

## Introduction to Concentration: The Path

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In case. So then I'll start. So I'm kind of giving the first talk, kind of approaching the issue of concentration. I thought of giving an overview of the traditional classic talk about a notion of the path. Buddhism as an -ism isn't really an -ism. Traditionally, in Buddha and India, Buddhism was known as offering a path.

It's, I'd say, it's a path and a *magga*. And people engage not in an -ism in terms of belief or a creed, but they engage in an activity in a path of practice, a path of personal cultivation, development, for the purposes of awakening, for the whole purpose of being of service in the world around them. And the understanding is that the human mind, human heart is quite valuable, workable, changeable. It can be conditioned and developed, and that if you don't take some initiative in developing your heart, developing your mind, then the mind, being such a difficult phenomena, will be shaped by the other, by the conditions in society around it, what impacts it. And if you don't take some responsibility of how the shape of your mind heart develops, then you can just be a kind of, you know, susceptible to the currents of a popular society, conditioning of our media, of advertisement, an industry, of current fashions and society, prejudices and biases and whatever might go on around there.

And so it's necessary to take some to understand our capacity and responsibility for developing our inner life, our psychic life, the Buddhism may call the path of development. But what I want to do this evening is, in talking, is to talk about four different notions of the path that could be seen as occurring in Buddhism. There's many different kinds of Buddhism, different ways of emphasizing Buddhism, Buddhist teachings, and the path, and I want to mention four different kinds. And the first three I will call first as the path of cultivation, the path of development, of training yourself. And the second is the path of letting go. And the third is the path of no path. And the fourth, I'll tell you later.

Most classically, in the teachings of the Buddha, as they are preserved in the suttas, he talked a lot about the path of development, path of cultivation. And he divided that—the training. The training is the path of training. We train ourselves. And he called it—he had many different ways of describing the path of development, depending on how you looked at it, what mental factors were involved. One of the most simple ways of describing the path is by the so-called threefold training. It involves a training in ethics and integrity, a training in concentration or stilling the mind, clarifying the mind, the heart, and then the last training is in wisdom or insight or understanding. Penetrating insight really can seize into the nature of our psyche and experience of the world, and all these three areas as places we can develop ourselves.

We can develop our integrity, and people who lack integrity a lot can do the most. But even people who are pretty have a high level of integrity can improve it further. And the idea of improving your integrity is not meant to be a moralistic thing, that you are bad necessarily if you don't have the highest pitch of integrity, but rather that it's really useful for you as a foundation for the further trainings. It's sometimes been described that meditation, for example, a practice is like the hub of a wheel, and your integrity or your ethics is like the axle that goes through that hub. And if the axle is crooked, then the wheel is not going to turn true, and your cart's going to go off the road. And so you need to have a true axle, a straight axle that fits well into that hub.

And so ethics—sometimes I call it's called that axle. And so in order to, for example, develop a mind that's really still, part of the second training in training in concentration and *samādhi* is a training in having a stillness of mind, a subtleness of mind. And that stillness of mind is very hard to do if your mind is agitated about something, or if you feel discontent. And the training in integrity is a training in learning how to be content, how to find this kind of deep inner contentment, and also how not to do the kind of things that fill you with remorse and regret and worry and fear and concern that you might get caught in whatever. So I find it really beautiful.

We have a telephone and it's ringing. We've been found. Isn't that nice. We've been waiting for months for someone to call us, and finally they call us, and when we're all here to enjoy it, that was the first phone call. So I find it really, I find it really beautiful—the mind of integrity, the heart of integrity that has a kind of purity of mind, purity of heart. And that kind of purity is not considered to be the highest purity.

And so the trainings, threefold training, is a training to go to more refined or more deeper or more thorough kinds of purification of the heart and mind. And in my own experience, of

the greatest beauty that I believe—maybe this is a faith statement—the greatest beauty that exists for human beings is nothing that you can see externally, but it is the beauty of a mind and heart which is purified. I don't move. This is a strange story to tell, but I was beside—when I went to Asia, the second time I went to Asia to practice, I went with very little money and I had enough money for some air fares, but I think I had something like three hundred dollars left over after the air fare. I had gone to Tibet, Berndia, count for the duration, just to be there as long as it took, whatever that meant. And so it was open-ended, with three hundred dollars.

