

# 2016-03-06 Attention To Detail

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## SPEAKERS

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People, meaning that we're not living in monasteries. And one of the, it's not uncommon for people who are living lives of late practitioners, to sometimes wish they had more opportunities to practice, you know, maybe I should go off and be a monastic, maybe I should go off and spend a year at a monastery or a few months at a monastery. And so I can really get into the practice and really, you know, have no distractions, no, nothing in the way. So I can just practice, practice, practice, and somehow, it'll all become great. Some of you have tried that. know better. And so, the difference between a monastic life or full time life, you know, put a center and lay life is not that great. A lot of it has to do with the intention to support to really give yourself over to the practice more often. So in a monastery just reminded more often than your brown people who are interested in that. And so you kind of mirror you marry each other and get a sense Oh, yeah, pay attention now, or be compassionate or show up and be here. Oh, yeah, meditate, that's a good idea. And, and, but a lot of has to do with intention, and how much we actually kind of pay attention to the moments or what we're doing. So I'd like to offer you one little principle that can turn life dedicated practice in my life, into something that's as valuable as spending time in a Buddhist monastery or Buddhist meditation center for extended periods. And that's the principle called attention to detail. Just that attention to detail, to pay attention to the details of what's happening to you right here now, not living in an abstract world of stories about the future stories about the past, not living in abstract world about kind of concepts about people or concepts about yourself, but to learn to pay attention to what's happening right here. And now. And what's needed right now. When I practice at San Francisco Zen Center, one of the little mottos they had about practice was a what's the request of the moment? What's being requested of you in this moment? And the way that they sometimes explain this would be that if you are, you know, in your kitchen, and you're kind of looking around seeing what's going on in there, what's the request of the moment what's being asked now, once the attention to detail, there are dirty dishes in the sink. And then you'd go over and you'd clean the dishes. And then as you put the put the maybe the plates in the dishwashing machine or put the, you know, do whatever you do with those dirty dishes. The request of the moment attention to detail would be you How should they go into the rack in the dishwashing machine? You know, should they go in carefully? Should they just go haphazardly? Is there a particular place with that place feels like it, that's the place for that plate, that where's the piece or the place for that place. So it's in harmony with what you're trying to do. Maybe there's a lot of dishes. And so you have to kind of put them in such a place so that he can get a lot of things in there. Attention to detail. It can seem like a much too mundane thing, much too unsophisticated for people who are serious practitioners of the Dharma. And if you really want to get into the Dharma, you forget about the dishes and where the dishes go into Iraq. That just like, That's ridiculous. You know, anybody can do that. I'm going to go and get my big fat book on Buddhist philosophy. That's where the Dharma really is. And so you have you just came in from you just came in from out walking in the rain and your shoots or your boots are muddy. And so that philosophy book, I have to get that as you walk across your living room

floor, on the carpet with your muddy shoes. And then you get your great philosophy book, and you put your dirty feet shoes up onto the coffee table. Or you're sitting better you swing it up on the white couch. So you can so you can really kind of be there for that experience and really get into the philosophy of the Dharma and so lots missing, you're not paying attention.

