

## Four Foundations: Surface and Deep Sensitivity

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In terms of Dharma practice, I'm very oriented around the idea that Dharma practice is a journey.

And see in the ancient teachings of the Buddha that he had very much a journey approach to the practice, a path. He had a path model. So the path is a journey. You walk the path and things happen along the way. And so this talk, with little bit of luck, will be a journey.

With... starting hopefully with something relatively simple, hopefully something that most of you can relate to, and then maybe go further on, and maybe, maybe not. You follow along the journey. But I'll start with a couple of sayings that have appeared over the decades in the insight world. If the journey is to go from A to B, the fastest way to do that is to be fully at A. Something happens when you're fully here for your experience, with not any idea that has to be different, and to show up for it, be present for it, see it clearly.

That's not an incidental thing to do. It's not a passive thing to do. It can make all the difference in the world. And the reference point that I like to use for that is... In the course of being a teacher, I've met so many people now who, as children, were not seen. Their parents didn't see them.

And it's the equivalent of not being loved. It's that profound and challenging to grow up in that kind of situation. But to be seen, therapists sometimes have said that children need to be seen and grown-ups need to be heard. Just, you know, that's not fixed, not changed, but just really be present. So one of the things we're doing in this journey is to really be here and allow for the journey to unfold.

We don't have to do the journey, we just show up and we're journeyed. One of the great little sayings is that it isn't that so much that we practice as it is that we are practiced. That as we

go along, so we show up to here on A, really be here with what's here. Another saying that somewhere appeared in this insight tradition over these decades is that we're not here to have a new experience. We're here to see in a new way.

Instead of seeing in a new way, to discover a new perspective by which to see ourselves, see our world, see our world, it's kind of learning to shift the perspective that we use. And sometimes the perspective that we live in is not that useful. Sometimes it's even harmful. Sometimes we live under a tremendous burden of inherited perspectives from our society, from our family, from our religions, from our experience sometimes. And sometimes it doesn't serve us well.

And sometimes it doesn't serve us well. It's part of what this transformation of Dharma is, is to discover a different perspective, to see it all in a new way. And *vipassanā* literally means to see clearly, to see well. It's all about kind of seeing. And so there's a variety of ways in which this practice of *satipaṭṭhāna* involves a shifting perspective rather than saying you should have a different experience.

But rather, shift your perspective. See here. Look in this way. And one of the shifts in the perspective is at the very beginning of the text that says, and those of you who know it, just forgive me for my scholarly way of changing one of the words that you're familiar hearing. You can ask me about it later.

There is a unifying way. There is a unifying way to the end of grief and distress. To the ending of despair, the ending of suffering, to *nibbāna*, to freedom. So there is a way, there is a path, there's a journey. And then it says, and it goes on a little bit, then one of the next things it says is, putting aside desire and distress for the world.

Putting aside desire and distress for the world. That's asking for a big thing to do that. I mean, the world is us. That's why we are safe. We find our way.

We get ahead. We have to be, have desire and distress for this world of ours. Otherwise, you know, we wouldn't exist. But it isn't so much that you do that forever. But for temporary time, there's a different perspective.

And that is you turn your attention, you're seeing 180 degrees around from the world... and the stories and the events and everything. For a temporary time, you turn around 180 degrees to see what's here. And if what's here is desire, that's okay. But it's not the object of desire that's important.

It's the desire, the desiring. You stay really present, oh, this is what desiring is like. There's a whole different perspective. The object of desire is no longer interesting. The activity, the

action of desire, wow, what's that about? Be there for it.

Distress. There's a lot of good reasons to be distressed about the world. So please. But if you do this practice, be distressed, but turn the attention temporarily away from the object of the distress to what it's like to be having distress. So there's this part of the changing view that you would see in a new way is to really see here in this system we have.

What's happening here in some deep, immediate way, here and now. And then how do we see it? In this, this is again another perspective change. There's a common idea in this insight tradition that mindfulness is... good for everything. You're supposed to be ready to be aware of everything when you're mindful.

Nothing is not acceptable for mindfulness. I think it's one of the great gifts of mindfulness, it's the ability to be mindful of whatever happens in your life experience. But it's how you see it, how you're aware for everything. And the suggestion is that there are some ways to see your experience which are more useful than other ways. And so there's many ways which are not useful.

