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SPEAKERS

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It's fairly common for people to associate Buddhism with meditation. And in our tradition, even more so we even have meditation, the name of our center, insight meditation center. And if you go back and look at the teachings of the Buddha, in fact, he did teach meditation and was important part of what he had to teach. However, there is no easy word in Pali in ancient language for the English word meditation. There's a common word that sometimes use called Bhavana, which literally means cultivation. And sort of cult, cultivate oneself develop oneself spiritual formation, as they say, in the Christian world. And that's much broader than meditation, how you would develop yourself spiritually. How you cultivate yourself and then one of the words that maybe comes closest to To the English word meditation is the word Samadhi. And Samadhi is not exactly a technical word and it's kind of narrow way. But some Samadhi probably is one of the words of best qualifies as a translation of the English word meditation. And, but somebody is not doesn't mean in the Buddhist language at least doesn't mean meditation it means a exactly more means a state of mind or state of being, that a person can enter into or be switched into, as a person does something like meditation practice. And so refers to switching states as if you know human beings can be in many different states. And, and I think anybody who doesn't even meditate has that experience of state shifts. simple ones. For example, somebody As they fall asleep at night will feel a sense of warmth and relaxation kind of travel through the body before they fall asleep. And so it's going to shift the state kind of base concerns fall away or people some people wake up in the morning feeling quite refreshed and very different state and anxiety they fell asleep to sleep with or if you have a you driving down the freeway and you have all kinds of preoccupation, concerns, worries, anxieties. Mind is frazzled, busy, like everything and you know, nothing's working right. Your mind is going off in a different directions, you know how to cope with this life. And then there's this, you're in a near accident, car whizzes by, you just have to swerve out of the way and you come out of that near accident. second and a half later, and all your concerns and worries and all the scattered away. The mind has fallen away, dropped away. You're like, you're right. They're just here. There's been a shift in the state, all the different kind of factors of mine that are operating, somehow get unified, you've collected around taking care of you

in this near accident. And you're all there. And kind of you come back a second and half later you find something to be much clear and alert present, than you were kind of just going down grumbling about life before the near exit. So that's a shift, right? This shift of how we are and some people will go running, and you do exercise and you do a long run for half an exercise, for example, there's a shift that happens as part of the reason people like to exercise is because it creates a shift in how we feel shift in the mind shift in the body. So the word Samadhi refers to a kind of a particular kind of shift of state. That happens when we meditate. And, in fact, that's kind of what the aim of maybrick notation is. To kind of shift the state from what we ordinarily would have been. Usually the word Samadhi is translated into English as concentration, not as meditation but as concentration. And, but I think that doesn't do justice to the word. Because I think many people think of concentration is kind of a one pointed focus of the mind, a centering of the mind to look at something. And it's kind of one factor of the mind to concentrate and focus. Whereas Samadhi is a state that includes all of who we are all aspects of who we are. And one word that qualifies as a translation for somebody is, could be his collectiveness. And that's a word that maybe many of you can relate to, because sometimes people you know, you have to do something, wait a minute, I'm gonna collect myself first. You know, you're frazzled and, you know, running up and running down the freeway, you know, you're late for your opera recital. And before you're going to kind of hold forth, here's what you may have to collect myself. That will Have to kind of spend five minutes kind of settling down collecting yourself and, and, or even have a difficult conversation with your boss and collect yourself first. So you kind of hear and present in the way. So if collecting oneself and the opposite of being collected is being scattered, and sometimes we do find ourselves scattered. It's very easy to be scattered with the mind going in all kinds of different directions and concerns and worries and things. So Samadhi is a process of collecting oneself, and doing it much more than just getting getting ready for a difficult conversation with a boss. It's taking the art, the, the, the, the potential of collectiveness to its greatest degree greatest level to take on as far as you possibly can. And not just kind of do a little bit so you