And I was in Nepal, Kathmandu, getting ready to start a month-long *vipassanā* retreat there. And I made a phone call back to Berkeley, where my girlfriend lived, because there's been some talk about her maybe coming. No, that's not a different story. I had a very short night last night, and a very full day today. So there's a story. So I was in Kathmandu and I was walking around waiting for this retreat to start, and they had these beautiful kind of art shops in Buddhist art in Kathmandu, and that is, but I went by the window of one and doing mindful shopping, and I saw this beautiful Buddhist statue, and I really was very powerfully attracted to the statue.

I felt an affinity to it, and I felt it moved me in some deep way. And it was a hundred dollars, and I had only three hundred dollars. But I thought this was really, you know, a good one to have. So I thought, Well, I'll—so I spent a day or two thinking about buying it, because it was a big investment, given how much money I had, and I was walking around Kathmandu and thinking about this, what to do. And I finally decided that I wouldn't buy it because much more beautiful than the statue was a purified mind. And I thought, Well, I'll save that money and use it to help someone else so they could practise, so they can have a taste of a purified mind.

So the next day I called my girlfriend in Berkeley because there was a vague idea that she was to come and join me in Asia. And I got a roommate, and he said, Oh, she left for—she left two days ago to find, you know, she'd have no idea where in Kathmandu to look for me. So, you know, Kathmandu—even back then—was kind of a big place. And how do you find someone in Kathmandu? So I jumped on my bicycle and dashed out to the airport, and put a little note on the bulletin board, you know, with her name on it. And she wasn't a very mindful person, but she was an attentive person to the world around her. But she had told a person next door on the airplane her name just before getting off the plane. And two, three hours later, after I put that note up, that person saw the sign with her name on it: Oh, that is for you. So she found me, and she came with less money than I had, so that hundred dollars that was used

for her so that she could practise, so that was, you know?

So anyway, the purity of, you know, one of the greatest beauties in life that I know of is a purified mind, purified heart. So they cultivate that through the practices of integrity, work on our inner integrity, inner integrity. And then there's the practice of *samādhi*, the training in *samādhi* or concentration, which will be kind of the subject of this class. And *samādhi* means—usually it's defined as kind of a one-pointed focus of the mind, but it means much broader than that, as a training of the mind in stillness and composure. The body, the heart, so the mind is not agitated or restless, and can really be stilled, be at peace in some deep way. And there's a lot of different ways in which a concentration or *samādhi* is developed, a lot of practices of *samādhi*.

And there's a lot of different mental factors that come into play in cultivating. *Samādhi* is not just simply developing a strong focus or strong one-pointedness of mind. But there's a development of our faith capacity, of faith capacity of endeavouring, of applying effort, engaging ourselves. Then that takes on a psychic quality of engagement or energy. There's mindfulness, which gets developed, which supports concentration. There's wisdom and insight, understanding that supports it. There is a joy, cultivation of joy. Our capacity to feel joy and delight, the cultivation of happiness, the cultivation of equanimity, the cultivation of tranquillity. There's a lot of different things that get cultivated, that make it possible for the mind to enter into *samādhi*.

And it's pretty, you know, well known, that you can change your mind, you can cultivate your mind. A lot, a lot of professions, a lot of activities that humans do involve some kind of training, developing a skill set, developing abilities that we have. You know, you develop your musical ability. Some of us have less musical ability than others, but to some degree it can be cultivated. And some years ago, my wife was learning the classical guitar, and I kind of followed her along a little bit in her wake, because it's easy to follow in her tail wind, kind of. So I was kind of plucking away here and there, and I got as far as Greensleeves, you know? And I got really good at Greensleeves, and it's as far as I got. But now it took a while to learn to do even that. You know, it was an ability I could develop.

And people develop, you know, people have certain professions, for example, develop. Some people I know who are computer programmers say they develop a lot of strong concentration at work, or they have to have strong concentration to do it, or whatever. I do find that kind of focused work. So the mind can be developed, the body can be developed. And athletes know that, for example, and athletes—good athletes—know it's more than just developing their body. It's also developing the mind in some way or other. So the mind is valuable. It's

trainable. It can be changed. It can be cultivated.

