

2007-06-04 Insight and Concentration Practice

Fri, 7/31 7:24AM • 40:44

SUMMARY KEYWORDS

concentration, people, meditation, object, feel, practice, meditation practice, world, deep, mind, nature, sense, joy, discursive, mindfulness, settle, feeling, subject, insight, birkenstocks

SPEAKERS

Gil Fronsdal

Sometimes in Buddhism, there is a distinction made between two kinds of meditation or such that when the distinction is made, there's the form of meditation that involve mindfulness or Vipassana insight into some forms of meditation that involve concentration, or Samadhi. And sometimes a lot is made. These are two different meditation practices. And sometimes people say no, no, they're not distinct meditation practices. But there are two different aspects, or two different factors or two different qualities or aspects of meditation in general. And so for the people who want to bring them together, they'll say that both mindfulness and insight mindful is an insight and concentration, work together support each other and both of them are developed in the course of a single meditation practice. sometimes considered separate meditations, sometimes lumped together, more holistically. And when we look at these two general aspects of meditation, the insights aspect and concentration aspect. So much roughly, it might be interesting to distinguish between the kind of meditation that focuses on our objective experience. And the kind of meditation that focuses on our subjective experience, where insight practice focuses more on, on noticing or paying attention to the objective aspect of our experience. And concentration practice focuses more on the subjective aspect of our experience. So, insight practice, in looking in beings and looking at the objects of experience, you know, you notice your breath, your breath is an object of attention, you notice details of your breath. You you'll hear a sound Sound is an object. And so you're aware of the, the object, the sound. You know, there's a lot of things you pay attention to you can learn about the nature of the objects of the world, you can learn about the nature of the world itself, if pay attention to it carefully. The world world as an object of attention, you can take in and investigate our possessions, our relationships to other people are, you know the whole external world, but also you can have an objective relationship to what's going on inside. When you notice, for example, that you have an itch. That's the HSE object and your attention is paying attention to that object. If you notice, you have a feeling that the until you're angry, then you notice the anger and the anger becomes the object as you study the eye and get to know the anger you penetrate the the, the anger, the anger is the object. So to focus more on the objective aspect of experience. Samadhi practice is focused more on the subjective aspect, the what the nature of the world The nature of what we can see and touch, and hear and all that is not really that important. For concentration practice. What's important for concentration practice is how you shift and change subjectively, as you do the meditation practice. So the inside practice, you're trying to have deep insight into the nature of things. In concentration practice, we're trying to have having a deep transformation of the subjective state that you're in when you meditate, or you know when you are and, and so there's two different differences in the two differences, object and subject, in a sense, fall into the very basic kind of this dichotomy or distinction that's even built into our language, how we speak. If you take away it is second, third, fourth grade class. I didn't pay attention so I don't know what grade it was in. But somewhere in there, they teach you about elements of a sentence there's a subject and the object. And it's kind of built built into our language. The and then there's various attempts in some spiritual circles to semi heal or bridge, or do away with

the divide between the object the subject objective and subjective. And sometimes, non non dualistic schools of meditation are looking to kind of overcome the dualism, the separation between subject and object so they could collapse to become one. However, the subject object distinction, which is pretty basic, to human experience, is a very important starting place, we always start where we're at, you don't want to leap over, you know, how your mind is almost wired to experience the world too quickly, eventually, in deep meditation, or deep spirituality, so that subject that object kind of distinction falls away, but 20 for ordinary people. It's quite a valid and important distinction to be made.