can have a difficult conversation but just, you know, to really doing it fully. So another word that sometimes is a synonym for somebody is unification. unification of all of ourselves with the idea that sometimes we're divided. Some people are very clearly divided from themselves. Some people are numb from the neck down from the waist down, they somehow because of trauma or something has just kind of disconnected from their body, they're not going to be in their body. And so they're separated for themselves or divided. Some people are divided emotionally, there's certain emotions, they're not going to look at. They're holding up a certain griefs, for example, sometimes people have grief that they don't want to look at. It's just a few weeks ago, last week, someone told me that I have a friend whose daughter had died. And the friend said, You know, I, basically I don't want to have a talk about it. And I've never cried about my loss of my daughter. And I don't think I could survive if I let myself really feel it. So holding that to you holding her grief at arm's distance. So that's the kind of being divided Or if another way of being divided is to be overly lost and discursive thoughts, kind of. And some people have professions that are discursive thoughts and some people have vocations that they found are just, you know, constantly thinking worrying about something that's their life is all about thinking thinking thinking. And it's hard to imagine how much our life is diminished when we live always in our thoughts thinking thinking discursive thoughts and living and discursive thoughts also separates

us from ourselves because there's a huge dimension of who we are our physical emotional being, which sometimes can not really be so aware of. If we live in our thoughts are always busy doing things activity, always doing doing doing and just yesterday, there was someone here meditating and realize that she never stops. And when we talked about it, you know, she got kind of teary. The idea of it was called the frightening stop. And now it's Always going. So what happens then if you're always going being busy, you're separated from yourself. Again, you're separated from really being in touch with yourself. And so, there's many ways in which people are divided from themselves. And so the process of Samadhi meditation is a process of unification, of taking all the divided parts and bringing them together so they can be in harmony, work together so hard, and be in harmony or be unified. And it was my favorite translation for somebody is the word composure. And maybe some of you are old enough to remember when you were told to compose yourself, you know, kind of Victorian idea. And, but maybe it's time to revive that word. It's a beautiful word. And, and to, you know, to compose yourself, for me is a physical thing. It's physically but you pull yourself up physically. And, and, again, it's kind of bring bring yourselves that are collecting yourselves together and being here in a kind of clear balance. grounded way. And it happens to be that the word Samadhi comes from the words some which means width, and the word D, which means to stand. And it happens that the word composure comes from the word con, which means width, and pose, which means stand. So isn't it nice, these words kind of work together. So somebody, you know, could be as a kind of composure to compose ourselves on something. So rather than concentrating, like our first ever, you know, eyes kind of bear very down and bore down, I'm going to concentrate. The sense of Samadhi is more complete, I'm going to compose myself on this, maybe a breath is going to be the center of it, but my whole being is going to settle itself and collect itself around the experience of breath, or whatever the focus of concentration might be. I'm going to compose myself here. So the so it's a training then that Buddhists will do in meditation practice to compose themselves to unify themselves to collect themselves. So it's not necessarily a mystical thing to do or strange thing to do, but just a very healthy thing to do. And in fact, semi one of the functions of somebody, not not exactly clearly on the Buddhist path, but one of the functions of Samadhi is healing. And, you know, it's not going to heal everything as a person. But it's a lot of physical healing can happen when a person can get into a state that's very well unified, undivided, collected. And sometimes instant body states you can actually feel almost like energy or like the blood coursing through your body like energy when that feels very healing, unifying and settling, it's wonderful. And what comes to mind as an example of this, which maybe is a silly example, maybe I detract from my talk But when I was in the monastery once, for reasons I have no idea I had for about 24 hours, the hiccups and, and, but every time we did a lot of meditation in the monastery, and every time I'd go into the minute meditational to meditate, I sit down to meditate, the hiccups would stop, they would kind of everyone kind of relax, got settled, collected, and somehow that that mode, it stopped. And, and, you know, many of us recognized you know that a lot of illnesses can come from stress and such things. And so, the opposite of stress is to be unified and composed and relaxed. So, somebody can be quite healing at times, and it certainly can optimize the body's own healing capacity. It's also can be very healing psychologically because Often psychological wounds are ways in which we're divided from ourselves or at war with ourselves separate from parts of ourselves. And so that sense of war division or sense of emptiness or woundedness that people might