And it's one of the great beauties and wonderful things about being a human being is engaging the inner life in sometimes a playful way, a serious way, an engaged way, a light way, all kinds of ways in which to engage in it. But I think it's really a beautiful thing and a delightful thing to be involved in this inner cultivation of the factors of *samādhi*. *Samādhi* is integrity, is the foundation for stilling the mind. In *samādhi*, stilling of the mind is the foundation for seeing clearly. When the mind is still, it's developing a clarity of mind that then allows us to see clearly, and also more than just see clearly, but also allows us to care for the mind. The intelligence of the mind to work as clearly as possible or as effectively as possible.

Because the path of, you could say, practical Buddhism, of cultivating the path, developing skill sets, it involves using as much intelligence as we have available to us. It isn't that you have to be an intelligent person, but everyone has some innate intelligence. And whatever you have, it's important to use it in engaging in a path—not to kind of be complacent and feel it's just a matter of becoming calm or concentrated. But it's also a matter of being very kind of using your smarts, your intelligence, your abilities to reflect and to think in very clear and precise ways. And the mind which gets deep into concentration has a capacity of thinking or seeing or discovery that's very different than the mind has in street consciousness, where the mind is very busy and agitated and fragmented in thinking of many different things at once.

So, for example, it's fairly common for people, when they get somewhat concentrated in meditation, especially on retreat, to suddenly discover amazing capacity for creativity and people suddenly discover they have within them the great American novel, or a great poem. Or for me, it was on this three-month retreat that I did. I invented the next generation of helicopters, and I don't know anything about aerodynamics or engineering at all. But the creativity of the mind just connects with brilliant, fantastic idea of a new helicopter. And then in my mind, because it was concentrated, locked on to this creative idea, and I had a business plan, and it was quite involved in where it all went. So the creativity arises sometimes, and many of you probably had that experience.

Sometimes the mind, which is quite still in *samādhi*, has the ability not to think so much—I don't know if this is exactly the right way of talking, but linearly—but more laterally, it kind of sees broadly. It sees the patterns, the causal patterns of how our minds and hearts work. So the Buddha, on the night of his enlightenment, I said, saw the pattern of dependent origination, a twelvefold chain of dependent origination. To see the patterns of things is a different kind of functioning of the mind that's available when the mind is quite still, like almost an

innate capacity of the mind to start seeing and thinking a little bit and understanding in new ways. That training then, an insight in many different forms of insight, leads to the pinnacle of insight, the pinnacle of joining together, of insight and concentration, which brings us to a point of great equanimity.

And equanimity, when the mind is as autonomous as possible, that becomes the jumping board, kind of diving board, where you stand on the edge of that kind of board of equanimity, and at some point you step off, or the board kind of falls away from under you, and the body and mind drop away. Or the Unconditioned opens up to our experience—that which is beyond the world of conditions, including those conditions that we're working with as we develop the path. The path is about developing those conditions to bring us to the point of equanimity so we can discover that which is unconditioned. So it's a really beautiful thing to do. It's a fantastic and wonderful thing to do. And many people have spent wonderful periods of their life cultivating and developing these spiritual qualities that come with developing the three trainings: integrity, concentration, and insight.

And some people have made themselves miserable doing this because it lends itself to measuring how far you've gotten and comparing, you know, how far you develop yourself compared to your neighbour, how far she's developed herself. And when I was in Burma, which really focused a lot on this idea of cultivating yourself and following a path that gets deeper and deeper and deeper, it was really dramatic how people, when some people would kind of look at each other and see how far she's got in. And there was just one woman, American woman, who had certainly attained certain levels of realization in that tradition when we were there. And there was an American guy who was in the residence where I was, and he heard that this woman had attained a certain level of enlightenment, and he got really bitter, and, Oh, I know. I've known her for years. There's no way she could have done that. And many of us, you know, suffer from a lack of self-worth anyway, and feeling so inadequate, and the idea of having to cultivate yourself, and you know, which implies success and progress, and it's just such a burden, you know, and it just—give me a break.

And so we'd prefer, aren't there other paths in Buddhism, you know, for people like me? So there are, so that the second path that I want to mention is the path of letting go and let go. The path of letting go doesn't involve, does not involve the cultivation of anything. It involves just letting go. And so you let go of the obstacles for being deeply at peace, deeply equanimous. You let go of those obstacles that can bring you to the Unconditioned.