What's going on? And what's, what's this situation you're in, you're in now, what's required? What's going on now. There's a, I think there's a Jewish story of someone who was really into reading the sacred Jewish texts. And, and, and the person's baby was crying in another room. And the rabbi came by and said, What's going on here? You're studying, you know, the sacred texts and not taking care of the baby. Oh, I didn't notice. The attention to detail, what's the request of the moment? What's happening now? what's what's what, what needs you right now, the philosophy book or the baby. So the attention to detail. The first time that I saw this in my Buddhist practice was when I was about 20 years old, I went to the Los Angeles Zen center to go and sit to meditate with them. And they had did two sessions of meditation. And then they had a 10 minute period of walking meditation in between you and then you walk in a single file around the room perimeter of the room. Can everyone walking at the same pace, very stately, and almost like a ritual. And I was walking right behind this woman. And we were walking by all these black mats, you know, sabots that people are sitting on, like I'm sitting on here. And the whole bunch of them all your underwear, everyone sat on one all in neat rows. And there was one up ahead, that was slightly out of alignment. I was 20 years old, I was a hippie. You know, so. And, to my surprise, the woman in front of me. When she come up to that mat, she bent out and bent down and straightened it out. And I was like, flabbergasted. Why would you do that? And I don't know if it went through my mind, but it could have gone through my mind. Well, that's pretty anal. You know, that's pretty, you know, uptight, wanting things just to be just right. But it was an example of attention to detail. This isn't in a Zen meditation hall. There's something very nice about having things all lined up neatly. And it creates a certain context and certain kind of engagement with the mind with presence with being here. And so she was a caretaker of that. And she had lined it up. When I another little kind of kind of attention to detail that also had a big impression on me was when I sat this seven days and retreat. On the first day of the retreat in a mid afternoon. They come with a tray and hand out to everyone Oh beautiful little ceramic, maybe handmade ceramic teacup. And then every afternoon, they come in serves silently tea mid afternoon, so we can be refreshed for more sitting through the afternoon. They usually come with a they used to come with a tea and a cookie. So they serve tea and you drink silently. And then you continue with your meditation. And we'd keep our cup for the seven days right next to our seat. So one of these machines, retweets I was sitting next to a visiting Zen monk in Japan. And he was sad, very well, very present. And the last day of the retreat, they came with the trays to collect all our cups were used for the week, take them away, we didn't need them anymore. Tea and they came and collected them. So we had a little tease right in front of us sitting cross legged meditation posture, and they came around to collect them. And when it was his turn to return the teacup, he bowed to the teacup. What a teacup, bow to a teacup. That's ridiculous. But I was so impressed that he had a certain attention to detail he note he had appreciated teacup but he kept counted, it was important somehow. And so he expressed his appreciation, his gratitude or there was some kind of like attention to detail or just that cup, you know, whereas I kind of would just toss it on, you know. Another thing that ends in this thing is expressive expression. Attention to detail is one of the mottos that characterizes the School of Zen that I studied in.

So in Japan, they had you know, I would go in the monastery, sometimes I carry the rice pot from the kitchen to the dining room. And if I carried it with one hand I would be reprimanded you always have to To carry with two hands. And so and then this character characteristic of you don't do things casually, you give yourself to what you're doing attention to detail. So you know, if if you pick up a teacup and in, in, in the monastery, you wouldn't just kind of like pick it up and keep talking and just, you know, try to