have. doesn't you know, when we feel unified, composed, settled, it's kinda like to be filled with, with senses of well being, everything comes in harmony. And then that sense of harmony, there's a sense of well being that arises. And there are some people who, maybe for a whole lifetime, much of their life have never actually felt themselves deeply settled on themselves with an upwelling feeling of well being feeling good. Maybe there's always some background pervasive fear or anxiety, and there's always some backward feeling kind of searching looking around. Is everything okay? Am I safe here, or some background feeling that I'm not okay? Or some background feeling that I'm not enough for life is not enough. There's not Enough in here for me I have to kind of be get get my stuff. So all kinds of kind of background feelings that relax and settle. And then we just go those background feelings to kind of leave a sense of kind of dissatisfaction on ease and a person. And as long as that unease is there it kind of allows us to continue maybe believe the unusably the stories behind it may be an old mode but it could for some people can be very radical to settle into experience of collected well being. For the first time it's so radically different wow, you know, I'm experiencing myself differently while it's not inherent to human life that I have to feel anxious. Isn't that amazing? Can you believe it? And, and actually, then these energies of well being income from being collected, can actually be kind of like the mellowed meats every murder, they kind of condition or like, like if I were to like attend to riser, you put tenderize meat in this office and right? It's like tenderizes the those places of wounds, the scars, the brokenness that we might feel. And you'd have to do psychotherapy, you know, no, no, maybe there's no many. And careful what I say here is that there can be benefits that come without having to analyze understand the psychological dynamics of what all this is about. It's very simple. It's almost daresay almost mechanical. You know, you you put if you're if you're, if you got yourself really cold and you put yourself next to a heater, you warm up. So if you if you're somehow put yourself in this glow of well being that comes with somebody, it begins to farm or relax the frozen places within us. So somebody can have physical benefits, it can have psychological benefits. And that can be very, very helpful. And changes can change, radical change for some people in America change how they understand themselves, and how they understand themselves in relationship to the world. One way to see this is that it's very common for human beings to think that their happiness is dependent on the conditions of the world, like you know, they get a lot of toys or they get the right relationship or the right job or the right house, the right safety or the right something and the world The world has to be a certain way. And it can be a lot of time trying to organize the world or blaming the world to do something about the world. And that can be the how people operate. You know, and because, of course, they would have no idea of an alternative. But, but this gives a person an alternative, realizing there is an alternative way of feeling safe, good, since a well being that can come by settling and being right here and killing acted, composed. And to have that as an alternative, and the person is not going to go out so much and look and look and look, they might still go out and look, it's not like a bad thing to do, necessarily, but, but to think that you're happy is completely dependent on outside is, you know, it's a little bit of fragile way of living a life. So to have this inner resources, inner capacity, also can some people can really change the whole way in which they want to be in the world. The Buddhist purpose for sumati ultimately, is that in Buddhist, Buddhist spirituality, with the Buddha taught, was he wanted people to be able to see really deeply really well, to really understand something really, to have wisdom really see precisely and penetratingly What's our mind, body or life is And it's very hard to do that, if the mind

