

# 2019-06-01 Different Forms of Attention Part 3

Wed, 8/12 11:16AM • 42:54

## SUMMARY KEYWORDS

thought, attention, awareness, recognize, attachment, bit, meditation, practice, mindfulness, mind, noticed, observe, aware, directed, wisdom, meditating, memorize, recognition, present, happening

## SPEAKERS

Gil Fronsdal

So, if you're in the wilderness, the better you understand or recognize the landmarks, the easier it is to find your way. If the wilderness is just a big, vague buzz of phenomena, then there's no distinguishing of the path or the way to go at all. Many years ago, I had an occasion to be on a little tributary tributary of the Amazon. And it was kind of deep in the jungle and I was on a little boat in this river and I decided to take Walk straight into the jungle. And I didn't go very far before I realized that there were no landmarks that all the trees and everything that was there looked all exactly the same to meet to me very little variation or not that I could recognize. And I could and there was no, the canopy was such that you couldn't really see the sun the direction with sun the sun was at. And I understood very quickly that if I went further, I'd get lost very fast. I wouldn't know the way back. So I was still kind of within sight of the river I went back. So to having landmarks to recognize and find your way is really useful. And so one of the landmarks that we have, as meditators, that is sometimes recognized, and if you don't recognize this one, then you You won't find your way. And one of those landmarks is to recognize that you're thinking, if you don't know that you're lost and thought, you know, you'll go wander in the wilderness for a long time. But if you can you recognize what this is thinking. I'm involved in a thought train are caught up and thought, that's a phenomenally important thing to be aware of us to be able to see that, Oh, this is a thought. To be able to distinguish between thoughts is useful to see something as a distracting thought meaning something you're lost in first thought which maybe is pointedly about the practice itself, and supports you helps you to stay present, then, you know, that's an important distinction to make. And so to to realize that there are almost like different levels of thinking and to recognize what level you're using. Helps you To You know, find your way so discursive thinking, which is having a conversation in your head with yourself or someone else and having lots of commentary about something. Lots of opinions story making that caught, you know, discursive thinking that has really no value or rarely any value for meditation practice. And, and so that's one one kind of level. Another level is a very simple statements you make to yourself, maybe you don't even think of it think of it as thinking about, oh, I, you know, my back hurts today. I wonder if I adjust my sitting a little bit I just feel bad, you know, work better. If you don't have that thought. You might see it in into your back by the end of the day. And so it's a useful thought question, Can I can I just or There could be that, you know, there's a feeling of maybe a feeling of irritation that's coming up. And Gee, that's interesting. That's a kind of a subtle feeling. But I've noticed that subtle irritation something for me tend to build unless they're attended to. So there's a subtle irritation. I think I should bring my attention to it. Where do I feel it? Oh, I feel it, you know, in my face or in my art or something. So these are very simple thoughts that we have that have to do about the practice itself. And they kind of help us direct the attention asks very simple questions, what should I do, maybe I should try this. And within a certain kind of simplicity of effort or simplicity, those can be very helpful if it's done excessively, and kind of neurotically