Speak while you're drinking or something, you would, he would actually take it up with two hands, and lift it up. And with two hands you would drink now, is not an ethical thing to drink tea or water with one hand, it's not like you're a bad person, because you do it casually. But in the monastery, it's a training, of how to really be present for the details of the moment, for this moment, and to really kind of, not to be aware not to be present for it casually, but to be present for it as if this is the most important thing at the moment. And we don't just do that with an idea. We do that with our whole body, just this be here with us, putting the plate into the rack of the washing machine, as if that's the most important thing in the moment, just this, how do you do this and be there for that. And this was a big training for me in the monastery, because I was often I had all these attitudes about what I was doing, like, get over it as quickly as I could, and rush through it. Or it wasn't really that important, you know, I had more important things to not only do, but I had more important things to think about. And so I wasn't really paying so much attention to what I was doing in the moment or what I was. And sometimes I didn't like what I was doing. And so if I didn't like what I was doing, then I would pull away or do it half heartedly or something like that. But the training was to do everything wholeheartedly to attention to detail be really there for this particular detail and what you're doing at the moment, this idea of doing it with two hands, was a way of really training us to give ourselves to this experience, this moment, what's happening now. So in terms of it being training, Buddhist training, like mindfulness training and stuff, it has a lot of benefits. One of the benefits is it begins to train us to be in the moment with our experience. And we're trying to we're trying to do in meditation to be in a moment with our experience, to not let the mind carriers away into the past the future into fantasy and thoughts. But to really kind of attention to detail and meditation, just here with this breath just here with this experience of the body. It's just this moment here. So it's a training. And so it supports this whole process of learning to be present more fully here. Now. The second thing it does is that it begins to show you all the ways in which you are not so present all the ways in which you don't offer attention to detail. And some of it might be reasonable, that you're not supposed to pay attention to detail every single moment of your life, it's a little bit oppressive. But you by having this practice of attention to detail this moment, just this, it's a time to notice what your mind is doing. Notice that your mind is not very interested in being present with what's happening now that your mind is racing ahead. It's concerned about the meeting tomorrow. And so you got to see Oh, the meeting tomorrow, I'm really caught up in that. Does that what I want to do? You get to see that the resistance we have to what we're doing. Sometimes we get to notice that maybe we're not so wholehearted, we're kind of dragging. There's all these things. We're like something we don't like something before it or not for it. And so we can start seeing that. And it becomes a kind of a, then a chance for us to choose consciously intentionally. How do I want to be right now? Do I want to be fully present for this moment of my life? Or do I want to miss it? Do I want to be off? more important things to worry about than this moment? Are the more important things to remember than be here in this moment?

And the hope I think I My hope is that more often than not if you ask yourself that question. You will say at this moment, the most useful important thing I can do is to be here for the for this experience this person, this thing that I'm doing now, because there's something about that comes alive in this moment. There's something that weeks He clearly becomes three dimensional or world. And there's a momentum or kind of kind of opening unfolding that happens if we start doing this more and more in our life, that we have access to more and more of who we are in the present moment. If we're not in the present moment with experience, even with the dishes in the dishwasher, washing rack, you're also not going to be present for yourself. Because chances are, when you're casually doing the dishes, not paying attention too much to it, your mind is far away. And, you know, far away from yourself to hear. And even if you're far away, and you're thinking about yourself, chances are that the way you're thinking about yourself is abstract, is general. And part of the training and attention to detail, is to learn to break through the enchantment or break through the spell of generalizations. overcome the strong tendency

to see ourselves and the world around us and other people to abstract general concepts of things. Attention to detail interpersonally means what's really happening now, what's happening, who is this person? So you might decide this person's a jerk? Certainly. So then the question attention to detail. Jerk is just a gross generalization, abstract concept. What's the detail what's actually happening here? What's actually happening is the person is struggling for three days with a migraine, and doesn't have the resources and the ability to, to somehow be polite or kind or give you the time of day. And they're not, you know, a jerk, there's someone who's struggling with their migraine it. That's the details of the moment. What's so to ask you what's really happening here, what's the details, what's the details with which we build up the generalizations? What's, so always going back to the detail what's actually happening, what's happening, what's happening. So attention to detail to make a habit of it, to keep looking back at it. Now, it could seem that this is really simplistic. It's not inspiring, like, Great Buddhist teachings on emptiness, or great experiences of compassion, or wonderful experience of deep Samadhi. But in Buddhism, this is the foundation for all of Buddhist practice is attention to the details of the moment. And it's the found, it's like the building block, or the foundation point, we build everything up. And to give you one example of this, of how we would keep coming Buddhist Buddhist practice all comes back to being in the details of the moment. So much of it, it is it is an emphasis on particular detail of the moment, which is the feeling tone of experience. If you go back to the teachings of the Buddha, you find that he over and over and over again, emphasize how important it is to be in your direct experience. And your direct experience. That's the best, you know, detail, you know, attention to detail of this moment how it is. So in the direct experience, and within the direct experience, how are things directly sensed, felt and experienced the direct details of it. And so if you go into an experience that's uncomfortable, then the direct experience, the feeling of the feeling tone of it is a discomfort.