is scattered or divided or upset or afraid or angry or all these things, it's kind of like to put filters that kind of, preclude seeing clearly. And also, if the mind is very busy and agitated, it's kind of like, you know, you trying to look at the moon through a telescope you're holding like this, you know, can't really hold it still enough to see the moon properly. So you need to put the try the telescope on a tripod. And then you can see the moon because you're the stability. So somebody creates clarity. It cleans the kind of the filters of the mind from many of the things that keep us from seeing clearly. But it also settles the agitation of the mind enough, so the mind can see clearly, just like with a telescope, and so to see really deeply and some of the things that we want to see in are not really accessible in normal daily consciousness that we're in to think about minus busy and concern doesn't you know, most of you probably All of you, you know, try to meditate and realize that the mind has a mind of its own, you know, its thinking mind goes around, and it's, you know, it's very hard to settle it, but to finally be able to settle the thinking mind, so the thinking mind doesn't interfere with our ability to see deeply. You know, it's very important. It's like, you know, you want someone to see you really recognize you're there, but the person doesn't stop talking. You know, please stop talking. So you can really recognize me and see me, let me tell you who I am or something. So same thing with our ourselves, you know, we're always talking talking, we can't really meet ourselves in a very deep way. So it isn't to be collected in a full way, also connected to the depths of who we are. So I associate Samadhi, with depth, being deep. Now Samadhi is a fully integrated state of being so it's not something that Just the mind or just the heart or just the body, but it's all of them. However, one of the primary the body is a very, very important part of cultivating Buddhist Samadhi. And if you read the discourses of the Buddha, it's really remarkable how emphatic the Buddha was about the importance of having awareness of your body, to be embodied, to have mindfulness of the body, repeatedly, he great emphasis, he would, sometimes he would, he would, he would repeat it in different ways over and over again and when discourse that being present in your body being in your body, mindfully body is central to the whole endeavor. And one very emphatic place, he has like 10 or dozen different ways which he says, You will not experience freedom without having mindfulness of your body He says, you know, 10 different ways the same thing you won't, it won't happen unless you're mindful of your body. And it's fairly common for some people to think the body, you know, this body's nothing, you know, just to stuff that kind of directive caliber to do, it gets in the way sometimes and, and, and, you know, the real real life is in the mind, or someplace else. And, but the Buddha said, the body, the body, the body. And so a hugely important part of meditation practice in the Buddhist tradition, is in dropping down into the body and developing an awareness in the body that I like to call I like to think of as kind of a presence, not like a presence of you know, somebody else's present for you like a button like you're taken over, but a sense of presence, a sense of, like the word presence because presence. I don't think that I do. Mindfulness awareness maybe sounds like I'm trying to be mindful, but presence is is It's kind of like a glow, a kind of like a, like a, something the body does if you relax and sit, you feel this presence, a presence of a lightness vitality. Here you are. The Zen master Dogen, he turned an expression, mindfulness of body around. And he said, mindfulness of the body is the body's mindfulness. So the body is a sentient phenomenon. There's sensations in the body. And so what we're trying to do is to awaken that sense, experience attention, since the body, the presence of its experience in the body, won't have awareness kind of throughout the body, feeling the body being in

the body. And so one of the ways to, to begin that process is to is breathing, breath meditation. Breath meditation is one way of being in the body that's in the body. And there's a variety of ways of doing breath meditation. But one of the ways that's that's maybe maybe the quickest way of really getting into the body with the breath is to feel the breath in the torso in the back or the belly feel down here. Feel the ribcage expand but already cage in front and back ribcage expanding and contracting, feeling to have them move and relax and feel the whole sense of the body moving in if you're uninitiated to this, it could seem very boring, even you know, why do that, you know, there's great lofty things to think and do and whatever. But the breath is a phenomenally helpful unifier. It's a conditioner, it's a mellow, it's a tenderizer. So much of our psychological life. spiritual life is tied into how we breathe. You know, if you get frayed, you tighten up your breath. And if you're relaxed, then the breath kind of gets more relaxing, flowing again. And so their chronic ways in which people have attitudes about their life. That so chronic, we don't even see him anymore. But they also then are lodged in how we breathe. So if we start being in our torso in our body with our breath, breathing mindfully, slowly, that breathing process, the microns, the breathing will help the breathing become more fluid and relaxed. And as it becomes more relaxed and fluid than some of the attitudes they're embedded that hold the breath or limit the breath, can relax also. And so, the breath is a very helpful process of harmonizing, of