If you see everything, the whole life experience through your bank account, and that's all you do, you miss out a lot probably. If you see everything through the perspective of your past, something inherently wrong with that, and sometimes that's wonderful and important, but to do that all the time, that doesn't really help you with this turning around 180 degrees to really see what's happening here now. And it's this perspective of really being here for yourself, which is kind of hard to do because it's so important to take care of things in the world and get everything I take care of and understand everything. One of the ways I understand this is that, for myself, the metaphor, is that probably, I guess, all of you... Turn away from the world every day and just lock it out. Some of you actually lock the door even.

And no one complains and no one thinks you're strange if you're going to go take a shower. You take a shower privately, you leave the world behind, you're not abandoning your family to do that. But you come back from being taking a shower. You're clean, you're fresh, you smell nice. And so everyone's happy.

They're happier to see you. This practice of *satipaṭṭhāna* to take this 180 degree turnaround is so you can take a shower, a mindfulness shower, so that you can clean yourself, so you can come back to your friends and family, clean. Kind of your mind is clean, your heart is cleaner. Yeah. So this turning away from the world to do this work, inner work, is a kind of as sensible thing to do as taking a shower.

It just takes a little bit longer than the shower. But it's that ordinary. It's a good mental hy-

giene thing to do. Or some people will go on vacation to recover from work. And maybe it takes a week to really kind of shed that burden, the stresses of work, and come back refreshed.

So the idea of stepping away from the world as it usually is is a relatively ordinary thing to do for all kinds of good, healthy reasons. So this willingness to take that turn, and then the Buddha is basically saying... When you do the turnaround, there are four perspectives to use that really is helpful. Helpful so you don't get caught in the story, you don't get caught back into the dynamics of the world. So you're really staying present, not to fix things, not to have a better experience exactly, but to be able to see in such a way the seeing... makes you a stronger person, a more confident person.

You see clearly, and you find some freedom in the seeing. And you see clearly, so you can learn how not to cling while you see. You can learn how to hold things lightly. And that's one of the key purposes of mindfulness, is to be able to find a way to see the world without clinging to it or without... attachment or grasping. And that's how we become clean.

And then you're clean and you can go back into the world without clinging. It's pretty good. And so there's four perspectives. One is that it's really useful when you do this 180 degree turn to feel your bodily experience, to really know it and be present for it, discover it, wake up to it, really see deeply, the body we have is not just a hunk of flesh. The body we have, every sensation you have in your body represents some nerve ending that's taking in the signals.

And if the mind is wherever the nerves are, the mind is much more than just what's in the head and the brain. It's our whole, every possible ways in which we consciously or unconsciously, the nerves are providing information in. That's the mind. And it's an intelligent mind. It processes, it processes and communicates back and forth to all kinds of different things going on here, physically, hormonally, psychologically, spiritually.

And so to be in the body is not just to be an Anka flesh. There's something about really being present in the body that the information the body provides has a better chance to be processed, understood. To communicate with itself so that something, the deep processing of the body can unfold better than if you just live from the neck up. So they say, turn, look in here, whatever it is, whatever is going on for you, turn 180 degrees and just feel it in the body. This is how it is.

This is how the body is experiencing it. You'll learn so much about yourself this way. The second, which is a topic for today, is... in the teachings of the Buddha, everything, every

experience we have has three different qualities. It's either pleasant, unpleasant, or neither. And for the Buddha, there was no other option.

And there's something very powerful about seeing things in this very rudimentary, fundamental characteristics of things as pleasant, unpleasant, or neither. I'll come back and talk about it in this journey we're taking. And then be present for the quality of the mind. Not what the mind is thinking about, not the objects of concern, but notice the overall quality of the mind, which in my language, the quality of your inner life. Because the mind is just not up in the, just only in the head.

And only you can be the caretaker of your inner life. That's kind of your responsibility. And we're here to really take care of it well, to care for it, to have compassion for it. And that begins by knowing it. And so notice the quality of the mind.

Notice the quality of the body. Notice the mind. And then the last foundation is notice the consequence of how you live. Is the way you're living causing more clinging and grasping and suffering? Is it getting more caught up?

Or so the way you're living, the way you're practicing, is it helping something inside of you to free up? Are you getting more caught up or free up? And there's a variety of ways you can really start discovering and seeing, look at that. With this activity of the mind, I'm more caught up. This activity of mind, I'm more freeing up.

