

Organizing Your Practice ~ SHINZEN YOUNG

00:00:00 I had you do the theme blast yesterday, right?
00:00:07 But it was scheduled to be the modality blast.
00:00:10 Is that right?
00:00:12 We were pissed.
00:00:14 So we're going to amend the schedule so that we don't get a chance for the modality blast.
00:00:23 We want a refund.
00:00:25 I'm a paid guy.
00:00:40 Wait till you hear my fee schedule.
00:00:47 TS Eliot, you know, costing nothing less than everything, and I'll show you well.
00:00:57 Okay, so today I wanted to talk about organizing your practice.
00:01:05 So it's a little bit of a lecture thing to start with.
00:01:08 Particularly, there are a number of you that are first timers that will be leaving today.
00:01:15 So I wanted to get this conceptual piece clear.
00:01:21 So the way I think about organizing one's practice, symbolically I think of two cycles.
00:01:33 Delta cycle and maybe an epsilon cycle or a y cycle.
00:01:41 So this is day to day and this is year to year.
00:01:47 You can imagine that these are actually cycles that are going around.
00:01:55 If you can establish these cycles, you have a very high probability of success with your practice.
00:02:06 So the day to day cycle is each day try to do some formal practice.
00:02:12 And the bottom of this pyramid stands for formal practice.
00:02:21 Here's how I define, I'm going to be very precise in my definitions.
00:02:27 So here's how I define formal practice.
00:02:30 Formal practice means that you have a set technique or a set sequence of techniques and you implement that.
00:02:39 And that's where the majority of your resources are going to maintain that technique or sequence of techniques for a period of time.
00:02:53 That's formal practice.
00:02:55 By way of contrast, this top of the pyramid here, that stands for what I call practice in life.
00:03:04 Often people will do a period of formal practice in the morning.
00:03:09 Some people do morning and evening.
00:03:13 It's good if you can do formal practice most days and it's good if you can do

it at the same time, same place, if that's possible.

00:03:24 But if that's not possible, if it has to be a different time, a different place, okay.

00:03:29 If it's not most days, that's okay.

00:03:32 But ideal, the standard that most people do is in the morning because that sets up the whole day to be optimal for practice in life, which we'll describe in a moment.

00:03:51 So, in order to be able to speak with precision about the elements of one's practice, so we'll use this defined terminology.

00:04:01 Formal practice, for example, if you were doing a noting technique that involved mental labeling, during a period of formal practice there would be unbroken labeling and you'd be implementing that technique.

00:04:16 Now, there's two ways to do formal practice.

00:04:19 Practice in stillness, where the body is essentially not moving, or not moving much, seated, standing, lying down, that kind of thing.

00:04:28 And practice in motion, where the body is moving.

00:04:32 And so I distinguish, when I say practice in motion, it means formal practice, as opposed to practice in life, okay, which we'll talk about in a moment.

00:04:45 So, this is how I use the terms.

00:04:48 I encourage people to definitely do formal practice each day, if possible, or most days.

00:04:54 If possible, include both some practice in stillness and some practice in motion, or at least occasionally have formal practice in motion.

00:05:05 Why? Because we want to have, that will make it easier to have carryover into practice in life.

00:05:12 So, what is practice in life?

00:05:14 What we're doing right now is an example of practice in life.

00:05:18 Some of you are listening to the content of what I'm saying and allocating resources that way, but probably some of you, every once in a while, are going back into a technique,

00:05:29 maybe for a few seconds here, or a minute there, and then you're sort of like coming back.

00:05:35 Or maybe some of you are mostly just doing a technique now, okay.

00:05:40 You're just patiently listening because they've heard it a million times.

00:05:44 You know exactly what it's going to say, but don't be sure, I might surprise you.

00:05:50 So, you're going in and out of formal technique, or of technique.

00:05:55 That's practice in life.

00:05:57 So, we'll talk about what techniques in a moment, but first we're going to talk about these cyclic rhythms.