There's a famous quote by Ajahn Chah where he said, If you let go a little, you'll have a little peace. If you let go a lot, you'll have a lot of peace. And if you let go completely, you'll

have complete peace. And so letting go is to disinvest ourselves with the things that we are obsessed with, what we hold on to in our attachments. So we are attached, for example, to our thoughts, and so understanding how our thoughts work and the nature of our thoughts, learning how to see them clearly so we can let go of our obsession with them is really important, a step towards becoming peaceful.

We let go of our feelings, our emotions. Rather than having a manifesto of what my anger or what my happiness means and why I have to have it or not have it, whatever, we just let go. We have all these ideas about what we need, what we don't need. Just let go, let go. And the path of letting go means every chance you get, you just let go, because all the things that keep us from being deeply happy and at peace are activities of the mind. It's something we're doing.

When we have a thought or an idea, we organize our life, or we judge our life around an idea. There's an activity of mind to hold that idea, to make that idea, to engage ourselves in that idea. So letting go allows us to get rid of all the activities which get in the way of the innate peace and the innate kind of unconditioned movement of the heart and the mind. So a lot of teachers focus: just let go, just let go, let go. Jon Sameta—at least for a while, that was his main teaching. Just let go, let go, let go.

The third path is the path of no path. And this is a very powerful path for a number of reasons. One of the reasons is that the view of life, you lose view of ourselves in the no path, is the view of what the world and human beings look like through the eyes of someone who is awakened. When you have tasted or seen the world through kind of awakened or freed eyes, there is a sense of there's no need to have a path, or there is no path. A sense of the innate perfection of yourself, of how things are, how the world is. The principle of the conservation of perfection is to understand our reality ourselves without the usual kind of discrimination that the mind makes that causes a lot of suffering.

So, for example, many of you know that discrimination is like certain kinds of discriminations, like tall and short. You say something is tall and something is short. The tallness and shortness of something is not inherent in the things you are talking about, but rather exist in comparing the object with something else. So compared to some people, I'm tall. Compared to other people, I'm short. And it's not like magic. I'm not like I'm changing myself, but what is changing is who I compare myself to—who I am innately has nothing to do with those comparisons.

A lot of the suffering we have around the sense of self is because the sense of self we hold is a comparative sense of self. We compare ourselves to others, we compare ourselves to

certain ideals, we compare ourselves to who we've been in the past or who we think we're going to be in the future, and we discriminate between all these different comparisons. Also, this come and go, good and bad, is often of the same nature. Judgments of good and bad oftentimes belong to this world of comparative thought, and it's not inherent in the activity or in the person itself, but belong sometimes to culturally conditioned ideas of what is good and bad. So the path of no path is to see through the mind's capacity to comparative thought, to discriminative thinking, the kind of discriminating thinking that gets in the way, and to see the innate perfection, the simplicity, the innate ease which is possible here when we're not engaged in even the comparative idea of idea.

Or there's progress to be made. There is a goal to be attained. There are all these mental factors to be cultivated and developed. All that just can be considered extra from the path of no path. And it is not to try to do anything, but just to abide, to live, to let go into that. It's all right here. This is it. This is the perfection of life. The Pure Land, the Paradise of Life, is to be found right here, if we can see through the eyes of awakening, of a Buddha.

So it's very compelling. Some people love this path, and some people have an innate kind of ability to have an affinity to it, the path of no path. And some people, it's completely absurd. You know, what does this mean, you know? And how does this work? And they have no sense of it at all. These three paths that I talked about so far—of cultivation, of letting go, and no path—don't have to be seen as being separate from each other, though sometimes Buddhist schools will oppose each other, because one school will choose one over the other and then say, We have it right and they have it wrong.

But they can also be seen as being different phases in a person's life, practice life, that sometimes one phase is more important than the other, and it isn't necessarily linear from cultivation to letting go to no path. But some people go upside down. They start with the no path. And then they discover how great it is to let go. And then they discover how great it is, and fun it is, and appropriate it is to cultivate oneself, just like you would cultivate a garden. But in order to let go, you need to have oftentimes a certain amount of inner strength, and the path of cultivation is developing these various forms of inner strength.

Some people, it's very frightening to let go without having some inner stability first. In order to practice the path of cultivation, it helps if you have some ability to let go, let go of your thoughts, so you can focus on developing your concentration. If you want to understand the path of no path, it helps to be able to let go of all the ideas that you know, all your comparative ideas, all your ideas of progress in getting somewhere and comparing yourself to others and everything. It can be really helpful to do the path of cultivation from the context of no path.