And there's something there's very often we react to the discomfort or the comfort the pleasantness and unpleasantness of the situation, independent of the story and the event of what's going on to it. It's kind of like the Amoeba Amoeba like reaction that we have. And so if we can stay right there and the detail of the moment and see Oh, that's an uncomfortable situation. I don't have to react to the discomfort. I don't have to pull back from it. Or this is a pleasant situation. I don't have to lean into it. Many situations we're in become much easier. It kind of loosens up how we are with the situation, much more wisdom so by being in the present moment attention to detail what's happening right now. So for the Buddha, this thing about the pleasant unpleasantness, and neutrality of any experience at all, is one of those little details. That is kind of like the foundation is like the genesis of so much of the abstract room we have. Some people think that great philosophies and political philosophies had the Genesis in someone who was uncomfortable with something. And they wanted to justify getting rid of it. And so it got more and more sophisticated, you know, or they tried to be at least. So attention to detail. Buddhism, it's all in the details. So do you have any questions? Or you want to ask for any details? Yes, it will keep you happy. Yes, silly.

Thank you, this was very interesting, which I was wondering is, in this attention to detail, you spoke about one side, which is, or how I interpreted or understood that, that it's really kind of inward focus, attention to detail. And I was wondering if you can comment on how you would cultivate this same attention to detail and practice it in the context of interpersonal relationships. So imagine you're speaking to someone, and you're trying to really understand, I don't feel like take this opportunity. When you look at me like this, I can't look at a different detail.

How would you use it to try to, for example, understand, well, how they are suffering? Or, you know, an unmet need that they would have? Or how would you apply this or use this opportunity to practice?

I think the interpersonal potential and details very important, that's what I said about, you know, the abstract, we have abstract judgments about persons situations, but we don't really know the details. And so sometimes you have to learn the details to really know what's going on. And sometimes, it's not so useful to judge the person, because that's abstract, and we miss the details. But rather, you can judge maybe the particular activity, but then we're into more of the details, and what's motivated that activity? And what's the source of it? What's the context for it? So some of it involves asking questions, and having ability to ask good questions, what's really going on here? And what's the context for this? And how's this person? feeling right now? And, and, you know, what's the background of that person that I don't understand? That I should understand. And some of that has to do with history with them, some of it if you know them. Now, I know, I'm not supposed to look at you to sort of go away. And I've just been joking. And on the sometimes you can ask the person, sometimes it's really good to ask, we know what's going on, you know, how are you really here? Can you tell me more just can very simple, you don't often probe you know, but you can ask simple questions to find out more what's going on, rather than and then taking up all the cues, you know, there's lots of cues, you know, facial expressions, posture, how they sit, how they look at you tone of voice, there's all kinds of ways you pick up some of the what's going on and more in detail. That's, you know, not obvious if we're not really present to see that makes some sense. Is that enough for you to say more?

No, it's enough. It seems like it's, it's kind of the same opportunity, basically, to it's not just in words, you can take that opportunity in every conversations or

this is where they watch the request of the moment. What's asked for in the moment, and sometimes in the moment, was asked for us to pay more attention to the other person or the situation or the dishes. And sometimes, you know, it's not the dishes but the baby that's crying. The dishes are piling up but something else is needed are our relative is sick and we need their attention. Are there times with needed to pay attention to ourselves. So I go into the kitchen one more time, and they're dirty dishes and they're piled up. And why doesn't my partner ever do the dishes, and I'm furious attention to detail, then what's requested the moment, I think the request to the moment is I better sit and breathe and, and really kind of look at my anger and try to cool down before my partner comes home. So then we can sit down calmly, and have a conversation about the dishes. So sometimes internally, sometimes externally, you know. And then when my partner comes home, this, this is attention to detail, here's an exact here's a story when I was, I used to work at greens restaurant many years ago, in San Francisco. And there was, you know, this was a cook. And so there was a place where the staff that cooks and waiters would go upstairs to kind of locker room kind of area, we would change into our, you know, white cooks uniforms, and, you know, staff area. And so one day, there was a change of shifts, and I was getting ready to leave and someone else was coming. And in, and it was a friend of mine. And he came in, came up the stairs and walked in. And I was happy to see my friend delighted to see him. And I immediately engaged in some light hearted banter, you know, kind of just affectionate kind of banter. And only to find out that one of his best friends had just died that morning. And so, you know, I missed, you know, and I don't think I caused too much harm. But it was kind of what was requested in the moment was not to joke around with my friend. And I didn't take the time. I immediately soon as I saw him, I immediately went into this kind of banter. I didn't take the time attention to detail means notice who you're with first. You know, I probably the signs were all over his face. And but I didn't stop and pay attention. Okay, thank you. Yes.