One feels freer and one feels caught up, caught. One is pleasant and one is unpleasant. Right? The Buddha doesn't say, do anything about it. He doesn't say, judge it or criticize it, or that one is better than the other.

What he's saying here, just notice, see it clearly. Something different happens if you see clearly. So these are four different areas, and some people like to use it as a checklist approach. Whatever is happening, how is it in the body, how are the feeling tones, what's the quality of the mind, and I said, what am I doing here that keeps me caught? What am I doing here that's freeing me up?

And you don't have to make a big analysis of it, but just kind of go through, okay, that's very different than getting involved in the story of the event and trying to rehearse what happened. And they said, X, I said Y, and I have to get my revenge or... You know, there's all these ways of getting caught up, which maybe is useful in some place, but that's being caught up in the world. It's not doing this 180 degree turn to really be here. This is the laboratory.

This is the gym. This is the way, place where we're really going to discover something new. So then we come to the second foundation, and some of you know about this, and it's some-

times it's called the feeling, but it's not emotions, those kinds of feelings. Sometimes it's called sensations, but it's not all the sensations. Sometimes it's called feeling tones to kind of get closer to it.

It's the way that all sensations, as I said, are either pleasant, unpleasant, or neither. And that's considered to be very helpful to see. Because some of us might think we're fairly sophisticated people. But if you get really quiet and very attentive, then you'll see that some of the ways in which we react and respond to the world is really almost like amoeba-like. If it's unpleasant, I want it.

If it's unpleasant, I don't want it. I want to push it away. If it's pleasant, I want it. Give me more. And there's almost like, it's almost, you know, built into the physiology to lean towards what's pleasant and to, you know, turn away from what's unpleasant.

When my first son was unholy, he was a toddler at least. I don't know if he could speak yet. But I took him for his first ice cream in an ice cream store. And he didn't know what ice cream was. And so I held the cone up for him to lick.

He understood that. And he licked it, and he made this awful face. Yuck. Oh, like, what is this? He was like, I thought I'd ruined him.

Bad parenting. And then he paused, and then he wanted more. Then he was like leaning into it, and that's what I want. Yeah. Maybe it was the cold, was a surprise for him.

I don't know. Maybe it was just that he never had something so cold. So this, you know, very strong kind of meba-like, you know, for and against. And it turns out that sometimes various complicated social events, complicated things in the world that we think we're sophisticated. It's just that it's uncomfortable and we pull away.

We shut down. So I found it very useful to be in very difficult situations. Very complicated. I can get caught up in what's going on, trying to make sense of it, trying to make sense of myself. What do I do?

What do I say? And it's just like get myself a headache by all this noise and all this going on and trying getting battered around by it all. And then I say, Gil, try being mindful instead. Remember this 180 degree turn? Just feel all what's going on.

And then I'll say, oh, it's uncomfortable. I know how to be with uncomfortable things. I don't know how to be with this huge, complicated social disagreement that's going on here. I don't know how to deal with that. I don't know the ins and outs of the issues and how to respond.

But I know how to be with what's uncomfortable. And then I find my peace. I find my stability.

I find a certain degree of freedom and ease with it. And then it turns out I'm usually better able to respond to what's happening.

But to just feel how the whole system is kind of tightening up and reacting, partly because it's so incredibly uncomfortable. And to turn around and say, oh, this is uncomfortable. And then maybe, just to get your attention, the bad news about what I have to teach you is that if you're only free when you're comfortable, you're not really free. If you're only free when you're comfortable, you're not really free. Part of what we're doing in this practice is learning how to be free with what's uncomfortable.

It's possible, though, to learn that. Oh, this is uncomfortable. I know how to be with it. I can breathe with it. I can watch it.

I can see it rather than react to it. I can look at my reactions and process them and leave and step away from them and just hold it spaciouly. We can practice with this practice. The same thing with a pleasant. Some people are very good and motivated to become free when things are uncomfortable.

But if it's pleasant, why bother? You know, I once, many years ago, went to try out a new car. I think it was like a little Honda Civic back many, many years ago. And so we did a test drive. And so the dealer was with me in the passenger seat.

And... He said, do you want to get the air conditioner too? I said, no. And he said, oh no, you deserve it. I thought, what?