Only about the military What should I do? Should I go here or there, you know, that can just tie us knots and makes you know, not not help settle the mind. But a little bit there's there are thoughts that help settle out realize, you know, I shouldn't I don't need to be thinking about that anymore and I think I've thought about long enough. And so let's you know, stay here for the body and whatever it might be whatever you need and then there's even simpler thoughts of recognition you know, maybe it's a one word kind of thoughts here you some people don't even think of these as thoughts at all, but they do involve some cognitive process because it is a recognition there is the humming of the fan and then the heater the outer Hall, so, humming, there is tightening in my knee. There is the contact, feeling of contact and my fingers against each other. Just how would you say contact or touch there is warm and there's no there's no sentence, no making meaning of it. There's no associating to me myself in mind my purpose, just a very simple cognitive recognition of what is there's there, you know, we can probably differentiate more kind of a degrees of intensity or levels of thinking. But the point being that there are different kinds of thoughts. And so we don't have a one policy fits all thoughts. Like all thoughts are bad, and you shouldn't think it's more more useful is, as I'm thinking, is this supporting me to become quieter Still more present clear, is a supporting me to become free, or just supporting me To be continued to be entangled, to be enforced that habit of just, you know, going down these thought drains and getting lost there. And so it's very simple kind of, again, evaluation, which is kind of a cognitive process. It's Very important for this meditation process, finding our way if you just sit there and think that just being aware is all you have to do, you probably not going to get very far in the meditation practice. There needs to be some discernment, some recognition, what do I do what I don't do here. And that can be sometimes it can be kind of a little bit unnatural process. They don't even think of it as thinking. I took me a while I do some of this right when I was a new meditation student. It was so kind of subtle kind of thing in the back of my mind that I didn't even know I was doing it. And it was, you know, it's just kind of like, you know, it's like being in the car and driving on the freeway. You're not thinking about the various subtle adjustments you're making in the steering wheel. You know, okay, I think I'm running into the, you know, I'm thinking Look, if I continue like this, I think I'm gonna cross the double yellow line into oncoming traffic. I think if I make one half inch turn, I think that's what I need to do. So maybe it's a one and a quarter. No, I'm not sure. But maybe let's try the one and a quarter. Yes, that's it. I mean, you know, we don't do that. It's, you know, you know, you don't, you probably don't even recognizing all those little adjustments you're making. So with meditation, there can also be that very subtle, quiet, but it only really works if you have some sense that of the kind of the goal. And I think one of the most valuable goals most useful is the goal of not being caught up in something not being attached, not being preoccupied. So what is it that what direction what attention What do we do that supports us not being entangled, attached to what's going on? So as we're moving along in meditation being with our breath, a lot of what we encounter one way or the other, is how we get attached of how we get caught how we get preoccupied how we, you know, and so, you know, in a sense meditation could be seen from a certain perspective as one continuous experience of bad news. It's just all bad news.

In the sense that you know, you're out there, but you could say that about driving too. Right? You know, he drive me driving down the freeway. it you know, you're getting continuously bad news. Oh, I'm heading a little bit too far to the left a little bit too far to the right. Most people don't get depressed by the continuously getting it wrong on the freeway, right? I mean, how many adjustments you make on the steering wheel. You're always getting a little bit wrong or your adjustment just doesn't quite work very long. So the so the mind is well in meditation, you know, how do we get, you know, oh, here is where I went off, here's where I went a little bit too far to the left, look at that a little bit making too much effort here. I'm straining to get something or to experience something, straining doesn't work. Let's relax a little bit. Now, and now I'm just too complacent. I'm just like, it's comfortable and easy. And it's just so nice here and, and, and now, kind of attachment are kind of caught in the comfort of it all, too. But that doesn't work very well. There's no clarity and freedom and comfort. And so let's come back and let's be

a bit sharper and more diligent here and be present. So there's kind of knowing the landmarks, seeing what goes on, allows us to make these very simple adjustments. And then part of their artists learning the getting the feedback system in the adjustments, the ourselves. So we don't, you know, get pre you know, neurotic about adjusting all the time. The adjusting itself needs to be, you know, help us to be free or peaceful or still or something. But these are all very simple kinds of thinking that go on. So to be able to recognize these landmarks, and as we go along, and then we can negotiate the way much easier. So a big part of mindfulness is beginning to recognize what's actually happening moment by moment experience. That's kind of the medium of which we're operating here. And so the clear recognition of what's happening, and then as a theme for today, we can also recognize not only the things that are happening, but we can recognize the kind of awareness we're using. That awareness has many forms. And so what kind of awareness is are we applying right now? In some of times awareness is applied in ways which are not useful. There can be straining awareness. I've been aware sometimes of my, my awareness gets contracted and tight. You know, I've kind of sat down to meditate and I had a strong sense of purpose. And I'm going to do this I'm going to get concentrated. And, and I can feel as I pay attention to it, the contraction in the narrowing and the strain that comes into that. And sometimes I haven't noticed that very quickly or quick enough. And so sometimes a strain or a tension builds up, and only as a tension builds up, do I look down, look at that kill, you're getting a little bit you're you're straining, you're pushing in that awareness, you're trying to attain something and the awareness is being directed or being pushed in a certain direction. And so you know, I can see that kind of awareness is not so useful. I've also had awareness be very vague, just kind of kinda here. I'm kind of just it's comfortable. It's nice and kind of aware that I'm present. But I think I've gone sometimes for long periods of time, where afterwards, if you asked me, What were you aware of that sitting? Well, I'm not. Well, you know, I kind of was here, but what was I aware of? I'm not so sure. And what I lacked was I was kind of a kind of an automatic pilot, I was kind of not really, you know, focused or attentive and being clear. I was kind of, I don't think I was drifting in thought, but that was kind of a little bit of a stupor a little bit in a vague fog, or very much in a fog. And I kind of thought I was meditating. Maybe I wasn't a certain definitions of it, but it lacked the clarity, you know that. And so there are ways of paying attention which are not useful and so people who meditate over the months and years of meditation, are going to start learning about that, oh, that doesn't work to do that. And then we get wiser and wiser about how what's going on. And part of that is just, you know, exploring the territory being there and noticing and seeing what goes on and what works and what doesn't work and, and so over time, we can learn more and more of the landscape.