00:06:07 So, I would encourage you at least, if you're committed to this practice, which I'm pretty sure everyone in this room is pretty committed to this practice,

00:06:19 try to do at least a half-dozen times a day, have a little micro-hit where you go into a technique, 30 seconds here, 3 minutes there, you're waiting in line, 00:06:30 you're walking to the washroom, you're having a vacuous conversation with a co-worker, you're at a meeting, 00:06:38 where you don't have to be engaged, but you want to look like you're engaged, but see out, you're out. 00:06:47 Gone is really useful. 00:06:54 So, you're implementing a technique, but then it's like they call your name at the meeting, 00:07:00 okay, now I'm back to business, that kind of thing. 00:07:03 So, it's a back and forth, but at least a half-dozen times each day, you really do the practice. 00:07:09 I call those surgical strikes, peppering the day. 00:07:12 It may not be for very long, and when do you do it? 00:07:15 You do it when you don't need all your CPU resources to deal with life. 00:07:20 But when you deal with life, you just deal with life, that's okay. 00:07:24 You allocate your resources to what you need to do, but during the day there's a rhythm of, you know, 00:07:32 needing to allocate resources to take care of business versus needing that less. 00:07:37 And when you need that less, go back to a well-defined mindfulness technique. 00:07:44 30 seconds here, 3 minutes there, what have you. 00:07:48 The combination of the peppering of the day with the surgical strikes plus attitude. 00:07:57 Attitude is important for practice in life. 00:08:02 And what is the attitude? 00:08:04 The attitude to take when you complete the basis here, your morning practice, assuming you do it that way, 00:08:13 you want to walk into the day with an attitude, if possible. 00:08:19 And what that attitude is, is that this whole day is a monastery, 00:08:27 a place where I'm going to apply and hone my skills. 00:08:32 And you just think of your, you monasticize your day conceptually. 00:08:37 So we don't live, we're householders, we don't live in actual monasteries. 00:08:42 But you can think of your day as a monastery. 00:08:46 And thinking of your day that way, first of all, makes every day meaningful. 00:08:55 Every day is meaningful. 00:08:57 Either it's meaningful because great stuff happened, or maybe not great stuff happened, 00:09:03 but it was a day of productive training. 00:09:08 So, this is a Chinese phrase, er shi hao er, every day is a good day. 00:09:24 It's a Zen expression.

00:09:27 And that's what it means.

00:09:29 There's another one which I won't write in Chinese.

00:09:32 One Zen master said, the average person is used 24 hours a day.

00:09:40 The person of Zen uses 24 hours a day.

00:09:44 So, armed with that attitude, and peppering the day,

00:09:54 this will monasticize the bulk of your day.

00:09:57 And then you have your formal practice here.

00:10:04 There is an option, something you can do as a kind of add-on to practice in stillness.

00:10:16 A structure that will vastly, vastly increase your ability to maintain mindfulness in daily life.

00:10:28 And there's an add-on that you can do to practice in motion, which will have the same effect.

00:10:35 One of the most common laments that I hear is, well, I come to retreats and I can get into all this great stuff,

00:10:48 but then when I go back to daily life I can't maintain it.

00:10:51 Well, first of all, we have to accept that to a certain extent that is true.

00:10:59 You come to retreats to get to a new level, you may not be able to maintain exactly the peaks that you reached at the retreats.

00:11:10 But you don't want it to just go back to square one, okay?

00:11:15 You want it to be some sort of plateau, and then your next retreat leads you to some sort of plateau.

00:11:22 So, you keep this up for however many years you live, there's going to be probably an exponential envelope to that sort of step-wise growth curve.

00:11:34 In general, retreats tend to take us to a new level, but we don't want that to be a peak experience.

00:11:40 We want to maintain that.

00:11:42 And we want to maintain that not only in terms of our experience in formal practice, but we actually want to elevate the base level of mindfulness in daily life.

00:11:55 Remember, the long-term effect of this practice is to elevate the base level of mindfulness in daily life.

00:12:04 You'll recall I defined your base level of mindfulness to be how clear, concentrated and equanimous you are when you're not trying to be that way.

00:12:14 Intentionally, that's the base level.