And so sometimes we feel their insight meditation, they really focus a lot on penetrating the nature of the objects that said, so it says you have physical pain, then to really understand the pain and a whole new way, it's possible to be heavy attention kind of be reactive to the pain or trying to recall repulsed by the pain kept at a distance as possible, to have a lot of ideas and opinions about the pain, a lot of emotions and fears, fears or angers and different things can interfere with your ability to see the pain directly. And with inside meditation, you're trying to see through all that all the veils of concepts and ideas and feelings we activity, so you can see the nature of the pain directly for itself. And many, many meditators say discover that pain is a very different animal. If you can get really down there through the filters and veils that kind of stand between us in the pain and experience it Very simply, directly and immediately, sometimes people will report that it no longer is experienced as pain, but becomes maybe intense sensation or vibration. Sometimes you realize how much of the nature of the so called pain the suffering part of the pain is partly a creation of the mind, not just a physical phenomena, but sometimes has to do with fear or aversion or, or contraction around it. So, with deep inside, start seeing the nature of these things. with deep inside you might see the nature of your conceptualization of the world. concepts, ideas are objects of attention as well. And you see, the idea arises, for example of my possession, this is mine. So, you know, that notion of my possession is something that we use in our society. We have legal rights to your possessions in certain kinds of ways, but that possessions are, you know, you can penetrate in nature. This concept of possessiveness, and see how much it's a creation of the mind. And seeing as the creation of mind, you can start having a lighter relationship to this idea of this is mine. So maybe I did this last week I did recently, regularly enough, this idea that, you know, you come in here to sit and you sit on a cushion, but then you have to leave and go to the bathroom and you come back and someone is sitting in your place when you're pushing that you took from the shelf over there. Oh, my place that person took my place and my cushion. And it's, you know, it's just enough to get quite upset and angry. But then, when you leave at the end, you put the cushion neatly back up there. And then you walk away and the idea that the idea that this was my place in my cushion vanishes from your mind. The possessiveness of my place my cushion is a creation of the mind is a construct of the mind and it has no inherent objective reality apart from what the mind has created, and the situations here, and so it's a very important insight because then you can begin loosening kind of the grip around mind. And you can hold things much more lightly. So certainly you know that your fears play your place here, you maybe hold lightly, but you hold your shoes as likely, you know, your shoes don't care who to go home with. But you do right, you know, there's a my shoes. We once I once used to I used to wear Birkenstocks and a bit back when people wore them a lot. I once came to Citi group in Palo Alto and it was a three way Birkenstock switch.

And I got a better Birkenstocks in the deal. You weren't everything. I don't know what the person was thinking. But anyway, that three way and never find out. One of the parties was and I left I was left to these nice, nice new shoes. And anyway, they give my shoes you know, there's also kind of lights. So then I had these brand new Birkenstocks and after, after a couple of months of that to clear, no one's gonna reclaim them, so, now it's mine. Mind and if someone came along and switched over the old Birkenstocks, then it Oh no, my new shoes are gone. So the part of the function of mindfulness insight is to start seeing through some of the kind of concepts and ideas we tend to grip onto. And by doing