So part of the landscapes i'm saying is how we're aware. And there's a variety of useful ways of engaging our attention, having our attention operate. And some of them in language or today is our active and some of them are more receptive. Some of them use a little bit of an act of directing the mind. And some of them to mind is not directed at all just kind of there and receptive to what comes. There's many kinds of awareness that we could have And, and some of them are easily accessible. Some people, some of them are not. One of the things to notice about how we're aware is whether there's tension in the effort to be aware the effort to be mindful or attentive. Is there some kind of, does it feel like there's extra effort? Are we pushing are we expecting something? Are we afraid and so the tension is driven by fear, like to protect ourselves from something. The so the, in the this discourse in the four foundations of mindfulness, it's almost set up where the Buddha talks about the more active kinds of awarenesses you can do that are leading up to something that's a little bit It's more more receptive or more passive or not so directed. So in the beginning, it talks about very specific things to be aware of. And when knows these things, Windows was when stands when a standing windows wasn't walking once walking, Windows is when sitting when knows, when sitting, when sitting windows when sitting when lying down when nose was lying down. That's very specific you in the in the posture your body's in, you have a clear knowing what this is what I'm doing. In some sense, your whole

psychophysical system knows it fairly well. Whether you're standing sitting or walking and laying down, it's kind of pretty automatic to know that. But to know it with clarity, to know it so that the mind is not drifting off somewhere else. But the thinking conscious mind is there in the activity we're doing and know it so there's some precision there. This is where the mind is is what's going on. One of the things I learned when I was a Zen student was to place my attention, have my attention go, if I was working to whatever part of my body was most actively involved in the work, and often that was the hands in, you know, kind of Zen physical work in the monastery. So I spent a lot of time in my hands, you know, just kind of being there with whatever I was doing with my hands and, and that was the big movement. That's what I was focusing on. That's what I was trying to do something was with my hands. And so I was kind of knowing, directing and being attentive to what was happening with my hands and, and there were times I didn't want to pay attention to do the work and my mind would drift off. And I would say this is you know, I have a knife in my hand. This is not the time to drift off. This is not the time to have choices, awareness, or whatever, you know. This is the time to be precise. You know, and be right there, otherwise I'll not I won't have a finger. And so did you know, you know, so, you know, I had to bring my Mac and I to direct it and to know what was going on so directed attention. The effort to be there was, you know, was one way of paying attention, it was useful. When I, there's a, you know, an interesting kind of form of attention to, to study, how we pay attention is to memorize something. And then notice how your mind engages in memorizing something, what gets activated, what's active, alive, where the energy is in the mind, kind of study that and, you know, and you know, that's a common skill there are times when we have to memorize something that you know, if someone tells us a phone number, and there's no you know, Think to write it on. And so we can, okay let's, you know, memorize it or you want to memorize a poem or a piece of text. And so you repeat it and you pay attention to how you remember things. It turns out that what the Sati, this mindfulness, the word is cognate, or is related to the word for remember in Pali and, and what I found when I was in Burma,

practicing Vipassana there, we had to keep a journal for our meditation practice of journals, the right word, we have to field notes, journal, I think of you know, your your writing what you think about it all or something, but we have to keep field notes. So at the end of each sitting, we were supposed to have had a notebook and write down what specifically happened, how we noticed it, how we were noted it and what happened to it. So if for example, I felt pain in my knee. I was supposed to say, right? There was pain in my knee. I noticed this pain in my knee. And when I did that, that I noticed that it was feeling sensations of burning and tearing. As I noticed, burning, burning and tearing, I noticed that it wasn't solid, but it's kind of kind of flooded in and out of existence. There are these different sensations. And as I kept my attention there, it dissipated. And after a while it went away. As opposed to going to the teacher and say, oh, teacher, I had all this knee pain, and it was really bad. And I was so discouraged. I didn't know what to do. And I thought about my parents how they didn't raise me properly. And, you know, and you know, they didn't give me the right shoes growing up and I kind of know my knees are a mess and And if I done this ladder with my teacher, he would have immediately dismissed me. Because we had to what we're learning to do was to stay with a simple experience that was happening right now independent of story in the history of it, then the self pity around it. So that was valuable in itself because I had to work through a lot of the self pity stuff and, you know, let it you know, learn to not get caught up in it. But also, what I learned was that, for me, is that went out, to be mindful of the details what was happening in order to be able to remember it. Later to write this field notes down, I had to have kind of heightened attention. And, and that heightened attention I didn't realize it at the time, but that heightened attention Was phenomenally supportive and helpful for my meditation practice. I think it gave it the extra room for power that really got me going into practice. But if you know my own, on my own, being mindful, maybe I was a little bit lazy, or I didn't know how sharp and you know, full the mind could be engaged. And so I was kind of just kind of like there. Oh, yeah, my knee hurts and I'll pay attention to it. It's like that. Yeah, you know, okay. But then now I had to be very