00:12:17 You want to reset that base level over and over and over again.

00:12:20 So, there's a special version of practice in stillness that you can do that will tend to elevate the base level of mindfulness when you're not trying to be mindful.

00:12:34 Just what you have in daily life.

00:12:36 And there's something you can do here.

00:12:38 So, I've already actually described them. I do it every retreat. Now I'm

going to do it again.

00:12:44 But it might help to sort of see it visually.

00:12:48 So, if you come to me and you say, I am not satisfied with my base level of mindfulness in daily life.

00:12:56 Just how I am when I'm not trying to be.

00:12:59 If you come to me, I will ask you, did you try this?

00:13:06 And have you tried this?

00:13:09 If you say no, I'm just going to say, try it, and then come back to me.

00:13:15 So, what is this here? I wrote TP.

00:13:19 And I wrote MC.

00:13:22 This is slightly new vocabulary.

00:13:25 I've used other phrases previously.

00:13:28 So, for today, what we're going to call the add-on to practice in stillness.

00:13:33 Actually, well, yeah.

00:13:36 The add-on to practice in stillness.

00:13:38 I'm going to call it trigger practice.

00:13:43 Those of you that have been to previous retreats or done the home practice, I've talked about media practice.

00:13:52 Well, trigger practice is a generalization of media practice.

00:13:56 And motion challenge, or a challenge sequence in motion.

00:14:04 You've heard me talk about before, but let me explain.

00:14:08 So, what is, and I talked about this in this retreat, but let's just say it again for the sake of systematic completeness.

00:14:18 So, often when we do practice in stillness, we're just sitting there, not a whole lot comes up.

00:14:29 Okay. Sometimes things come up, depending on the rhythm of life and our own subconscious unwinding.

00:14:40 But a lot of times, not a lot comes up.

00:14:43 But as soon as you're bopping up in the world, as soon as you turn on the 6 o'clock news,

00:14:49 as soon as you negotiate the freeway or the workplace or the family or whatever, stuff's coming up.

00:14:59 So, I encourage people to work smart.

00:15:07 I remember years ago hearing an interview by a Japanese baseball player who was playing in the US.

00:15:18 And they asked him to contrast the difference between baseball in Japan versus baseball in the United States.

00:15:28 And he said, the Americans are stronger, but I think we Japanese play smarter.

00:15:35 Well, I would like to reverse, I'd like to turn the tables on that. Okay.

00:15:43 The way people get enlightenment in Japan, in a Zen temple, hey, this is samurai boot camp.

00:15:52 This is brute force. This is brute force training.

00:15:57 It's anti-intellectual, it's no-mind, it's just a body beaten into submission through exhaustion and etc., etc., etc.

00:16:10 Until you just give up and go into the no-self.

00:16:14 So, it's strong. It's a lot stronger than what you or I are willing to do. Okay.

00:16:22 Let's work smarter.

00:16:30 So, how do you work smart? You train yourself systematically.

00:16:34 What comes up in the day? Well, joy, interest comes up, rage, terror, grief, in the extreme case,

00:16:44 irritation, nervousness, poor me, what have you, stuff comes up.

00:16:55 But in stillness, you see, when we're doing practice in stillness, it's the ideal place to train.

00:17:04 It's analogous to the empty parking lot where you're going to learn how to drive, and there's no pressures on you.

00:17:13 But then, what's daily life? Hey, that's LA freeway at rush hour, in the smog, with people shooting at you.

00:17:22 So, it's not the best place to just devote yourself to training the skills of driving.

00:17:33 You're going to have to have parking lot first.

00:17:36 So, what the bad news is, the empty parking lot doesn't have typically the full range of stuff you need to deal with.

00:17:45 And I don't just mean negative stuff, I mean the full range of everything.

00:17:49 So, you can, upon occasion, do practice in stillness where you are exposing yourself to sound sights or physical sensation

00:18:00 or some combination thereof that is likely to trigger the full range of things you want to deal with.

00:18:07 So, you can sit there, you can close your eyes, you've got the remote control, and you can listen to whatever you want to listen to.