that being ended up being quite stressful, being stressed or have a lot of suffering, ideas of who I am, you know, all kinds of things I am is also you know, you see through that, who are you really, it's one of the great questions for any meditation practice, who am I? And you start seeing all the different ways you kind of always You think you assign all these claims This is who I am. And deep insight meditation you see if those things don't really withstand scrutiny to begin falling apart or falling off, and you're left the question Who am I? But rather than being oppressed by that, most people, when they get really deep into meditation, find themselves lighter, freer, the less they hold on to as being this is who I am. It's kind of a paradox, the freer you become, the less you hold on to as I am, whereas many people think I have to be someone I have to hold on to something. And concept, you know, I'm the best, you know, whatever. They found that in studies and studies that at schools, that when children take tests, you know, they expect to experience experiments with kids. And one group of kids does a test and they grade that grade them and then tell the kids you guys are really smart. That's one control group. And the other control group they say something like You guys really worked hard? Then they give them both groups to give the simplest groups a second test. Who do you think says the best? The smart one? They're both equally smart. Both groups. Know, the ones who are told you did you worked hard. They do better than the second test. The ones who are told they're smart, that feels kind of entitled, they feel like it kind of like get along and they have to do they do heavy, you're smart. They get used to make work and try hard. It's kind of like not quite, you know, with it. And so what you're used to as an identity, you are smart. And now my four year old is trying to say a lot. My best at this whatever, you know, whatever, you know, it's something like that or am I really good at this I know. And, and then we have some guests coming a little bit from preschool already. So we say to him something like, looks like you're having a lot of fun. You know, it's like you're, you're, you're really putting a lot of, you know, good effort in there something, we tried to turn it away from an identity the best or whatever. But But anyway, most of us, you know, don't have the benefit of that research. And so, you know, when we grew up, so, you know, So people get locked in to identities, the smartest, the dumbest, you know, whatever. And, and so becomes oppressive for people. So part of the function of insight meditation is ability to look at these kinds of aspects of our life, deconstruct them, take them apart, see the nature of the clinging to them, and begin loosening up the path towards freedom. The other side of meditation focus, concentration practice, in a sense, focuses more on the subjective aspect of experience, how it is to meditate, inside focus, and what you look at when Meditate. Concentration focuses on how you feel, as you meditate inhabitation shifts and change how you feel. And to explain this a little bit. If you have a meal, and you fill yourself up, I think we say can you know I'm really full like don't have any space for it anymore. I'm full. That's enough. Thank you so much choice of please even if it's a really delicious, really, really good if you're full enough, no thanks enough.

Or say that you're. If you haven't been around people much, you're lonely. Then it's really nice sometimes to be around people. But you can be around people so much that you feel saturated enough enough for people I'm just so saturated. That we talk about that something saturated with whatever saturated with work enough of this work on a vacation or enough with people or enough of something. Some people get saturated with television enough. My hope is that gets saturated early. Really quick and so you kind of feel full. And when you feel full in a healthy way we feel like we have enough. And we're not interested in holding on or grabbing or reaching out, thirsting, wanting something else. So, part of the function of kind of set conservation practice among as many functions is to fill us up. So we feel full of things like happiness or well being or calm or peacefulness, a sense of peace, and to kind of somehow suffuse or relax, the places we feel a lack, we feel incomplete. The sense of incompleteness, the feeling of being a kind of absence, not having enough can be very deeply felt in the body and the heart in the mind. And it can lead to all kinds of suffering and all kinds of sometimes painful behavior. People sometimes are lonely and staying head for the refrigerator, or head for the local pharmacy. Or you know, had to sit, you know, do something that is maybe not so healthy, or to try to feel that sense of

emptiness or loneliness that might be there. Or people feel like they're, you know, somehow inadequate in some way not good enough. And so, I'm not according to my, my nine year old son, you know, he's not, he has sort of question or he's not quite good enough as a baseball player. So, you know, he feels you know, they lost the game today. And so this feeling of kind of, you know, inadequacy and you can feel sometimes, you know, he's a great player, and his, his his level, his age, but you can see a sense of inadequacy is there so it's so easy to feel adequacy, insufficiency, unworthiness, and sometimes it can be felt as a sense of lack. You know, you know, I'm not good enough, or I don't have enough. And if only I had X, Y and Z, then I'd be really happy. If only we could meditate in a place with no train whistles, then you've had a really silent meditation and then then I would really be able to meditate well and get into deep concentration. If you felt really full, with peace, full of happiness, as you meditate, the sounds of a train or some some distraction around you, is not going to disturb you. Because sometimes when you feel a lack inside an accurate inadequacy inside, this can be a tendency to blame, or resist or hold on to things of the world that's interfering with my attempt to get my pieces or that that's conducting that person, that activity is going to make me happier, peaceful. And so there's a kind of sometimes look externally to try to fill the emptiness in here. And part of that part of what can happen with concentration practice, we start filling up. start feeling feel fuller and fuller. So for example, if you start feeling a feeling of contentment, And that contentment spreads and becomes palpable inside of you tangible kind of gripping inside of your kind of saturating inside of you, then if it's that strong that contentment, then you know, obviously, you don't feel discontented. And if you don't feel discontented, then you're probably not going to behave in those kinds of ways that you behave when you feel discontented. You're discontented with all kinds of things. Because you know that things are the world you focus in those things always right. And things of the world have to be a certain way to make me happy. Concentration practice can show you how to be happy without the things of the world being a certain way. It's kind of like a flame, or, or a warm or something arises inside of you and spreads throughout from the inside. Rather than somehow being satisfied from the outside. And Buddhism this distinction is made by saying that the joy or the pleasure of meditation is not sensual it's not a joy or pleasure that comes through the five cent or the five cents doors, your senses, but rather bubbles up inside if you have a nice nap.