specific. And you know, and clear. And, you know, I was there meditating for eight months. So, I was doing a lot of meditation. And so there was a period of time where I was meditating three hours at a time, three times a day, you know, just like to sit. And, but that was a long period of time to have to write those journals, and a long period of time to kind of have to remember it all. So I could hear better than so I had a little watch that you could set an alarm go off every half an hour, and I was sitting alone in my room. So that wasn't bothering anyone. So I would, it would beep every 30 minutes. And when I heard the beep, I would kind of re rise myself, lift myself out of the concentrated state, and then review the last half hour. And then when I finished reviewing it, I would drop down in again and continue to go with the practice. And that way, you know, by the end, then I could you know, more remember accurately remember. So what am I gonna have repeating myself. So what I learned from this is that there's kind of a simple kind of mindfulness of what goes on. And there's a different quality of mindfulness that can be used that that's useful when there's kind of a little bit more engagement as if you're going to have to remember that experience.

If we get too wrapped up in remembering and that whole thing, then we could probably tie ourselves and knots in or get too busy. So the art of it is to just do enough so I learned to was just too With a little bit more clarity, a little bit more specific city right there that was required in order to remember it. So in that sense that the word Sati and sincerity are these two in Pali, that mindfulness and remembering are very closely connected, because I think that they both require a certain kind of heightened attention attentiveness. That little bit sharper and more engaged or clear. So like, you know, it's or like, it's like, for me, you know, I sometimes go around with 3d glasses. And then I cleaned them say, Wow, Oh, I see. And so it's a little bit like, you know, you clean your glasses, and it's that kind of clarity. Okay, now I'm really seeing and allowing the experience to have impact or having experience really be registered. So it's not just recognizing, but having experienced recognize, so well, it's registers Ah, This is what it is. So there's, there's a knowing there's clear comprehension. There is and then, as we know, and a lot of this Satiputthana Sutta emphasizes knowing a lot of the things the Buddha directs the attention to, it says, A jhana t to no no this know what's going on. But the, the direction it's going is to this unknown capacity, which is to observe. And I think that the idea to observe is to see clearly, but not to be so actively involved to to kind of be able to step back or to not have to make a lot of effort anymore to stay present. As the momentum of mindfulness spills as the practice grows and his concentration, at some point, we kind of end up it's easier to be in the present moment than it is To a wonder often thought, earlier meditation, it's a lot easier to wander off in thought than it is to be present. But that proportion changes with time. And after a while becomes easier and easier. It's kind of like you're resting or established in the present moment. And I've had the experience of being in the present moment pretty well. And the mind beginning wandering off, and it felt like, felt like it felt like to me that there was a rubber band attached to my thoughts. And as the day my thoughts started wandering off, that rubber band gets, you know, stretched right. And then at some point, it was bringing the thought right back in. And it wasn't something I was doing. It wasn't like I had to try to come back. The, the, the, that's where the mind wanted to be was in the present moment, just here. And when that happens, then it's the not a lot of effort. It needs to be done, to be aware. And, and there, it's more of the effort to not to get out of the way of awareness. It's more mostly just letting go. So you can be aware. And in on these, some, some just thoughts and distractions might come in, and they'll just like, go come back to being aware and observe what's here. You don't have to make any more effort to be aware. You just have to make the effort to not mess it up, not drift off, and come back and be here and be present for this. And then we observe and just see what's there to see what goes on. And part of the importance of observing is that as the mind is concentrated and still and present for the experience, then it can kind of be akin to the experience of watching a river go by or our stream. If you ever Been to watch the river, you just kind of sitting and relaxing and watching the river go by. And, and you're observing and watching it, you're not focusing on anything, you know, like, you know, maybe maybe kind of taking a lot of effort to track

something in the river just kind of watching the flow or watching a fire, you know go and somehow the movement of the fire the movement of the river, for some people can be very relaxing and mesmerizing or engrossing just to stay there with it.