00:18:17 All the sounds of the world are there.

00:18:20 And when you're in a deep sitting, I mean, just try it, okay?

00:18:26 You say you never get images, okay? I never get mental images.

00:18:31 Well, listen to a real dramatic movie with your eyes closed, okay?

00:18:36 You'll see image space goes nuts trying to give you an impression of what's going on in that action movie, okay?

00:18:45 You never get emotional sensations during formal practice? Okay.

00:18:51 Close your eyes, go really, really deep, totally go into restful states, then click on the 6 o'clock news and see what happens to your body.

00:19:01 Or turn on the politician that you most loathe and fear.

00:19:09 Okay? See what happens to your body. I promise you it will be the limbic system.

00:19:17 The limbic brain is your emotional brain.

00:19:21 They've even done, you might have read on the internet, they've done studies of, and it doesn't matter what your political persuasion is,
00:19:32 whether you're like liberal, conservative.
00:19:36 When you are exposed to the opposite point of view, it is absolutely expansion and contraction.
00:19:46 This area here, which is your higher executive function, contracts, okay?
00:19:52 And your amygdalae and your hypothalamus, I mean your hippocampus, and all of these, this whole emotional brain thing, totally expands in activity.
00:20:08 It doesn't matter what your political perspective is, okay?
00:20:12 You're listening with your emotional body.
00:20:15 And what's interesting, I find that I'm not going to pursue this can of worms any further,
00:20:25 but both sides try to use this data to prove that the other side is, you know, irrational.
00:20:33 Okay, so you can do this kind of trigger practice upon occasion, and you can work with one or a combination of whatever kind of stimuli you want to present yourself to.
00:20:51 And over a course of time, you simply systematically train yourself to have an automatic, mindful response to every possible trigger that could come up in daily life.
00:21:04 And when you do it this way, in formal practice, you control the type, the intensity, the duration, and the timing, the frequency of the stimuli.
00:21:17 And it's like weight lifting. You don't want to overburden yourself.
00:21:21 You just work against an edge. You lift an appropriate amount of weight.
00:21:27 You get stronger and stronger and stronger, and that strength does not then dissipate.
00:21:32 It's with you in daily life. That's media practice or trigger practice, or for all of them.
00:21:37 Motion challenges, you, let's say that there's a technique that you'd like to do, and you can do it pretty good with your eyes closed, seated.
00:21:49 Well, can you do it with your eyes open, seated?
00:21:51 Can you do it with your eyes open, standing?
00:21:54 Can you do it walking around in your room?
00:21:56 Can you do it walking around outside?
00:21:58 Can you do it walking around in the city?
00:22:00 Can you do it while you wash the dishes?
00:22:03 Can you do it while you prepare a meal?
00:22:06 Can you do it while you prepare a meal you've never prepared before?
00:22:13 Can you do it while you're having a vacuous conversation with the neighbor over the back fence?
00:22:19 Can you do it when you're having a substantive conversation with someone, maybe a significant other?

00:22:26 You give yourself a challenge sequence like that for any technique that you would like to learn, to master.

00:22:34 And that will tend to train you smartly, systematically, to maintain, or to have a high level of baseline mindfulness in daily life.

00:22:48 So, this is the day-to-day cycle.

00:22:52 This is the delta steps for day-to-day cycle.

00:22:55 So you establish, you do certainly some practice in stillness, but don't forget practice in motion.

00:23:03 And then you can do the practice in light kind of thing.

00:23:11 Then, Upsilon, or Y, stands for the year.

00:23:16 Yes?

00:23:17 Are you putting trigger practices that are recommended dosage for a week?

00:23:23 No. Find what works for you.

00:23:26 But at least try it, at least occasionally.

00:23:29 Or, if you don't need it, then you don't need it.

00:23:32 Like I say, if you come to me and say, I don't have enough carryover into daily life, I'm going to say, exercise due diligence, I gave you some ideas, let's work smartly.

00:23:43 But no, no particular recommended, whatever you think.

00:23:47 Yeah, a question again on trigger practice.

