Planning better and looking at your priorities maybe one of the I learned many years ago someone said that a wise life requires to choose between doing. I forgot how he said it. But there's so many good things to do in life. A wise person has to decide which are the good things to do, because you can't do it all. So just make some some sense. Addressing you. Absolutely. Totally. Stop. They'll stop.

Yes, here in the front.

Just a comment

that your name,

Jen, just a comment that

Be careful about how you answer about multi tasking in job interviews? Oh yeah. Because if you actually say anything about, realistically, there's only one thing you can do at a time. They don't tend to really appreciate that

answer. No, no. We have to be a little bit careful what I mean by one thing at a time. Because if you take a tour, literally, you can't do some jobs very well. So one of the great places where I worked was I worked after I left the monastery, I worked at a fest at a restaurant greens restaurant and I was a cook there. And it was kind of like a fast start or cook, you know, was very fast. And, and, and so they're doing one thing at a time. They're meant doing 10 things at a time. But that's all I did. I was I was just cooking, and it was a dance. And I loved of spinning and spinning and turning and twirling and had different dishes up in front of a stove and tracking And I would leave at the end of the day, more calm and energized. And when I started the day, because I just did that I was getting myself over completely to just doing this complicated task. If I tried if I was making pasta for so much, I'm just going to make the pasta Watch, watch it water boil, the pizza will get burned, you know. And so there's something about the appropriate way of giving one thing at a time in different settings means give yourself completely over to this activity. So when I was working at the monastery, and it was in the kitchen there I started off as a prep cook in the kitchen in the monastery. And there the idea of doing one thing at a

time which took the form of how can I really be here with the Carrot isn't chopping the carrot. And I learned a lot about how much I didn't want to be there. By having that task, and it was a great, I benefited so much from those carrots and those onions, because I learned about a lot about being present. So the task was how can I get myself to what I was doing? When I was a faster cook at greens that I didn't have to there wasn't an issue about giving myself what you know my attention. I couldn't give you just the carrot, but the other what the task was, how do I surrender to this? How do I surrender to this complicated dance of all these things at once? So yes, so job interviews, but also during some jobs. A friend of mine was a kind of his longtime Zen practitioner. And he ended up being kind of working for Smith and Hopkins. And so he hired a few people who came out of the monastery because he knew them. These Zen students would make really good workers. And it turned out it didn't work out. Because of this, like this kind of little bit simplistic idea of just one thing at a time. You pick up the watering can or whatever they selling, you put it in the box fully completely. You take both as you're close, it's you know, it's like a tea ceremony, right? And you're not being paid to do tea ceremony as you mail something off. You're paid to do it quickly and efficiently. So, so, yes.

So yeah, thanks. Thanks for all the advice I've been trying to add. I'm an entrepreneur. So you know, I have to do more than one thing at a time. Yeah, and a couple of things. I have Just want to share. One thing is called a Pomodoro technique, which is, it's called a Pomodoro Technique. So basically you just do 25 minute, like focused activities and you took a four or five minute break. So you try to do like, you know, for it to do like four hours, four to six pounders and that's so efficient throughout the day, even if it's 25 minutes, but it's so focused and so singular. Of course, you first start the day with prioritizing things and what you're working in then I think that's helping a lot. And there's no other software, where it lets you it blocks out all the websites, and then it asks you what are the causes you hate the most or the you know, party you hate the most. And then it lets you visit other sites if you want, but then you have to donate like \$10 a minute to these causes that you hate. The money goes to them and they get it they get a cut, they don't charge you but they take half the money and have the money goes to the causes.

So if you have a real addiction to the websites to get going online, you can get get this software and

its software is for free. But then you tell them all the charities you hate or all the causes you hate or whatever you give them your credit card. Yeah, and then they bill your \$10 a minute or something. Every time you go browse as much as you want to read as much as you want. You will send you a bill

that would work for my thoughts. have ever thought that I don't shouldn't have your credit card.

Great. So what else? What else is on your minds can be in some other topic or continuing this one? Yes, truth.

And you're in your name

trying to work with this

discovery that is amazing to me is that I don't even read realize

so rapidly becoming more aware. These are

new and what are the benefits for you discovering?

Well, it's it's new, but the benefit is I feel relaxed.

Yeah. Great. Thank you. So here

My name is Fadi. And the question is this distinction what we're talking about what is the, the dance that involves many things in and the one thing and the ability to know the difference is it feels like to do these many things like you're doing in the kitchen, it takes a net skills, the probably the longer you work there, the more you will, we will do more of it. And you're more than maybe you can handle the checks for the customer as well or something. So it becomes one thing, that's the issue here is the distraction become part of the daily activity. And if I do the Pomodoro, maybe it'll be okay, I'm doing these three things, and then randomly will happen. And I would reply to them. So I mean, so different tasks.

