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SPEAKERS

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There's a kind of a joke about Buddhists that they, all they ever do is talk about practice, practice, practice, practice. And then the joke is well, when's the performance?

The practice and performance are different from each other. They you know, the performance is the practice. And in that regard I think that joke depends on you know, practicing you like musical instruments for the eventually get to Carnegie Hall. But the I prefer the the, think of the word practice in that and the way we use it for a medical practice. You know, the, I'm not sure why we use the word practice for medical practice, but they're not going to practice on me

For me, it's performance I want to I want to know that they've, they've been already already been trained. And it's a it's a, it's a caring for someone, you know, ideally medical care practices of caring for someone that where the actual performance and the carrying the practice all come together. So in that same way, I think a Buddhist practice as being an activity of you know that the performance is right there in terms of the, it's not necessarily excuse me, we're doing far in the future, but it's the caring right now for the situation right now. That's really the heart of what we're doing in Buddhism. And so it's an activity I think of as activity of caring, caring for ourselves caring for others. It's an activity of practice practicing. And it might be interesting to look at five different abilities that we have capacities we all have that come into play in all activities that we do, and then see how it plays out in meditation practice. So we didn't and I think in pretty much every activity, we do this, these five come into play in different strengths, different ways. And sometimes they're too much of it sometimes too little of some of these qualities, some of these capacities, but they have to come into play. And so take something as simple as washing the dishes. First, there has to be some degree of confidence that it makes sense to wash the dishes and you can do it. Because if you had no confidence that you know that you can do it, you would probably would even get to the sick. And it's such a simple thing that we don't think that confidence is an issue, but there's kind of, you know, we have plenty of confidence that it's invisible. I can do the dishes. My poor 12 year old son Had to wash the morning pots at the family camp we were at last week. And it didn't quite have the confidence. And then, but he did it. And so he had another capacity, which was the effort you had to make effort to do it. So even though I didn't have the confidence, he was stuck, you stuck, it was that he was required to be there. So he just did it anyway. So the effort was there. And he made the effort that we had to persist and sometimes it took a long time to get through the task, but he persisted. And, and then he had to be present for the activity. And it was a little bit of a challenge because he did it with his best friend. And so there was a lot of you know, are the things that was easily going to happen like chatting and talking and what do you have, what do you have on your iPod and then and there has to be some focus, stay focused on the job. Not just be present, but really stay focused on that job. And then they had to have some discernment, some

understanding, wise understanding about what was going on there. There were sharp knives, and had to make sure that such sharp knives weren't dropped into all the sudsy water that he grabbed it. There was a delicate pots, delicate, you know, glassware and stuff. And, you know, just put it all on the bottom of the big stainless steel sink and then put all the heavy pots on top of that. And there has to be some understanding what you're doing and impact. And so these five things have to be somehow relevant for the situation. There had to be some confidence. There had to be some effort applied. There had to be some presence for the activity. There had to be some focusing on activity and had to be some discernment, some understanding what you're doing and the impact the consequences of different choices you had. Take something a little more complicated you know, today I had I had to have a difficult conversation with someone. It was kind of like mediating between two people. But it was a difficult conversation that was difficult enough that it occurred to me. Maybe I can email them instead.

And then since I'm leaving town tomorrow for two weeks, almost, I thought, well, that gives me an excuse not to call the person at all, you know, I can just kind of, you know, I was really busy last last last day before I left, you know, it is preparing for vacation and so, I just quite couldn't quite, you know, call you and so I thought I had an easy excuse that that thought went through my mind. And, and so but I had confidence that I could have this conversation that needs to be had and more important, I'd confidence it was really important to have this conversation. The value of it. So I have so And then I had to make the effort. And when I first was going to set myself to make a phone call, there was a little climb mountain to climb dinner, you know, I don't know, I don't know for sure. And but I had to kind of keep, you know, stay at it and apply myself and make the effort. And then I had to be very present for the conversation. This was a conversation that was delicate was, you know, difficult to do. And so I could say very present really not present kind of just generically, but be very attentive to the nuances of the tones of the voice and the words and different things very present for how I was feeling the reactions I had, so I could stay why's that had to be there that the presence and then that I had to keep a focus because it was a difficult conversation in order to track really well what's going on. I had to really stay concentrated, what was going on? You know if I had had the conversation and while I was on the phone, And in my email, you know, it probably wouldn't have worked. So I had to keep the focus. And then I had to be very discerning, I had to kind of take in all the cues I was getting. And I had to figure out what needed to be said and how to say it. I had to be discerning about my feelings by reactions, I had to stay calm. I had to kind of negotiate my inner landscape, I had to negotiate the outer landscape, of the conversation, the situation, and a lot of choices had to be made and those choices involved my best understanding that I could at the time. So those these are five things that in Buddhism is called the five faculties, the five capacities we all have. And usually in English, these five are called this. They're called faith, effort, mindfulness, concentration, and wisdom. I like to I like the words, instead of those usual ones. I like the words Confidence. I like effort is fine though persistence is also a good alternative. Mindfulness I like to use concentration I like to use, especially if we remember that almost synonymous with concentration is calm, to be calm in the situation. And then the fifth one, I prefer discernment to wisdom, because wisdom has the connotation, I don't know, at least to me, that's kind of like a done deal. You've kind of you're wise, either wise or you're not. And you carry your wisdom with you. And, you know, but discernment is an activity where you're searching out for the right understanding, you're discerning you're, you're separating out you're looking at the particular situation and how it is and teasing apart the different choices you have, and then being wise about those choices. So these five things are called the five faculties. The it's interesting that the Buddhist word for faculties here is called indriya. And it's In it comes from the word Indra, which is Indra was back in ancient India, the one of the great, controlling gods and the great like a great, one word for the great, mighty in the great Indian pantheon of gods. So they want the gods could control things, the weather and all kinds of stuff, whatever. And so there's this nice shift seems to be a nice shift in Buddhism, that take this word for the controlling God controlling God of the universe, and turn it around and call it, how we control ourselves.