unifying of collecting. It's hard when when, when the when, when they were attending to the breath, present for the breath, it's hard to stay frozen around certain or preoccupied or caught by certain things. It's possible but it's harder, and it's more more more likely to to kind of loosen up the way we're caught. If you stay there with a breath, breathe through some. And you know, some modern psychologists, people having a panic attack, when the common things they'll tell them to do is to breathe. Read the Then friend of mine, you've been spending you spent years in sand monastery and he fell off the roof at the monastery once broke his arm and the paramedics came. And he was laying in the ground, broken arm, the paramedics said breathe and he looked up at me and rolled his eyes. So you know a lot of people say breathe, you know, it's helpful. So then to drop down into the body, and feel the body experience the body, this whole process of getting into Samadhi. Developing Samadhi is some people it can be easy, and some people it's quite difficult and slow, and one is better than the other. And it doesn't make any sense to compare yourself to other people, the only thing that makes sense is to start where you're at, and wisely and clearly enter into your life as it is, and work with that. And just a burden to kind of say, well, that should be faster should be different. It is your life is what it is. And so and there's also no knowing you very less, it's very hard to know what's, what anything means. So, the fact that you might have a lot of anxiety, for example, and it's really hard for you to settle and be collected, and that's what you have to work with. Well, that's true, you know, you always feel bad about it. I wish I wasn't that way. The person sitting next to me is sitting, you know, beautiful, glowing, radiant, somebody and I should be like that. But who knows what it means that you have to work with anxiety. That person you know, might just be sleeping or that person might be escaping their life. Sometimes some people use somebody to escape, run away from they're really dealing with their lives and Or it might be that because you spent a few years working with your anxiety, the biggest contribution you make in someone else's life is 10 years later, you meet someone who has anxiety, really big time fear. And you could somehow help them and meet them and make a big difference in their lives because you really know it inside out. Because you really have spent a lot

of time working with your anxiety. So you don't know anything needs. But we start where we're at. We start with what's how we are, and we work with that. And mindfulness practice is a very helpful starting point for all this. Because one of the things we're trying to do in mindfulness meditation is learn how to be present, mindful, clearly mindful of what's here, what's happening, without being in conflict with what's going on. Not being for and against it. Sometimes we talk about accepting what's here in a certain way. So that's the beginning. We start with where we're at. And we learn how to have a presence and mindfulness of that and awareness of that, where we're innocent in a kind of wait, it's okay, we're here. It's okay. I'm kind of not in conflict with it. And And that's a huge, wonderful, very profound process of learning not to be in conflict with what's here. As that as that process continues and develops, and we work through a lot of the stuff, the physical and psychological issues that stand in the way of Samadhi, then slowly then at some points, we get more unified, more collected, less divided. And as that happens as we stay present for something like the breath, stay focused, then we start getting absorbed in the focus of attention. and absorb is a very interesting word. You know, if you're reading a good book, really good book or novel, and you get really lost anything clean involved in it and don't stop you know, don't go to bed. o'clock, three o'clock in the morning. Events are so wonderful to be a part of the story that grabs you but there's also sometimes a feeling of kind of, very nice feeling that comes with being so absorbed in the gauged and, and kind of feeling of well being and sort of trying to be so absorbed in the book, or you're doing a craft, some people have hobbies they do and they grew up in the craft table and, and they're thinking about their craft or everything, all the faculties are kind of collected, unified, absorbed in their interesting craft or hobby they're doing. And it can this could be a sense of well being the world falls away and concerns fall away and just right they're just doing that. So the same thing, that's what happens in Samadhi. As we development as we do meditation practice and we get into something like the breath being focused on the breath. It's, we get so absorbed so rapidly engaged in the breath as we would as as reps engaging the breath as we wouldn't good book. There might seem very strange, the book has a plot and my breath doesn't seem to have much more blocks and however, it is possible and And it's actually possible to get so interest is so rapidly engaged in the breath that so much of the world falls away, so