The what's required in the moment, in my head, there's often 74 things that are required at the moment. And I have difficulty with choosing. Have you any recommendations about that?



So I would find most interesting is to pay attention to the mind that's holding 74 things. What's that mind like?

It's a mess.

So now now you have 75 things to pay attention. But I think that but I think the mind that's holding it is probably the most important detail. That's the real thing that's happening right now. Those 74 other things are probably a little bit abstract compared to that as well. That's that's the that's the filter through which all those other things are going on. So I think it's really important to spend some time with the mind then and settle that mind.

Because I mean, I think certainly there are practical situations when the you know, the doorbells ringing the dog just peed on the floor, the pots over boiling and kids crying Yeah, when you do have to choose and those are practical, unavoidable threats. That I think what I'm talking about is less of a practical nature it just work pressures that kind of thing. So

I think then even more I think take a look at that messy you call it a messy mind. I think that's what needs your attention. And to and to take a take an honest good look. And to to be with your messy mind not to analyze understand it, but kind of like offer the kind of presence to it, that you would with a friend who was really frazzled. You know, you don't suddenly Tell me what's going on you now. Let's get into the details. frazzled friend, you want to just kind of be with them, offer them tea, make space for them, maybe go for a little walk with Him. So offer offer your mind that kind of presence and attention and maybe help it to settle and relax and start seeing what's going on. And especially until you can charge see seeing is there a common denominator to those 74 concerns and chat the chances are there's a common denominator or root for them all. That's driving all of them. Anxiety worry. Might be a good one. Yeah, yes, Stephanie,

polite. Thank you very much for that. And so, in doing this practice, I have been watching my mind A lot. And one of the things I've learned recently is that I was getting caught in watching. And my mind is playing tricks on me. And I was believing feelings that turned out to actually be a version. So I'd have a feeling and it wouldn't last very long. But I would believe the story about the feeling, and then I would keep reappearing that So, and then I would feel like I was having a feeling for like days. And actually, the initial feeling was just for a few seconds. And then the story behind the feeling went on for days,

perfect. So this is why the Buddha emphasized feeling important it is to really be right there at the genesis of feeling and see how we react to it. He would have claimed that there was a weak link between feeling and our reaction, the most of us won't believe it's so weak. But there's a weak link there, if we can really be a catch that right there that that Genesis that beginning, then it doesn't have to spin out into a story for a long time.

Yeah. And I was believing the initial feeling actually going off with it. And then thinking that I was meditating, and then it would get bigger and bigger and bigger. And what I was actually meditating on was the aversion.

And probably you were telling yourself more and more stories.

Yes. And so now, the way out of that cul de sac, is to,

is to almost,

to see the feeling to say I have this feeling. And Isn't it sad? To sign up, sit next to it like a big sister or like a mother? And say, Isn't it sad, you have this really strong feeling nice. And that is the way out of that trap. Because if I just meditated on it and just watched it, it just grew and grew and perfect.