When for a nice hike and nice nap, a little picnic, woke up you know, in a nice spring day under an oak tree someplace and everything feels really peaceful. You might feel a deep sense of peaceful abiding throughout your being. And it isn't that this saralee that you know, the warmth the sun makes you feel happy isn't necessarily because you're a nice meal that makes you feel happy. There's a sense of harmony, inner peacefulness that seems to bubble up inside. So this is what's gonna happen in meditation there's gonna be a joy pleasure that can arise does not be stimulated by massage or good food or by sex or biting just need good music, or you know, whatever. It's it's kind of as the system gets more more harmonious, more settled more relaxed, then this inner sense of well being begins bubbling up And I find it quite interesting and quite significant to sit down and meditate in meditation in other times, and become aware of those places in my being in my body and my mind my heart, where I feel kind of a lack, where I feel kind of like I'm not quite connected to myself, or with disconnected or feel the tense or something. And sometimes I can feel that on my shoulders, sometimes in the stomach. And it just don't feel kind of really settled, I feel sometimes feel the hard, kind of sometimes a little brittle. And it's interesting in with the breath in meditation, for example, to breathe into those areas, or to get settled in meditation, start feeling some calm, and letting the calm spread out into those areas, massage those areas with practice, and letting the sense of well being and meditation kind of begin spreading into the places where there's a feeling of tension or sense of lack or inadequacy and begin softening and melt mellowing it. And as Foley, if it goes well then it begins to soften. mellow the hardness that can be there the brittleness, the the, the discomfort that can be there begins to soften and relax. And this is very interesting because if you're trying to solve your life, when you feel some

kind of lack or emptiness and you're trying to solve it externally, it doesn't necessarily feel the inner emptiness. You can only do so much from the outside. But if you come from the inside, you can really get in there from the inside and reach out and touch and feel and relax and soften all these places that you might feel empty. And what it means is that you don't have to figure out a great philosophy or a great story. You don't have to get the right relationships. You have to get the right job. You don't have the right living situation. You don't have to live in the right country. You don't have to even it doesn't have to even be peaceful around you. You know, you know, United In the index of world as a global index of peace, they they measured using 24 criteria, which countries in the world were the most peaceful? And there was 121 countries that is measurements for and those so what do you think America United States fits in that list? You swear that they shouldn't answer if you read the article. Oh, yes, good guess. Norway was number one. most peaceful Norway's number one and New Zealand was number two. And then a Sweden and maybe Finland or Denmark, three and four. Slovenia was nine. And, and Canada was pretty pretty good. And Iraq was hundred 21 but not United States was 96 And I have a friend of mine who when he teaches, he says like, let's see. Thanks. So, right now, I slipped a little bit late now, but the sun now is setting for us. The same Sun is now rising over Iraq. And the idea being that not so far away, you know, so might be nice for us here and comfortable here, but it's not comfortable for other people. So I say that because it's quieter, even in situations that are quite distressing. Externally, it's possible to settle oneself have a sense of peace, well being that can bubble up and settle on the inside. And I think for many people, they're always trying to look externally fix something in order to get what they need.