It's like you don't have to—your inherent sense of self-worth is not dependent on how far you make it on the path of cultivation, because you realize that there's already you, already perfect just the way you are. And your perfection allows the possibility of cultivating yourself not to make yourself better, but because it's just the nature of what's wonderful, nature of the human mind and heart to be engaged in that kind of activity, to do those things.

So those who—but all three of those paths are really well served by concentration. If you can have a strong focus of mind, then it's a lot easier to practice the path of cultivation. It's a lot easier to practice letting go if the mind is still and quiet and able to see clearly if the mind is stable, and it's a lot easier to abide in the path of no path if not agitated and fragmented and the mind's running off in ten thousand directions at once. So from these three different paths so far, you would relate to your experience in different ways. So, for example, on the path of cultivation, if you were in a meditation hall with—there's a lot of noise and a lot of creaking floors and people coming in late a lot—then, Oh, you wouldn't be disturbed. You wouldn't be, you know, upset about that. You wouldn't judge that. Of course, what you would do is you would just focus on developing your concentration and develop a stronger concentration, stronger than the tendency to be distracted by those kinds of sounds. So you have more reason to be engaged or throw yourself more fully into the practice.

On the path of letting go, you'd notice that when all this creaking and coming and going on, you would notice, Oh, you'd notice a tendency of the mind to judge that, or to be disturbed by that, or whatever the mind does in relationship to it. And you notice that you just let go of it, just let go. You wouldn't hold on to that and hang on to it. From the path of no path, you would see each little creak of the floor out there as being the innate perfection of the universe. Five billion years of evolution and twelve billion years of cosmic development has merged into that creak. Isn't that awesome? It's like the most amazing thing—you just, it should be awe, like looking out at the night sky. And isn't it awesome to see the stars? It just is awesome to have that little squeak, because you see the path of no path, sees the perfection of everything.

The final path I wanted to mention is the path of service. And why save it for the end? If a path of service can hold any one of the other three paths, and you can be engaged in any of the other three paths with a motivation to be of service to our world around us, to be helpful, to feel some empathy for the suffering of the world, and to feel that there is meaning, or feel motivation within you to respond to that suffering. And for some Buddhists, this is the important path they take. It's really kind of the organizing principle for how they engage in their practice. And so they try to figure out how can they be best of service, and that's when

they sometimes pick up one of the other earlier three paths as a way of strengthening and developing their capacity to be of greater service.

So for example, the person on the path of service would hear the squeaking floor boards, all the moving, and people coming in late, and people kind of, you know, whatever they're doing here, and they would say, Ah, I think what might be really helpful is if I really sit still, enable and offer my tremendous stability and stillness and acceptance into this room to hold that. And if I can hold out in my stillness, then maybe the people who are moving and whatever—maybe they can feel that and feel inspired by it, feel nourished by it, supported by it, accepted with it. And it's very helpful for them, because if I'm just as you now, moving around just as much as them, then we rest, we resonate, you know. And we kind of like the whole room—before you know it, we must open a dance hall. But if you know, so it's an offering to. So it's an offering that we do, and we're really glad to be in a meditation hall where it's always noise, because our offering has done most good then. Isn't it great?

And so that's my thoughts about the—and even in the last thing, because I'm trying to make plugs for concentration, say. So just very simply, you know, if you develop your concentration, then it's easier also to be of service, because you stay focused on that task and not be distracted. That concentration, it's really important, and we'll talk about it more. And so that's all I have to say on right now. We have a couple of minutes if anyone has a comment or question.