And, and I think part of the reason it is because if we're involved in this nice movement and flow, we get absorbed in that we're not we're not absorbed in our neurosis, not absorbed in our self centered kind of thoughts and concerns and be myself in mind what's going to happen tomorrow at work. It's just like we're just here with the flow. And so the observing that we're looking for or that the Sati putana is coming, moving towards The way it's worded there is to observe the arising and passing a phenomena arising and passing it let as things flow by. But observe in such a way, that just a little bit like watching the river kind of kind of unselfconscious absorbed in the experience not interested in what's happening at work tomorrow and me myself in mind, where the self kind of begins to get out of the picture. Self concern some of the you disappear in the simple observing things flow and coming and going into rising and passing. And, and, and, and, and that brings us to starting to have some kind of dharmic wisdom. And the tradition sometimes puts the word punya wisdom. So I like to call it insight as another form of attention is a form of awareness itself, as opposed to wisdom being a set of knowledge is that you're going to read an ebook. And now you're wise. Because you know something. It's not so much knowing something, as it is a way in which, you know, a way of knowing with insight to see something deep about the experience. And one of the forms of insights that he had is to be able to see where you get clear where you cling, where you're holding on what you're attached to. And as I said earlier, you know, they said this, seeing where we're caught or we're attached to, is kind of like the, you know, the regular thing that we're finding, either directly or indirectly. And we're working through that and letting go of that and coming into a greater peace or stillness or an attachment or not being caught up, less suffering. And, and to have wisdom with the ears the attachment that there's the clinging has become more skilled and more capable to noticing it in deep meditation. We've become more skilled noticing in everyday life as well. As we notice how we're caught in everyday life, then there's a different form of attention. And that is called Yoni, so Mani sica. And usually it's translated to English as wise attention. But this word Yoni, so Yoni means a womb. And so I kind of think of it as the Yoni sub minus ikara. Minister current means attention. It's the attention. That's the womb for something really good to be born. And so a certain kind of attention. That's productive. For the Dharma for the path of practice unfolding for liberation, and so why is attention so the more we understand attachment moments, then how we get caught? Then even in everyday life, then we can see if I can't let go of it. Maybe you shouldn't let go of it. But you know, it depends. You have to have some wisdom. what's useful here? What should I do here? And one of the things you can ask yourself is, what form of attention is useful, given this form of attachment? Given that I'm preoccupied with this thing? Is this a time where I should be really precise and go in there and really know in detail What's going on? That's that sometimes is the right answer. Or is this a time that I should really kind of just create a spacious open awareness And not to make too much effort to even look at the attachment, but just kind of create a very wide accepting field of awareness that can hold what's going on in a spacious, relaxed way. Or should I just observe what's happening here? let's not try to study it, let's not trying to know anything. But let's just kind of see how it shows itself to me.

And I'm gonna set I'm going to sit back here and my metaphoric, easy chair, and just kind of watch what's going on here. I don't know what this attachments about, I don't know what where it's going, I don't know anything. But I'm going to just set settle back and invited for tea and just kind of be and just observe and not get my to actively engaged in this and trying to fix it or do something or, or, you know, so And then there's one more form of awareness. So anyway, so there were I'm trying to say to repeat myself is there's only so many secara there's a kind of engagement kind of thinking, that helps us find our path. What's wise, what's productive, what's supportive for me what's helpful here, which health