So part of the function of concentration practices and to do that, it does a number of ways. One way it does it is by relaxing. The concentration practices need to be relaxed if you want to concentrate. You can't be creative. You know, prostrating can sway. You can get concentrated in a certain kind of way then, but it's not somebody, it's not the Buddhist concentration, hippie quite relaxed. And in fact, often the vehicle towards the concentrations for many people is to relax, relax, relax, soften, soften, soften. And as you get more relaxed the meditation, the body feels more and more. Kind of lighter, softer, you're often warmer as a result. That's one way. Another way is to not let the mind wander off into which discursive thoughts into distractions. I think for most people, most of the time, the world of discursive thinking is not a pleasant place. It could be sometimes it is delightful place in Norway, Norwegian there's a I was told once that there's a word flavor, which I was told means to smile for no reason. to smile at your own thoughts. So, you know, it's possible to have thoughts that, you know, are delightful and wonderful, but I think many people find that their thoughts are not necessarily the best friends, that the what they think of that adds the stress as to the worry, or what's going on. And so, part of concentration practice is learning to kind of settle and relax these discursive thoughts. So then an operating so strongly, and perhaps, ultimately heart then operating at all. And in very deep concentration, there is no discursive thinking whatsoever. And that's, you know, for people who believe in discursive thinking, you know, an imaginable that there could be such a thing, why would you want such a thing? I think, therefore, I am. And I am Therefore, I think and so intertwined, this idea of thinking and who I am, and, you know, I wouldn't I wouldn't exist if I don't think but that is the script. Thinking this kind of louder, more kind of talking to ourselves kind of thing can settle away. And it's really a wonderful thing. And part of the what happens with live discursive thinking, wrapped up in discursive thought, we actually get alienated from ourselves. We're not alienated from our thinking. We're alienated from our body, from our feelings, and kind of this sense of being holistically connected here. So as the discursive thought quiets down, we have a greater opportunity to start feeling ourselves in a subjective way, feeling the inner sense of being alive, inner sense of presence, and your sense of lightness of vitality, in your sense of we know what's going on here. Another aspect that's very helpful with concentration practice, is to really be in your body. The is a little bit counterintuitive for people because you think concentration has to do with zeroing in the mind to focus on one point, something like that, but

Buddhists It has a lot to do with the body feel the language, the language. For somebody. The verbs used for concentration practice in Buddhism are verbs of physical words like touching and feeling. We touch the touch aspects of our mind. It's a tangible thing. It's not a mental thing concentration as much as a physical phenomena. And sort of subtle and subtle are in our experience in a physical way to feel our body. And as we feel our body and relax our body, then the tensions in their body begin to unravel. And as attention to the body unravel the numbness that can be there because we're tense begins to soften as well. To be chronically tense as a way of kind of guaranteeing the parts of your body going to go numb, be disconnected. You're lost in discursive thoughts, you're disconnected. Concentration practices, a way of getting connected, more and more connected. Some people will say that it concentration practice is is effort to unify everything that we are. So unification practice, it brings all of ourselves together. So it's not an attempt to exclude or deny or make yourself less. Concentration practice is a practice make yourself more and more. Whereas insight practice is a practice to realize if you're not all these things, it says make you less and less concentration practices to make you more and more. You feel more full of well being a piece kind of radiating out kind of glowing from you.