00:23:49 In your example, you was like an outsider to a remote control.

00:23:53 How about if you intentionally bring up something that you don't have something to do with?

00:23:58 Okay, very good.

00:23:59 I call that evoking.

00:24:01 I have a different term for that.

00:24:03 I think I gave a spiel about evoking, right, in the group process.

00:24:07 Were you here?

00:24:09 Yes.

00:24:10 Okay, so, yeah, I consider that to be yet another thing.

00:24:13 I don't make that as major as this.

00:24:17 Because doing the evoking is, I don't think, it depends on the individual.

00:24:23 I mean, do what works for you, right?

00:24:26 But evoking still somewhat requires two hats.

00:24:31 You got to sort of bring the stuff up and then you just got to observe it.

00:24:35 And even though you separate those tasks, there still are two tasks.

00:24:39 Trigger practice is completely passive and really controllable.

00:24:44 And you would, so, it's, you have much more control here.

00:24:49 You can be much more passive and just do technique.

00:24:53 And you have the, part of the control is that you can choose exactly the type and intensity of stimulus you want to work with.

00:25:01 So it gives you the possibility of essentially in a systematic way training

yourself for everything.

00:25:09 I remember I had this, like, huge, sudden, sort of classic breakthrough a very, very long time ago.

00:25:22 And what I did the next day, I turned on the radio and I found the most disgusting program that I could.

00:25:34 It's called Anglo-Israel.

00:25:37 And what it is, I still remember, it's like, some of you out there may be under the impression that Jesus was a Jew.

00:25:51 Would God be born as a Jew? No.

00:25:55 Jesus was like you and I.

00:25:58 An Anglo-Saxon.

00:26:00 And then it goes on to try to prove that the inhabitants of England from the 6th century on were in fact the chosen people.

00:26:15 And that's who the Bible is talking about.

00:26:17 That's you and I, the white people that live here, the wasps that live here in America.

00:26:22 So, and then I just listened, okay, and I was in bliss.

00:26:27 Just totally bliss.

00:26:29 Whereas before, it would have not been that.

00:26:34 Okay. So you can find whatever you want to work with.

00:26:42 Okay, so we've been on Delta Force.

00:26:47 What's the P?

00:26:49 The P up top.

00:26:51 Pepper.

00:26:53 The little practices throughout the day.

00:26:56 Peppering.

00:26:58 Here's your attitude.

00:27:04 Okay, so now, the Upsilon cycle.

00:27:08 The Y cycle. It's year to year.

00:27:10 So the base of the year to year is just keep this up for the years of your life.

00:27:15 Keep the Delta up for the years of your life.

00:27:18 Then, throughout the year at least once, if possible more, do retreat.

00:27:28 Retreat practice.

00:27:30 Now, you can slice and dice your retreat practice any way you want, but you want to get some retreat practice in.

00:27:39 So you know my hobby is math, etc.

00:27:44 So in math, we often try to imagine something called the trivial case.

00:27:52 Now, when I say the trivial case, that's not a pejorative, okay.

00:27:56 It has a specific meaning.

00:27:59 It's what is the simplest thing we can imagine that still has the characteristic of some structure.

00:28:07 Okay, a group or a ring or a field or a vector space or, you know, there are these structures.

00:28:15 What's the simplest case that's not so simple that it lacks that structure?

00:28:21 That's called the trivial case.

00:28:23 So I ask myself, what is the trivial case of retreat?

00:28:28 What is the shortest, simplest, most convenient thing we could possibly do that's not just a long sit, but actually sort of comes under the rubric of retreat?

00:28:42 And I came up with the four-hour micro-retreats that make up the whole practice program.

00:28:51 So it's like, okay, it's a four-hour period.

00:28:53 It's structured in a certain way.

00:28:55 There's preparation, but all the elements are there.

00:28:58 There's Q&A. There's a little bit of talk.

00:29:01 There's even a chance to talk one-on-one with the teacher.

00:29:05 Not a wide window, but you could if you needed to.

00:29:09 There's guided practice. There's self-work.