producing here in my practice, and then if you know some of the different choices of practice, how to use attention, then you can apply it. One of the one of the things you can do I didn't talk about because not quite, I don't think of it in the same categories as a form of attention. But very important practice that goes hand in hand with that is concentration. It is maybe a way of using attention to maybe it should be in the same, same, you know, category, but sometimes getting getting concentrated is a really useful thing. Okay, I'm going to get concentrated here. And, you know, it doesn't help. It doesn't work for me to look at my attachments to look at my tensions and problems, to hold it to the awareness to observe it that doesn't work so well right now given what I'm what I'm dealing with. What might work is I firstly get concentrated, I first need to get really calm and settled. And then I can look at the attachment in a different way. But I'm just too frazzled right now. I think I need to get focused and concentrated. So then we do these things, whenever we need our practice is and whenever we feel is useful. And then at some point, we have the punya the insight or the wisdom arises that comes from direct insight to exceeding and it's a phenomenal thing to have wisdom or insight be revealed. It's not something you have to figure out for yourself or think that you have to make happen or read more books to get it. It's really that The Wisdom lives within us, and arises and shows itself to us. And that's you know, and that's really helpful in terms of learning that you can, you don't have to rely so excessively on your own efforts. Your own being myself in mind, it's all up to me to make this work. It starts feeling like there's something else besides me, myself and mine, which is operating here and supporting this whole scene. And then it can be more fuel it's getting out of the way of this me and myself in mind, and allow the awareness to be there, the wisdom to surface and be there and operate and help guide the way. So I'm very aware and giving these talks today that it can seem like busy work. It can seem like this is a lot of things to do now and a lot of things to sort through and what did Gil say and he should have written the list and actually have that list in my my shirt pocket. Pull it up and figure out what kind of awareness Should I do here. And, you know, it's, and that's absolutely not what I'm trying to convey and try to make you more busy. But what I am trying to say is as you do this practice in its own time, in the own way, hopefully you'll begin recognizing the landscape and recognizing the different parts and different ways that you can be aware. And over time, it'll become second nature to you. And it isn't actually that much that much you have to memorize or learn about yourself and to compare to what you know now. So those of you here this for the first talk, I asked my wife to teach me about the plants in the local mountains here. And there's a lot of plants. I mean, you know, one of the one of the preserves of here, there's a book that has a list of 400 of those plants, and I'm going to learn 400 plants. I think I'll just go back and meditate Because there's less to learn. So you'll learn it you'll find your way in some of

this will be natural. You don't have to even try to do it. You don't even need my talk, if you keep doing this over time. But I'm hoping that I'm giving this talk. It'll just heighten your attention little bit, to start noticing that you have some choice about how you use attention and in a gentle way, in a loving way, you know, and, you know, relaxed way maybe you can maybe begin experimenting, and seeing if there's different ways of being attentive, that are useful in different settings. Sometimes settle back and observe sometimes No, sometimes clear, comprehension, clear, maybe maybe you can have clear recognition. I recognize what's happening with can they be clear recognition and what I mean Clear recognition, the recognition is so clear that you can feel that you are actually independent of what it is you're recognized. So I can have physical pain when I'm meditating. I can recognize it, but boy am I entangled in it. identified with it, I'm concerned with it. I'm kind of like upset with it or afraid of it or all kinds of things go on. Even though I can say I'm recognizing that because I'm doing the practice. But I'm really but I if I keep, but clearly recognize that there's discomfort, but there's a way of doing it. And then there's freedom. The discomfort hasn't gone away, but there's freedom in the mind freedom in the knowing. That's pretty cool. So what kind of what kind of recognition has a quality of freedom as the quality of peace What kind of recognition has the kind of sharpness and strong registrate registering of it, that more likely kind of keeps you in the present moment in a full way? Anyway, I'm talking more than

I said, I would. I'm cognizant of that. So you know, so hopefully this these talks offered you something that you can kind of pay attention to in bit and a way that's supportive of you. And if it's not supportive, then that Jonas omits money. secara this wise attention, says, if that's supportive, you don't need to do it. So. So Well, thank you very much for being here. Especially those of you who We're here all day. I, I, you know, sometimes I think these intensive we do from six in the morning to nine in the evening, we should do at least once a month. You know, it's like we should really this is so useful, so important in terms of getting established getting in the flow of practice. I mean, the idea of being in the, the practice for a whole day is really important way of learning what it is settling into it, getting a fuller, this visceral experience of it. And as I said this morning, also, that you know, more than 40 years ago now, I would do these day long retreats at San Francisco Zen Center, just like this. More or less like I think we started five so until we could think of that and but I have this Through embodied memories of sitting the whole day and different times of the day into the evening that are still in me live in me as memories kind of physical memories I can feel in my body sometimes. And they support me in my practice, they guide me their inspiration for me and they're still here for me in an important way that I think is more the case when we do it like the whole day this way than if we do it you know, just like nine to 430 like we do sometimes. So I really appreciate that you're here and really appreciate you being part of this and that we could share it and I hope it's been nice for you. And I hope that now you can go home and go to bed and be very content. contentedly, sleep contentedly and happily the day well spent. Thank you