If you take if you take these two forks, both you know just by themselves, then at some point, the subject object duality or distinction falls away. When you do insight meditation and just looking at the objects of experience. At some point, you're also taken, take the attention, turn around and look at the mind that's doing the noticing and you You look at you, oh, there is there's concentration there now, or there is a thought or there is mindfulness operating or there is joy, or all these things going on. And you look at them as objects as well. And eventually it was very strong mindfulness practice, you realize that everything becomes an object of attention. And nothing you realize in this world where everything becomes object attention, you realize Nothing can be found to be the self. And everything is taught everything that you thought there was a subject of who I am, the subjective eye is not final. And so the mind that eventually relaxes and relaxes and relaxes, and there's no subject object duality anymore because there's no subject. Maybe we can't talk about an object anymore either then, but there's the falling away of subject object happens by everything you sense becoming a flow of energy Permanent objects that you can wear, it can sound kind of dry, you know you're not there but all these this flow of impermanent objects. Generally, you don't get into that very deep mindfulness unless you're also very concentrated. And if you're concentrated then you have a lot of joy. So it's really good. Concentration practice. The, you know, sensitive subject is bigger and bigger. You can feel this tremendous sense of flow or vibration or warmth or delight or joy or great peace recommend me to some suffuses would have talked about it's a fusing and saturating your whole body is feelings it can be there. And the sense of the mind it can feel quite expansive. When you're strong concentration practice, big, the body feels quite expansive and big. That sense of of boundaries of the body falls away. Sometimes people say they feel no no experience of the body. But even though they don't experience the experience of their body, they're still feeling a great presence or expansive Or consciousness is somehow seems very big. And as it gets bigger and bigger and more more Still, the mind gets Still is still learning still there, there's less and less activity of the mind to distract you or to keep you from this great feeling of unification. And because there's less and less activity in the mind, there's less and less selfing activity in mind is less than less activity in mind where your hold on and grip or attach or resist or afraid or angry or building up a sense of self. And the less than less is going on there. And then as you do this, eventually everything becomes you know, intense pure subject. You just pure subject rather than me becoming pure objects. Now it's all pure subject. And the mind is very, very still. And at some point, so there's so there's two things, right. So when people say that they've overcome this subject, object duality. Sometimes what it means is they've gone to one or the other, those two extremes they've kind of gone into everything's out object, they become the object or just or they become pure subject. When people get enlightened in Buddhism, then both fall away. It isn't just so pure object, it's not this pure subject, but it just all falls away, it all kind of drops away. And some people call that the ultimate

experience of non duality. When, when not only is there no subject object distinction because one part of the equation is falling away, but both sides of the equation have fallen away completely. And you get a sense of that when you realize the mind has gotten very still, for example, a strong concentration practices very little activity of the mind going on. So at some point, the last remnants of activity of the mind also settles itself goes to peace. And then the last little kind of little activity in mind goes to peace, then you've experienced this great piece of Buddhism they call Nirvana or enlightenment. When you take the route Mindfulness, which is a primary practice we do here, then there's a deep understanding of what are the things of this world gives you a lot of wisdom, a lot of understanding a lot of street smarts. And it's transferable with you that it those insights you begin seeing the nature of all kinds of things. And understand it, there's, there's, there's knowledge, understanding and wisdom that you can transferable it's very useful. Whereas when you have deep concentration practice, it can be very healing, it can heal all kinds of traumas and all kinds of divisions within us.

If you lose your concentration practice, and you're not so concentrated, that's not it's not portable, then you know, you don't necessarily can't kind of you know, you're not you don't have any great insight understanding that you can necessarily kind of then apply in different situations. Both are important, though. Both practices are important. Now, some teachers say that is artificial to separate them out too much as two different meditation practices, but they can be held together. You can develop a lot of concentration. While you're developing a lot of mindfulness, you can develop a lot of mindfulness while you develop a lot of concentration. And then you get the both best of both worlds is probably the safest way to go. developed. Practice in that kind of way. You don't choose one over the other.