What did I do to deserve an air conditioner? Should I want that to now? So just pleasant and learn how to leave it alone. To learn to experience pleasant and not lean into it and want more. It's pleasant, unpleasant.

Sometimes it's neither. In the Buddhist psychology, they claim that it's very rare that things are truly neither pleasant or unpleasant. It doesn't matter how often they are. All it matters is what you think. And for you, it's neither pleasant or unpleasant.

That can have a different kind of reaction and response. Sometimes if it has nothing to do with your sense of self, then it's boring. If it challenges your sense of self, then it's interesting. And if it's your sense of self, it praises you to no end, that's interesting. But if it does nothing, it's boring.

That's kind of a sad thing, especially when it's about people. And so it's just like neither we react to that or we get confused or we lose interest or something. But so we start turning around and seeing, what's the experience like for me? Is it pleasant, unpleasant, or neither?

And how do I react to it?

How do I respond to it? Some people find this particular teaching the most freeing teaching that they hear in *vipassanā*. For some individual, this kind of makes it so simple, so basic. And some people will actually go and just survey their experience. Is it pleasant or unpleasant?

How am I with a pleasant and unpleasant? And where do I find my freedom with that? Where do I find my ease with whatever it is? And that's their kind of calling card. That's what they keep doing in practice.

I haven't done it that regularly as a practice. It's not like a go-to practice for me, but it can be very, very helpful. It's one of these ways of changing the perspective. Is it pleasant or unpleasant? And how are you with that?

Are you leaning into it or pulling away? What do you do with it? And now this journey gets more interesting. This teaching about the second foundation of mindfulness has a whole second half to it. So once a person gets a sense that there's this pleasant, unpleasant, and neutral, that one way we can experience, then the Buddha goes on to say there's actually two categories, two whole domains of our life for doing this work, seeing whether it's pleasant, unpleasant, or neutral.

Right? And it's really helpful to see these two different whole spheres of our life and distinguish them, because one is actually very useful to orient yourself towards. It's beneficial. It's onward leading for this journey. And so it's very difficult to translate this *Pāli* into English because these two different areas, because I'll tell you what literally translates that.

It translates as feelings of the flesh and feelings not of the flesh. What are you supposed to do with that? So some people say worldly and unworldly, but that's unworldly. That's kind of like little odd for me. Some people say worldly and spiritual for these two different domains.

And that's getting closer to something. Myself, I prefer to call it profound and surface sensations. There are sensations we have which are on the surface and the sensations we have that belong to the profundity of who we are, the deep quality of our inner life. The surface things tend to be more how our surface senses are stimulated by the world. So, you know, you see something and you feel something, someone...

Something feels really nice and smooth and nice, nice blanket that you're up around yourself. Maybe it's so nice. But that's a surface sensation. And you taste food or you hear sounds that are nice or pleasant or unpleasant. But then there's also pleasant and unpleasant that is not from the surface sensations.

It's not from how the world has stimulated us. But it has to do with the quality and the nature of our inner life as operating. And that tends to be kind of a broad, wide kind of feeling and sense. So I and Francisco have been using the word relax. Know, feel, and relax.

That's a very ordinary, simple, understandable English word to relax. But the ancient *Pāli* word is a little bit different. The most literal way of saying it is to tranquilize, but that's unfortunate in English, to make tranquil. So I sometimes translate it as calm. So to calm the body, to allow for the calming of the body rather than relaxing the body.

And I think there's a different kind of movement inside, a shift inside, when we're calming the body versus relaxing the body. Relaxing is more than muscles. Calming can be the hormones. Calming can be the nervous system. It has a more pervasive.

So have you ever gone into a situation or have you ever experienced a real state of calm or a state of peace? I've been in groves of trees, I've been walking along and then come into this grove, and it's just suddenly so peaceful. Or, you know, that I've had a full day and a busy day and I go to a quiet room, and now I thought, oh, it's calm here. There are some rooms can be very, very calm, calming rooms to be in. And how do you feel a sense of calm?

Is it sensations in your body? Is the sensations of your mind. In Buddhism, they talk about physical calm and mental calm. So it can be either one. It's probably not a...

You probably can't pinpoint the sensations of calm. It's the end of my little pinky. It's not in a particular spot. It's probably something that's more diffuse, that's kind of more kind of soft maybe, or spreading, feeling of coolness, lightness, a feeling of peace, that kind of has a more diffuse. Sometimes I feel it in my chest.