many concerns fall away. And there's a sense of rapture that arises. Because wrapped and so connected to rapture, like the word rapture doesn't have to be so dramatic rapture is a big word. It can be joy, that's a well being. So for the light, that can happen. And in fact, one of the characteristics of that switch into Samadhi is a feeling of well being physical well being mental well being that begins welling up, bubbling up flowing, moving. And as that person develops Samadhi one of the ways to develop it further is to actually tune into that sense of well being or joy or pleasure that comes with it, and then begin working it, moving it or expanding it or spreading it or letting it grow. So become a fitness. And there are times when that joy can actually become wrapped. You're very intense rapture and doesn't have to become intense. But for some people it can occasionally become quite intense. And remember once on retreat It was so intense for me that after I left meditation to have lunch and I had my bowl some food for to put in front of me. And I just hardly could eat. And then eventually I got how to eat. So I picked up my fork, and the movement of picking up my fork sent these waves cascading waves of rapture joy to my body, it was so intense to put the fork down. And then I'll try again. So, you know, it can be quite intense, this kind of stuff as well, but it doesn't have to be in this part of the value when it gets really intense is then

people get over it more quickly than enough. From this, and in order to go to deeper levels of Samadhi, you actually want to let go let the intensity of the, the joy or the fall away to some deeper feelings of well being that might arise. But it's a very physical thing. And so in order to allow somebody who's healthy somebody to rise, you have to be in touch with your body. And, and, and there has to be in a kind of way, I believe in my experience, a kind of a surrendering to the body, because there's kind of a surrender, letting go. Somebody has a lot to do with letting go. And some people will say it's all about letting go. I don't know if that's the case, but it has a lot to do with being able to let go, and to kind of letting go into a collectiveness. Rather than pulling all these pieces together and holding them tight together. It's more like letting go and opening up and then opening up all the different parts of our VBA kind of tumble in come together. During the same place so it's more a lot of has to do with letting go. And partly that letting go is physical. That can be a physical letting go in the body, letting go and letting go into allowing for possibility allowing for something to arise. And if you're always bracing yourself against life afraid, somebody is not going to happen. They're speaking letting go. And then allowing a possibility and allowing other possibility, maybe nothing happens. But that's the least be that allowing without that condition of and allowing openness is not gonna, not gonna happen. So that's been letting go, and certainly letting go of discursive thoughts. So you know, you can't keep thinking a lot you know about other things about planning the future and stuff. And that's, you know, you're not going to get into Samadhi in that way, particularly if you're lost in there. I think each person who practices meditation will find probably their own unique way of coming into somebody coming into something sensitively collected present since a well being calm in some deep way. And because each person does it a little bit differently, it's important to each person then to study themselves how they do it or what goes on what happens. What's the mechanisms what, what do they do with their mind where they do with their bodies, they do this. In one discourse, the Buddha gave, he lists 17 or 16 different factors that come together in order for a person to enter into Samadhi into the first jhana 16 different factors have to be their mental factors. And one of them interestingly enough, is desire. Remember, last week, this is actually the reason I was giving this talk today, for one of the reasons I went last week I talked about the role of desire in Buddhism. And, and there's a very important place for desire and certain kind of healthy desire. And desire is a part and parcel of getting into Samadhi. There has to be some desire Most people's experience of desire in relationship to concentrates getting deeply concentrated, concentrated is a desire gets in the way. But part of but in order to do it, you have to still have some desire to desire you have to want to do that. Because if you don't want to do that, chances are that your mind is going to want something else. And so, because in mind, some mines are just that's all they do is you know, pump out desires. And so you want to kind of take some, you know, get involved in that process, and figure out how and appropriate relax, calm, undemanding, unexpecting way to have desired Okay, this is my way to do. I'm gonna sit here and I'm gonna try to collect myself and be present. And, you know, be this is what I want to do is a desire to do this and I'm going to, you know, focus myself and this so desire, intention is one of the faculties that gets collected and unified. So as I said earlier, Samadhi is when all our faculties are engaged together for the same purpose. So we're not thinking about the past, because then we're not present, then we're divided. We're not hoping for dinner because then we're thinking about something else we're hoping for, to be here. Our bodies involved, our emotions are involved. There's an emotional quality to somebody, that sense of