00:29:12 And it's unbroken continuity of practice for four hours.

00:29:16 And the delivery system is telephone as opposed to people have to travel, expenses leave their family, et cetera, et cetera.

00:29:26 Well, you know, it works.

00:29:29 Okay, we've never advertised it, but it's growing exponentially.

00:29:34 I know when we started we had – they're about twice as large now without any advertising at all.

00:29:41 And when we finally get it all together, then we'll roll it out.

00:29:47 When I get everything manualized.

00:29:50 And then we could probably have thousands of people doing this.

00:29:55 But in any event, so no one can say that they can't do retreat practice if they speak English and have a telephone.

00:30:06 And access to a computer at least occasionally.

00:30:10 And we can tell the world proudly if you cannot afford the token \$20, then don't pay anything ever, forever.

00:30:24 Just get cheap long distance or use Skype, it won't cost you anything.

00:30:28 And you can do retreats forever for nothing.

00:30:33 And they're liberation-oriented retreats. They're not light, okay.

00:30:38 So, to me that's the trivial case of retreat.

00:30:42 So, if you do one four-hour retreat every single month, that's sort of the equivalent of a half-day retreat per month roughly.

00:30:52 Okay, well, that sort of adds up to a week retreat.

00:30:57 That would be a residential situation.

00:31:00 This is bare minimum.

00:31:02 By the way, bare minimum for formal practice day-to-day is ten minutes.

00:31:08 There is, I repeat, an infinite difference.

00:31:13 Infinite difference. The ratio of ten to zero is infinity.

00:31:18 Okay, there's an infinite difference between doing ten minutes each day and doing no minutes each day.

00:31:26 And there's no one that can say, oh my day is so busy I don't have ten minutes.

00:31:31 If you're not doing the ten minutes, it is not a time thing.

00:31:35 What is it? It's a resistance thing.

00:31:38 And when you finally scour down into what the resistance is, you will probably discover it's not that big a deal.

00:31:46 Fifty percent of the time the resistance is in the subtle agitation flavors that come up in daily life

00:31:55 that you're going to have to face if you ...

00:32:08 stop on the dot.

00:32:10 So, usually that's all it is.

00:32:24 Okay, so you can do that.

00:32:27 But of course if you can do one or two residential retreats, hey, that's really good.

00:32:33 Or maybe you do one day retreats, etc., etc.

00:32:38 But try to get some sustained practice where you're doing it for more than an hour and more than two hours.

00:32:50 So, periodic retreat and then periodic contact with at least one teacher

00:32:59 who is competent to sort of give you big picture guidance on your practice touch base.

00:33:04 Typically it's at the retreat that that contact comes.

00:33:08 Because you have an interview, an online ...

00:33:11 Even as I say, with the whole practice program, people call me, they only get ten minutes,

00:33:19 but at least they can touch base on their practice and I can ask them a few pointed questions and so forth.

00:33:26 So, if you establish these two cycles, you have a very high probability of being a very happy camper.

00:33:38 Now that's sort of the big picture of structure.

00:33:46 Now we need to look at the more micro picture of structure.

00:33:51 That's the macro structure. What's the micro structure?

00:33:54 The micro structure is, okay, what techniques are you practicing?

00:34:02 And as we all ... We're going to have to wash this board because it looks like it's beginning to stain.

00:34:10 We don't want to leave, we don't want to look bad.

00:34:16 So, the way you could ... Assuming you want to use the basic line from the system,

00:34:36 then you sort of think of this grid.

00:34:44 It's a three by four grid.

00:34:50 And then down here you've got another thing that has six boxes.

00:34:58 Actually, let's put it over here. Then it will follow the theme blast.

00:35:05 Here is do nothing.

00:35:11 And here is the possible themes for nurture positive.

00:35:18 Positive affect, positive behavior, positive cognition, ideal, which is the archetype of a tar thing,

00:35:25 situations, laws of attraction, manifestation, and other A, B, C, I, S, O.

00:35:33 So, you can think of organizing what you do in terms of making choices from this array.

00:35:51 So, there's three basic possibilities.