I think it's what really was a lot of wisdom. So that was a number of things. I like what you said, but one I'll highlight right now is you learn from your experience. And sometimes it takes a while to learn right? days, sometimes, you know, but eventually do it a few months, a few months. At first, it's a few months, then it's a few weeks, then it's a few days, then it's a few hours, then it's a few minutes, and then it's a few seconds. It gets better, but this is the wisdom you slowly acquired will help you. It's very nice. Thank you.

Hi, Gil. Right here, back here.

Yes.

While I was listening to the examples you mentioned, I was just remark remembering the times in which I've been told to take too much details, you take too much attention to details, you put too much attention to details.

You are perfectionist.

Is there a difference between paying attention to details and perfectionism?

I think so what do you think?

To be honest with you, when you were describing some of the examples, that is me put an attention to detail align things, organizing things, cleaning, cleaning things, my clothes is organized by color, and my closet. But for some people that is too much attention to detail is perfectionism. I think it's

I don't know, it could be who you are, it's part of your gift. It's part of a wonderful way of being in the world. It's possible. But if you look at the bigger situation, what's part of the attention to detail is you have blinders on. Or including everything that's going on. So if you have friends who feel uncomfortable coming to your house, because they have to sit just properly and they can't move and can't read, you know, you know, and, you know, and and, you know, they put their teacup down and you go over and move it over?

No, but I have a partner who has an attention disorder.

So is your partner uncomfortable with what's happening? Yes. So then you need to have a conversation and maybe attention to detail for you includes the detail of your partner situation. And so, to really have things lined up really well at your house with your partner, there has to be a little bit more chaotic than your and there has to be some compromise sometimes and hopefully your partner compromises and, and straighten things up a little bit more than would otherwise. And you know, a little bit too dark, you know, realizing that for you. You have to be keep keep doing exactly what you're doing attention to detail. But now it has to include the attention to how keeping things just a little bit messy. Just the right way.

Thank you. I'll try

So I see hand here, if you don't move at all, please go

ahead. Um, I have a question about an attack to continue what what the lady was talking about this filter? What this filter that we when we encounter people. And for me anyway, it's I, I see things through a filter. And often that filter is from a different time. Yes. And I think what often gets scared is that, I don't know if I'm seeing reality, or whether I'm reacting from something that happened a long time ago. Just and where I got emotionally frozen or stuck or. And so I also have this tendency to build a story out of something that that becomes epic, you know, in comparison to what's actually happening in the moment? How, how is it possible to, to really see what's in front of you without the filter? And how do you get past that? I

see. It's a good, very good question. And sometimes, sometimes it's not possible to not have the filter. But it's possible to know that you have a filter. And so you know, that it's you have to you have to take this with a grain of salt, you don't can't quite believe the story. And so then you can see through the story, it's like a, through the, through the filter, and see try to understand what's really going on. And not kind of believe the filter not to automatically buy into it. So that's one thing that works sometimes. The other thing is something like meditation is meant to be one of the places where we drop all our filters. And then if you're able to get really calm and settled and drop all your stories when you meditate. Then as you come out of meditation, try to pick to pay attention to what it's like to come out of meditation. And notice what it's like to walk around a little bit, without any stories or filters, or interpretations or ideas, and see how that's nice, see how that's satisfying or nurturing or, or get a real sense of what that's like, have a reference point of a fresh mind or clear seeing. And the more you have that reference point, the more quickly you'll catch your filters.

That's very useful. Thank you so much.