In both ways of practicing your relationship to the world shifts and changes. In mindfulness practice your relationship to the world changes because you have a new understanding what the world is about. In mindfulness, your relationship the world changes, because you have a new relationship to yourself in a sense, you feel so full so content, that the objects of the world have different meaning. If you're starving food has one meaning your food has a different meaning. So if you're full of peace full of well being, the world will have a different meaning than if you're then if you're kind of feeling a sense of lack or scarcity. So to both understand the world we live in the objects of the world, the things in the world, and to have a sense of abundance inside of you, spiritual abundance, to operate from a place of, to overcome any sense of inner, inner scarcity in your life, but rather feel a sense of abundance. So no matter where you go, if you carry that abundance with you, and then if you're tempted by the things in the world, then you understand things of the world well enough that you understand that your last thing and happiness you really your well being cannot be found there. It's fine to pursue things in the world in a nice way. That if you count on the world too much, expecting the world to solve big problems for you, they Inner psychological problems, not only will it not work, it's like it actually make the wound or the emptiness of the inadequacy feel stronger. So, whether you do mindfulness practice, greater concentration practice or you do both, there becomes a very different relationship to the world, into your own happiness. And then slow in with time you begin appreciating your capacity to be happy from within. And as you just discover that capacity and potential, then hopefully meditation practice will allow that potential to grow and develop. And from inside of you. There's a you know, a little furnace of joy that you carry with you everywhere you go.

So I hope that makes sense. And we have a couple of minutes if someone wants to question or clarification. Yes, Matt.

It was my great.

What's an example of a concentration meditation? what's an example of an insight meditation? Well, I can give you the same answer for both. And then I'll give you different answers for different kinds. So, breath meditation can function both ways. And you can get very concentrated on the breath and also you can have deep insight into the nature of the breath and also the same time or you can take it to different routes. Breath can become primarily an insight practice. When you start seeing the changing nature. Are the sensations of breathing, or the kind of pure concentration practice, if you at some point, loose in a sense loose who say this, we no longer are looking at the nature of the breathing, the characteristics of it, but you lock in in mind locks in fixates on one particular unchanging quality of the breath or aspect to this sense. So you're not really seeing the changing nature of things, the changing nature of things. So mindfulness practice, for example, is already did practice here usually, and so there's not a not a, a fixed commitment to any one object of attention. So sometimes if the if the body is feeling really strong, strong sensations, you pay attention to the body, if the sounds are predominant, you pay attention to the sound if emotions are strong attention to emotions, and you're paying attention such a way you're trying to understand the nature of the characteristic qualities really see it deeply. What this really is the beginning Question is you know what is this when you see it well for it for what it is, concentration practice can be concentration, the breath, it can be concentration, the mantra, consecration of visualization is generally something that that sooner or later is not changing. And the changing nature of a phenomenon becomes less and less important in concentration practice becomes important as a place where the mind can use rest. And the more fixed the object is, the more the mind can rest and not move that there. And then as a concentration deepens, then then this magic thing starts happening at this inner well being starts welling up, even if you don't even want it. I want to see, once this is kind of silly story. I was in retreat and, and there's a kind of a pattern by which people pattern of concentration meditation, where joy sometimes called rapture occurs before happy This kind of deeper, sublime feeling of well being. And if you feel the rapture really strong for the first time, it feels like it's pretty ultimate. But if you've had it a lot, it feels kind of old. And it's kind of energetic, tiring after a while. And so it's much better to kind of get into this to happiness thing is much more sublime, peaceful kind of happiness and well being. So I knew that. And so I was doing walking meditation, and the joy part started coming up. And I knew there's nothing better than joy. So I tried to, you know, keep that joy down, you know, as you're pressing No, no, no, and I'm going for the better stuff. No, no, no joy, you know, and hold it down in order to request it. And, and so then, because it's bubbling up, you know, I didn't want it to go away. It's silly, right. And, and so I was doing walking meditation for 45 minutes, you know, so and how long was half an hour, and I started getting a headache from that effort. Enjoy. And finally I said this is ridiculous. I noticed when I was doing so then I just relaxed and like go and the joy kind of welled up really strongly. And it lasted about 30 seconds before it's settled away and I dropped into the happiness. You know, I nearly got through it, you know, and so that that was that was the gate. I didn't realize it was a gate to get to the happiness. So I hope the talk today was inspiring for you to do your meditation practice. It's a good, good thing to do. Whenever it is, whatever type you're doing.

Thank you