00:35:58 One is for a certain period of time, a week, a month, your whole life, whatever,

00:36:08 you just do one or maybe two techniques.

00:36:20 It's sort of monolithic.

00:36:22 It's like, okay, this is a catalog and I'm going to buy this.

00:36:29 Or maybe I'm going to buy this whole row, this whole column, or this whole row.

00:36:35 Or maybe I'm going to buy this, or this.

00:36:38 So, it's sort of like one or two things and that's what you do.

00:36:43 So, there's no choices, at least for a certain period of time.

00:36:46 Like I say, a week, a month, a year, your whole life, however you want to do that.

00:36:53 That's the simplest.

00:36:55 And because this grid does contain not all, but a significant percentage of every fundamentally distinct strategy for meditation worldwide,

00:37:09 organized into a unified framework of sorts, it basically allows you to pick from the whole world as to what you'd like to do.

00:37:23 So, there's nothing wrong with keeping it simple.

00:37:26 Maybe you want to just explore your body.

00:37:35 So, you're going to play this row, broad float inside this row.

00:37:40 And that's all you want to do.

00:37:44 You just want to penetrate the body in terms of feel in, feel out, feel res, feel flow, and their ventures.

00:37:52 And that's all you do.

00:37:54 So, one choice, you're going to play this row.

00:37:58 And that's what you do.

00:37:59 Or maybe two choices.

00:38:01 You're going to play this row, and then I'm going to do loving kindness afterwards, so nurture positive affect.

00:38:07 So, that keeps things simple.

00:38:09 There's nothing wrong if that appeals to you, with keeping things simple.

00:38:16 The other possibility is for a period of time, week, a month, a year, your

whole life, you create a set sequence.

00:38:26 Either it's one that you create yourself, or it's one of the standard ones that I tend to guide people in.

00:38:39 And that's what you do.

00:38:40 You go through that sequence.

00:38:41 So, it's like a cycle of exercise equipment, or a yoga thing.

00:38:49 And you can actually repeat the sequence.

00:38:51 That can be very interesting.

00:38:52 You can cycle through it.

00:38:53 You can go through more than once if you want.

00:38:56 The common sequences that I give people are the modality sequence, where we broad float, broad float, broad float,

00:39:12 then really broad float, then just not gone, and then choose one of these.

00:39:20 Then there's the theme sequence, where you play the columns.

00:39:23 Broad float, this column, this one, this one, so in, out, rest, flow, then you go to do nothing, then you go here.

00:39:33 Of course, this chart, if you sort of look at it this way, is that cycle.

00:39:39 It actually is a picture of the theme cycle.

00:39:42 You can also do a mini blast with regards to one of the columns and rows.

00:39:49 For example, let's say you really, see, there's actually four techniques represented by this column.

00:39:57 There's each of these individual, and then there's play the whole column.

00:40:01 So, this is the focus in family of techniques.

00:40:05 So, you could play the whole column, broadly float, then scroll through, five minutes here, five minutes here, five minutes here, say,

00:40:15 and then broad float again.

00:40:17 So, what have you done?

00:40:18 You get the big picture, then you go in for close up, now you're back to the establishing shot,

00:40:23 but when you come back to the establishing shot, because you've done all this close up work,

00:40:28 things are likely to be more mindful, maybe more pleasant, more fluid, etc.

00:40:34 So, you can do like a mini blast for a column.

00:40:39 You can do the same thing for a row.

00:40:42 You can focus on C in general, and then touch base with in, out, C in, C out, C rest, C float,

00:40:50 and then go back, do the whole thing.

00:40:52 Maybe you want to create that kind of set sequence.

00:40:55 So, you could do a theme blast, a modality blast, you could do a mini blast for any of the rows or columns,

00:41:02 or create your own personalized workout.

00:41:06 Now, let's say that you want to incorporate some things from this system,

00:41:12 but you also want to do other things that aren't in this system.

00:41:16 Well, actually, if you came to me and we discussed it,

00:41:20 there's probably a pretty good probability that the other thing you want to do that's not in this system

00:41:26 actually is in this system, because you just haven't thought through all the subtleties of all the options.