well being the bubbles up. And so the emotional life is in line with this with a concentration, our bodies aligned with the concentration, our mind is aligned, everything is aligned. Everything is in harmony, that means we're working together. That's kind of what we're trying to look for here. And that is why because it's not so easy to do this. It's difficult. The Buddha would emphasize that you got to take care of your life outside of meditation. You know, you have to live ethically. You have to kind live in such a way that maximizes the chances that when you sit down to meditate, you're not totally frazzled and filled with guilt, guilt ridden and upset and worried of getting caught for something else. So, so, living an ethical life becomes a very important foundation, that kind of pairs of soil pairs the ground for being able to collect ourselves, this kind of way we meditate. And then the mind, talk a bit about the mind and Samadhi Generally, the tendency in the mind is the mind starts getting very expensive, spacious, like big, like, expensive, and, and doesn't necessarily mean that to be any content in the mind. Like oh, you know, like, you don't necessarily hearing sounds sometimes actually, the sounds around you disappear, even though the mind seems bigger than Redwood City, just seems very expansive and broad. And, but more important than being expansive. When the mind gets into some mind, the mind is described as being malleable, soft. malleable, malleable, and, and so the word malleable usually there's another word malleable. Knows another famous client. Yes they go. That's the words often used in English. malleable implies soft and that's a very important thing to know about somebody this mind becomes soft and compliant. One of the implications of that is that the mind is interruptible because you soft something else happens and you say okay, take that in. Mind that's inappropriate concentrators can be fixed. Didn't tight and hard. And then you get interrupted. It's kind of like startling or you kind of resist it or you kind of say no or something. But the mind of somebody is mine, which is quite soft and pliable and it's okay. Things happen. So that's a very, it's very important because that means that in order to cultivate Samadhi you're also looking for cultivating a soft mind, relaxed mind. So if you're trying to get concentrated by bearing down and forcing and tight, you know, that's not soft and relaxed. So you got to kind of begin. So you have noticed Can I soften it is by the way, the very way I'm practicing is a tight and then how can I soften that tight mind the frozen mind that's kind of the mind or the heart. So soft, relax, expansive, pliant, malleable, with senses of well being upwelling feelings. Reading, Suffusing the body. It's really great. So that's somebody. And as I said earlier, some people drop into this kind of things easily. Some people find it completely foreign, it's difficult. And as I said earlier, the beginning of the path always is where you're at. And the beginning of the path is mindfulness practice. And learning through mindfulness practice to be present and accepting of how things are right now here now. And my hope for anybody who practices meditation is what's more important than developing Samadhi. is learning the tremendous preciousness and treasure the value of one Moment of mindfulness. That just being mindful of this moment, is so there's something about there's something deeply satisfying about this moment of mindfulness. Even if what you're being mindful of is unpleasant or difficult. There's something complete in the moment of mindfulness. And that, to me is more important people realize that, because then you can engage in the path and work towards somebody. And you're not gonna be disappointed if it doesn't happen or you're not dependent on happening, because you're enjoying the whole process. Each step along the way you can enjoy. And it turns out, that's one of the conditions for developing Samadhi that needs to be in place is a certain modicum of enjoyment. You're not going to go into a deep state of Samadhi without some

enjoyment. So We begin by saying Can I can I find some sense of satisfactory satisfaction in this moment of presence? This moment right here? And I mean, this moment right now, while sharing this moment, what is it? What is it? What is it what is required from each of you, in this moment? What kind of presence what kind of recognition what kind of knowing of what's happening right now, in you or in the room or here. And then knowing the recognition and the wakefulness this here, is there some satisfaction, something satisfying or enjoyable, but this knowing and complete in itself. There is stay there. So, I hope this was helpful. Thank you