Sometimes I have a lot of sensations in my arms. And so some of these different things I feel in my arms, I feel calm in my arms. It's kind of nice. I have a friendly relationship with my arms because of these nice feelings I get there. And so there can be calm even in an uncommon environment.

You can carry the calm with you. And that calm is part of this profound sensations. If you sometimes, when you get concentrated in meditation, there can be joy and happiness. That also is diffuse or suffusive. It's kind of, it's not a pinpointed place, but it kind of spreads through the body.

And it's not happening because anything's happening in the world. Your outer senses are not being stimulated. It has to do with how everything in the inner life has become harmonized, come into harmony. And that coming into harmony creates a wonderful feeling of happiness or joy, delight. And that's considered a profound sensation.

It's mostly the reference point for this profound sensations that are the pleasant ones, that are onward leading, that move us in the direction of freedom. There's unpleasant ones of this profound area. And the only reference point I know for what this is in the teachings of the Buddha, this is if you're really important for you to want to practice. Like this is maybe one of the most important things for you to be able to go and retreat, to be able to meditate, to be able to practice. And for some reason you can't.

And you feel a kind of... distress or sadness or uncomfortable about that. So that's considered to be a spiritual feeling that's unpleasant. That might be a good indication that maybe something should change. Maybe you don't want to live that way because this is so important for you.

So there's, at some point, there's a shift again in the practice of because we've been learning to turn 180 degrees around to experience ourselves, and we learn to pay attention to what's pleasant and unpleasant, we find there's qualitatively different types of pleasant and unpleasant. There's the fleeting pleasantness of things being just, you know, that... We were given ice cream. And that was nice, but that's fleeting, unless you go buy more and more and more. Um...

But there's also something that can happen if you're really settled on yourself, you come home to yourself, know how to really see and attend and care for this self here, that something begins settling and comes into harmony, comes into homeostasis. And there's a kind of inspiration. I feel, oh, this is the way I'm on the path. It's opening up for me. This is good.

Faith arises. Yes. Joy arises, delight arises, a sense of harmony arises, calm arises, peace arises. And that's a pleasant... We also want to feel that.

We want to be able to recognize that, because if you can recognize the difference between the pleasure of ice cream and the pleasure of being at peace with your heart, then you're onto something good. If you don't know the difference... you know, it might be cheaper just to get more ice cream. You know, it's more immediate. And so in this feeling, you know, so the opportunity here with this turning around and really just being with the pleasant and unpleasant, it doesn't matter if it's of the shallow or if it's profound.

But what matters is we're really present for it. And at some point, what we begin appreciating is the quality of that presence, the quality of how we see, how we know, feels profound, feels clean, feels pleasant. You enjoy seeing, you enjoy knowing, you enjoy being present, because how you do it feels peaceful, it feels loving, it feels kind, it feels onward leading, it feels... It feels like it's moving towards freedom. It feels like it's caring for yourself in a profound way.

And rather than mindfulness becoming a chore, mindfulness is more like, of course, of course I want to do this. This feels so good because it starts happening deep inside that there's this profound pleasure in how we offer our presence to ourselves, to our experience. And so even how we see it, how we look upon it, how we gaze upon it, how we take time to feel it, the how is so important. We're not the how to do with greed, it makes it unpleasant. The how out of desperation, if the how is the big should, I'm supposed to do this.

If the how is with demand, I have to do this by... you know, 5.30 because then it's dinner and I, you know, there's the time limit here. I've got to get on with it. So one of the things we can do in this practice, and one of the advantages of starting to see what's pleasant and unpleasant, and start noticing is the way that you practice, the way that you show up for your experience, the way you bring your attention to the breath. Is that pleasant or unpleasant?

Yes. And I've certainly had lots of experience of trying to be really diligent, really hard and harsh and dedicated and stern and strict. And I'm not going to leave my breath. I'm going to just stay there. And by golly, I'm going to blast.

I've had the bazooka approach to mindfulness. I'm just going to blast this out of existence. If I just bore into it with mindfulness and just really go, I'm going to just... And I didn't know this principle of pay attention to what it feels like to do that. So it didn't occur to me that I should notice that this was unpleasant.