And then it because it's such an important one, I'll offer you one more thing. And that is, don't just do it alone. If you have good friends that you can do this with, ask them. I tell them, I have this story going. I have this story from my past I'm interpreting because of this way. Is this accurate? Or what do you think of this? And sometimes being able to talk about what someone else helps us see more clearly, and sometimes supports us to kind of break the bubble of the filters. Oh, no, it's not that way. So I see, wait, one more has been back there is trying

Thank you. I've been struggling with this for a while, that concept of multitasking when to multitask when not to. And as long as I'm aware that there is a choice. Say for example, sometimes I'm just pulling up little weeds, but I can make the choice. Okay, go for the roots and just be kind of there. Or think about some other things as you're just mindlessly doing this. Yeah. But one of the problems I'm having is I'm with people more and more. And I guess I'm one of the dinosaurs that does not have a smartphone by choice. Because I'm with friends, whether we're on the golf course or whatever, and they're continually checking their email and I'm finding myself getting aggravated, like, you know, what, am I chopped liver or something, which is an ego thing, they realize that. So I find myself the cultures really kind of intruding or can. And I realize it has to be real conscious effort, when to really focus. When not, if I'm working with a radial arm saw, I better well focus on what I'm doing and not be daydreaming or lose a few fingers, and that sort of thing. I find a lot of dealing with children when we're doing algebra problems. Really focus in step by step what does this have to do with anything other than math? Well, someday you're going to be driving a car, you better be focused on what you're doing type of thing. But it is a personal struggle for me to when to zero when when to be tolerant of others.



Yeah, thank you. I can feel the distress over this thing. It's shared with a lot of people, how societies changing and all this. And a few things just occurred to me as you said you said a lot so I'm not sure where to pick it up exactly. But the you know, we have a society, which maybe is becoming a little more looks like this more attention deficit disorders because consists of a society characteristic, not individual, good people jumping around so much. And some of it is just human nature. And so how do we work with that? So for you, how do you decide when to multitask and when not to, there's a time for multitasking. And there's a time to avoid it. And to do that consciously. And to note, clearly, I remember when I was shocked my first time I was kind of visiting staying at the San Francisco Zen Center. And one of the senior priests, Philip Whalen, who was a famous poet. He was a priest there, and I came to breakfast. And, you know, Zen and Zen center Zen Yeah, the attention to detail, man just do one thing at a time, that was kind of like the, the motto. And he was eating breakfast, and reading the newspaper. And so I asked him, How can you do that, you know, when you eat breakfast, just eat breakfast. And he said, No, when you eat breakfast and read the newspaper, just eat breakfast, read the newspaper. And then, and then some years later, when I worked at greens, as a, basically a first order cook, I spent first three years in a monastery where the ability to do one thing at a time was really, you know, Primo kind of situation for it. At the first order cook, I couldn't do one thing at a time, you're supposed to do, I had to actually have many, many dishes up and cooking at the same time and spinning around putting it out. And so then my practice was only do that, you know, just the dance of it. And I just would the whole, you know, time would kind of stop and there was no outside the restaurant of just just the kitchen, spinning and doing and doing many things at once. And again, that's what was called for was to give myself over fully to it. And it was very joyful to do it. If I really gave myself fully over to it. That was multitasking, in a sense. What to do about other people who are multitasking on their phones, when you know, when you're kind of like playing golf, you know, whatever. The key thing is, I don't know. But I can tell you that what I have this issue with my teenage sons now. You know, they used to be when I was younger, they were happy when I came home.

They would, they would run and throw themselves up into my arms. And I think they've forgotten how, you know, it's like, Hi. Do they know I'm here. And they're involved in all kinds of things, you know, certainly their devices since their, you know, whatever they're doing, they're, they're involved. And so what I've learned with home is, is I can't be on my time that we have a connection, I just wait until in the course of things, they're ready to talk or they're ready to connect. And so and then I make sure that I'm available. So for your girlfriends, just you'd be available, be very forgiving, very allowing. And just notice when the few moments arise that you can make a real heart heart connection, and try to make the connection richer. So they're probably not going to be checking on their phones, after they hit the golf ball and they're watching it go up in the air and seeing how far it goes. Be right there with them. And when it lands turned to them. So that was great in how to do that, or that must feel really good artists. So just look for the opportunities where you can and then just kind of be patient with good luck. So all kinds of details. And what's the request of the moment? What's the request of the moment that meets the moment with compassion, love and peace. Thank you