Yes, it is intense—how can I see the perfection more big? How do you see the perfection more? Well, I think it's not about not—it depends how you sit a little bit. I don't think we want to use the word perfection all the time, but one—I think it means a kind of radical acceptance that also is part of life, and to have involves a very radical, I think, for me, a very deep trust, then, that the mind or the heart doesn't have to contract because it's weak. And the trust hopefully means that out of that, innate perfection is your response. And if you really understand that place—this meets an article of faith, which I believe is true from best of my experience—is, if you're really kind of in that place or close to that place of no path, really abiding there clearly, that doesn't inhibit your innate capacity or innate motivation to respond to that way, to do something about it. So it doesn't mean, if it is to see the perfection of everything, if that means that you're not yours, can it be a log on, you know? You know, just a log who sits there, just sees it all, doesn't do anything. It says everything's perfect, you know? I think that's doing a violence to who we are. Who we are as human beings are responders to the world around us. And part of that perfection is the way in which we respond. But that sense of responding, it feels like it's part of the perfection. Feeling is part of the—so that if the trust

has to be deep enough, there's also a case to respond. And sometimes the way we respond is, Oh, I better become, you know, a more loving person. Let's cultivate love and kindness, because those are more useful to go respond to the world, something in some sense. So it requires, it's very, very radical, I believe, a very deep, radical form of trust in life itself.

Yes, I think a part—I don't want you to just—you might want you, but it's a—Yes, it's possible. I'm not sure. I don't—we don't want to make a kind of general statement of agreement with what you said, but I think just kind of generally, Yes, you for letting go on. Well, I hope, you know, I hope that everything we ever teach here is tools that support the possibility of learning to let go. And in that, what is actually letting go itself? What is the disinvestment? What is the movement of the mind that releases the holding or the clinging? Sometimes, if a person doesn't—some people don't have a sense what that means, and sometimes it's hard to point to what it means. And sometimes it's something that people learn as they go along. But for example, if you're cultivating a concentration on the breathing, and a thought arises, that as you know the great American novel, or say it's, you know, a thought arises, The freezer needs to be defrosted right now. You know, you're sitting there. You are feeling very concentrated and very still, and you feel bad. You know, I bet I'm going close to full enlightenment. And then a thought arises, you know, the refrigerator needs cleaning now. And then it's, you know, between the refrigerator and your enlightenment. And probably you let go of something. You choose one or the other, right? Choosing one, the other's to let go of one. And unfortunately, many people choose the refrigerator. You let go of your enlightenment, you know. You might let go of that thought. You see, That's silly, you know? And so you let—you, I'm not going to follow that thought. I'm not going to engage, you know? I believe in that thought, or I'm not going to do it. I'm not saying I'm not going to do it, or follow that thought, or be involved in it. It's a kind of letting go.

Gerda talked that Hallie once in Perth—"as good as it gets." When he walks into that therapy office and has all these sad faces, and he says, "What if this is as good as it gets?" That reminded me of a—to now is wherever we are right now is as good. It's good. It reminds me—what that reminds me of, I've told this a few times here. So I'm sorry for repeating myself, but when I was a young Zen student and I would sit, sitting these intensive and retreats, I had the idea that Zen were supposed to move, and that's kind of rhetoric like then. But I didn't realize—I didn't know the actual people moving all around me. But I didn't know that because I wasn't paying attention to them. So I was just sitting there, and I was in intense pain, and so much pain that I would get up from this sitting—forty minutes of sitting. We had ten minutes of walking meditation before the next sitting, and my whole body would shake,

convulse. I know for those ten minutes, but any ten minutes I can kind of calm down and be still again, and then I would like to sit. It was a lot of intense pain, and I just sat with it still. I thought that's what we're supposed to do, and what it was, and let that pain burn up. So I was not enforced letting go, because nothing could survive in that kind of fire—all the idealism I had about what Zen was, and what a great, you know, Zen master I was going to be, and I was on like the abbot of Zen Center, and if only people would notice, and who knows what I thought. But, you know, it's nothing, you know. You know, my idea is to get caught in mind, get concentrated, you know, or I'm going to develop great insight or whatever. I was thinking I was doing—nothing survived. The pain just all burned up. And the question for me then, and what was very purifying, very deep, was, and I would say to myself, What in the midst of this burning pain? I would say, What if this is forever. And then what was essential about life? What was the essential motivation or the essential qualities of being alive? What was it to be a human being in that fire? What was left? And for me, that was very precious. What was left when everything else seems to be stripped away from me? And I looked back very fondly. I don't recommend that path to anyone, but it was very important for me. So what if this is it? And I was lucky because the fire was able to burn everything else away. You know, nothing—not my self-pity—could survive. Nothing could survive.

Well, how was that for a cheerleading talk on concentration? You Mahā? He he was Ola. Anyway, I thank you all very much for listening so attentively, and I wish you all a wonderful week, and may you all be happy.