00:41:33 Because half the time when people come to me and say,

00:41:37 well, this isn't in the system, but I'd like to do it,

00:41:39 I say, well, you remember that option and that option,

00:41:41 well, you put those two together and actually it's in the system.

00:41:44 But let's say it's not.

00:41:47 Everything that's not in some way covered by this taxonomy,

00:41:53 I call special exercises.

00:41:58 And special exercises, I've got my own special exercises, okay,

00:42:03 that aren't on here that I might give you from time to time.

00:42:08 So, absolutely do special exercises.

00:42:12 You can mix and match and slice and dice this paradigm with anything else you want from practice.

00:42:19 Because to me, I'm a lover, so I see the commonality.

00:42:25 Anything you're going to do in some way or another is going to develop some aspect of CCM.

00:42:32 And from that perspective, totally compatible with the basic mindfulness system.

00:42:38 So, you can, if you might want to, create some sort of sequence where you mix other stuff in.

00:42:45 That's great.

00:42:47 However, now the advantage to set sequences is when you exercise a lot of psychospiritual muscle groups.

00:42:56 The disadvantage is it's a little more complicated than just doing the same thing every day, keep it simple.

00:43:04 The greatest complexity comes when you loop and brash.

00:43:12 So, these are terms from computer programming and so forth.

00:43:19 Now, this is what I do in my practice, but that doesn't mean it's what you need to do.

00:43:27 What works for one person doesn't necessarily at all work for another person.

00:43:37 So, although you might think of it as a decision tree, it is actually not mathematically a tree.

00:43:47 It's actually a cyclic graph, because you can loop as well as branch.

00:43:57 So, you sit down and you determine a starting place.

00:44:01 Where am I going to start?

00:44:04 So, that's technique one, whatever that is.

00:44:11 Let's see if the note is larger.

00:44:17 So, at some point, you sort of say, okay, well, what am I going to do now?

00:44:25 And it might be that at that point, you say, well, I'm going to just keep on doing this, because it's working.

00:44:34 Maybe that's all you do that day.

00:44:37 But maybe at this point, you say, well, you know what?

00:44:42 This window or this wall came up, and I would like to switch to this.

00:44:50 I'm going to branch to this other thing, because that's going to take care of this.

00:45:00 That's going to optimize my utilizing the window of opportunity,

00:45:06 or it's going to be an efficient way to deal with the wall that's an advantage over what I was doing here.

00:45:18 And then maybe you just keep on looping back to that.

00:45:23 Or maybe at some point, you say, okay, I've dealt with the wall.

00:45:28 Now let's go back here.

00:45:31 Or maybe you dealt with the wall and it turned into a window, which says, let's do technique three.

00:45:43 Then whatever happens, happens. At some point, it's time to end up.

00:45:49 And so maybe you end up here, or maybe there's a certain TE, a certain technique that you like to end with.

00:46:00 Maybe it's nurture positive.

00:46:02 And who knows? Maybe there's a certain TB, a technique you always begin with.

00:46:11 That's optional.

00:46:14 And then in between, you loop and branch based on interest, opportunity, necessity,

00:46:22 but not driven by craving, aversion, and unconsciousness,

00:46:25 and most importantly of all, not making a big deal about these decisions.

00:46:30 Everybody follow that logic? You've heard it before many times.

00:46:36 So that's looping and branching.

00:46:41 These are cycles. These are branch points.

00:46:48 So that's really complicated.

00:46:51 But for some people, that's interesting and optimal.

00:46:55 So you can do that if you wish.

00:46:59 So you decide whether you want to have one ball, or whether you want to have a sequence of balls,

00:47:13 that perhaps you repeat.

00:47:16 Well, you do repeat if you do it the next day, but maybe you repeat during the same session.

00:47:20 So maybe one or two balls, or a sequence of some sort,

00:47:29 or you're going to have an algorithm that loops and branches in complicated ways.

00:47:35 Those are the three ways that you can use the grid to organize your practice.