I just noticed that I got a headache after the fact. So this opportunity with pleasant, unpleasant, and neutral is to notice the quality of how you practice. And that begins coming into this deeper aspect of mindfulness. Where it's useful to start being present for the deeper feelings, the deeper sensations of pleasant and unpleasant, of the heart, of the inner life, and to become the caretakers of that, to be careful with that. And one of the things we learn is that over time, I hope all of you will learn this, that the quality of your inner life is not always good.

That just comes with being human. It comes and goes. But it makes a world of difference. It makes a world of difference. To hold it kindly, to see it and know it gently, to see it clearly.

Just like a child doesn't feel seen, doesn't feel loved. Turns out if our inner quality of how we feel, if we have a lot of grief, or a lot of anger, a lot of fear, it's kind of like a child. It needs to be seen, and seen in a way that it feels safe from you, seen in such a way that it feels cared for. Feels so, seen so it feels like it's seen and recognized and held and has a place. If you have these difficult inner states and you're trying to get rid of them, you know, it's sometimes that trying to get rid of is kind of violent.

Sometimes there's, after all, it's part of you, your fear, your grief, your anger, your hurt. These are all part of you. And if you're trying to get rid of it, dismissing it, that's kind of, you know, it's kind of not going to, part of you is not going to like that. It's not going to feel good. But if you could bring in how you see it, see it with love, with care, everything.

Remembering that the fastest way to go from A to B is to be fully at A. So if you're angry, be fully at it and be present for the anger. Just be there with it and see if you can gaze upon it kindly. If you're sad... Be a sad Buddha.

That's all. Be present for it and see it. Hold it kindly. Be fully there for that. Nothing is static.

Everything's in process. If we see it clearly, if we make space for it, give it breathing room, things don't change when we're stuck on it, when we're attached, when we're resisting it. So this simple teaching, is it pleasant or unpleasant? And if it's pleasant or unpleasant, is it more to do with the conditions of the world, the conditions of my life, conditions happening here? Is it more to do with the...

There's a part of the inner life which is not the profound inner life. And that's the discursive mind. The mind that spends a lot of time having conversations and discussions and commentary and spinning around, jumping around. In a sense, in the early Buddhist tradition, that's still kind of external. That's kind of from the outside, being stimulated from the outside now.

Because it's kind of a surface mind. And there's a deep mind. There's a way of thinking from deep within. And so there's a way of, what's in the depth here? What's deeper?

How can I think from the heart? Yes. You're allowed to think, but can you think from this profound place? Can you think about what's happening in the present moment, with curiosity, with interest, looking to see, how can I be present for this, silently, quietly, with love and care? How can I be here with this?

And the Buddha, the language he used for this kind of thinking that's from deep down inside... The literal translation from the *Pāli* is contemplating from the womb, so the source of life, contemplating from the source of life, which is kind of an amazing kind of concept that's thinking and come from the source of life within. And, you know, so it doesn't quite work so widely to use the word womb. So there are two I like to use the word profound. The profound contemplation.

And the Buddha used, he actually explicitly talked about using that profound contemplation to find his way to awakening. *Yonisomanasikāra*. And so this turning in, taking the time, being patient with yourself, be patient with all things, learn how to be at A, be with what you are.

Be willing to kind of shift your, temporarily, take the shower. Temporarily, try on a different perspective than your usual perspective.

Sometimes you can't solve the problem with the problem, they say. Sometimes you have to bring in a new perspective, and that's what we're doing here with mindfulness. We're seeing in a new way, and this turning 180, keep turning 180 degrees around. And, you know, if the surface mind is... chatting away, then it's a little bit still turned outward.

So even though you think it's you, if you think you're the mind that's jumping around and scattered and spinning, and that's not really the profound you. So then turn around, I don't know, turned upside down, rather than 180 degrees. You know, turn the attention upside down so you're not kind of just spinning out in your thoughts. And what's more deep? Yeah.

What's happening underneath all those thinking? What are the emotions that are fueling the thoughts? What are the sensations there in the thinking? You don't have to stop thinking, but you want to kind of do this shift to be with the sensations, what the experience is like. And that's a journey to begin slowly finding your way or discovering things.

These profound sensations, profound pleasure, profound thoughts, profound goodness that resides within. And so another saying in the *vipassanā* world that I'm fond of that maybe summarizes all of this. Be still and gaze upon everything kindly. Be still and gaze upon everything kindly. So let's do that for a few minutes, if you'd like.

We'll go back into our meditation posture and thank you.