Yeah. So I think that it's good to train on doing something simple. And so you have certain things very simple and very, you know, just one thing, really just one thing, some tasks and we'll come complicated and you have to involve as many things but it's, there's a certain it's, there's an integrity to one area that many things are involved, but you're there for that. And some things are clearly separate activities. And we're trying to do so much like, so many of you is innocent one maybe is, you know, you could be having breakfast and reading the news. You know, the two aren't necessarily inherently connected. Right, you know, so, but so you could kind of cut back and get some benefits just eating and then afterwards, just reading and then the mind isn't split there isn't going back and forth. And some people isn't just two things is three or four things going on at once. There might be the radio is on. The news is on the screen. Breakfast is happening, and your partner's trying to talk to you.

Yeah, and then Maybe, you know, for me specifically I it's hard to focus on one thing I have attention issues with challenge with being focused so it becomes a lot easier to be paying attention to everything else. So it I'd love to take on this challenge and then start separating some of these things. Yeah, I

think if you have intention, attention issues, you can make a difference the mind is can be changed to some degree. But you want to start small, I don't know your mind and what kind of attention issues you have. But sometimes very short spurts are what's called for so maybe 25 minutes is too long, and maybe three minutes is give yourself over fully for three minutes. And maybe that for you is a growing edge. Thanks.

Do start flossing start with one floss one tooth first.

That's recommended by

Stanford that you study floss one tooth do that

tooth really well

done flossing.

Good. And so the Yes. So the this, one of the things I said I really meant that if what you want to do is to integrate your practicing daily life if you want to get some of the benefits that come from being on retreat or even being a monastic, if 20% of the more of your day is spent really give yourself over to one

thing to really doing that one thing fully completely and learning also did certain settings to do that with you include your body. So, you know if you have a task, this is what I learned when I was in the kitchen in the monastery was to bring my bottom up my full body into The activity I was doing, you know, I could have the idea that I'm kind of there with it with one hand, I mean, I'm doing one thing, but it was kind of like one hand was chopping in one hand, one side, one side of my body was literally turned towards the door, because I didn't want to be there. And I had to kind of bring my body back to the cutting board. And then back to the cutting board. And, but to bring your body and when I was in a monastery in Japan, I would sometimes I would carry the rice pot, that the monks were going to have the right meal for their meal, and to pick it up by handled by one hand. And to get reprimanded for that. Because when you pick up the rice pot, you do it with two hands. And this idea of you do it with your give yourself you're fully to the activity you're doing. Hold it with two hands, so you're really there for it. And there's a world of difference between you know, if you're picking up a glass The and the sick. One of my really transformative experiences I had early on in my meditation career on retreat, was picking up a cup of tea and drinking it. Just picking up the cup, really be there for it. It's one thing you know, you can, it's fine to pick it up with one arm and just really be there for it. It's something else to something else to give you two vectors one thing at a time with your whole body participating and come down with both hands and grab it. So there's kind of like your whole both sides of your body kind of integrated, engaged and involved. There's more integration, there's more involvement, there's more absorption activity when you bring your body into what you're doing as well. So one of the ways to do one thing at a time that you get more benefits from it, is to really think about how can you bring your buff your body fully into this one activity you're doing so if you if you do that, you know 20% of the time the day or just increase how much you do, you'll start getting a lot of the benefits that come from the being in a monastery where your context of your life is constantly being supported, to be present for your experience and what's happening, a great thing to do. So, okay, one more question, then we'll stop. There's the mic.

I'm Joanne and I just have a question about all you know, all

feedback

is the point to establish oneness with everything. That that is what I'm getting here.

It's it's some some people hold that up as a point. It's a nice thing to do to have an experience of oneness and Buddhism, which you know, join a Buddhist, the Buddhist point of view, the experience of oneness is just another experience. It's a nice experience. But it's not held up as being the ultimate experience. What's held up in Buddhism to be more ultimate is, is to be free. So, and freedom is not an experience. It's a mind and heart that doesn't cling. Okay. And so there's a reluctance to make an experience the point, but what's the point is so have enough insight, self understanding, presence, mindfulness, to understand when we're clinging, when we're resisting when we're contracted when we're closed. And then learning how to set that free. So the heart is free and at home in itself. So it makes sense.

Oh, yeah, absolutely.

Great. Okay. Thanks. Thank you. Okay. So, I wish you well I hope that you and your society benefits from you're doing one thing at a time especially when you drive