How we, you know, we take responsibility for ourselves. And there's a tendency in Buddhism to really do away turn away from this, pointing to external deities, forces, whatever, for our freedom and our peace, to really understand our role and our responsibility, our practice our performance, in finding your way through this life. through practice, through the path. And so these five India's these five faculties or controlling faculties we all have them. It isn't like we're importing from India.

These things that therefore and exotic, we all have them. But the idea is to understand that we have them and understand how they come into play so we can use them to support us in our Buddhist practice, support us in meditation practice, for example. So the first one as I said, it's often called faith is translated into English. I like the word confidence. But faith is also a good word because of how strong the word is in terms of some heartfelt sense of alignment with some values some sense of purpose and goal, some understanding of life. We use the word for religious state, for example, We have a faith, which usually means you have a religion. And so the word faith it has something for many people has a much deeper resonance in the heart than the word confidence, which you know, maybe seems a little bit too analytical there could a surface, just have confidence, having strength. So some people resist the word faith because it is associated with religion. And they didn't they were trying to get away from religion when it came to Buddhism. And so you know, and usually the word faith implies maybe some of you have to believe in some tenant creed that maybe you're not sure about. That's not what's happening in Buddhism. But there so did you have confidence, I think, to me works as a very good alternative. Now, in looking at confidence or faith, we always have faith in something. And we always give our confidence to something and the question is not what Do you have you know, are you going to have faith? Or are you gonna have confidence? The question is, where do you what do you have confidence in? What do you have faith in? Too many people have a lot of faith in the neurosis and a lot of confidence in it. Some people have a lot of confidence in their imaginary futures. And so they put a lot of other people have a lot of confidence in their fear, their fear, their anxiety and anxiety is really important. And so they kind of when you see you know, they'll talk about faith and their anxiety, but for all practical terms, they spend as much time being completely devoted to looking at focusing on reviewing, polishing their anxiety, as a Buddhist contemplative would do, or Christian monk would do. You know, thinking about God or Christian or Buddhist Who's gonna play just think about God but think, you know, doing their Dharma practice. It's really phenomenal how much time we spend, you know, focus in our preoccupations. Some people have a lot of faith in desire. And so we spend a lot of time their mind if they think if you track what your mind does. It says if you have a lot of confidence in pursuing thinking, imagining your desires is going to be valuable for you. Whatever your desires might be. Some people have a lot of confidence and faith in hate. And because otherwise why would they spend so much time doing it? some part of us at least even if we don't think that good, are aversions, some people a lot of confidence in money, and their focus is on money or some have a lot of confidence in work and advancement there you know, you can get the point people have always something that the mind is whenever the mind is preoccupied in, is preoccupied, it has kept because it has confidence in something. It's got to be coming in. Negative confidence and sense. So are there useful and unuseful places to place our confidence to place our faith. And Buddhism teaches that if you want to become free of your suffering, to experience the kind of liberation that comes from not clinging and grasping, then it's useful to have confidence that it's possible to become free. If you don't have confidence that you can become free of suffering confidently from free of what constricts and tightens the heart, then why would you pursue a practice? Why would you perform this wonderful performance we do here? There has to be some confidence there. And there has to be some confidence that you can do it not only confidence is worthwhile and it can be done, but that in theory, But that confidence or supportive faith, I can do it, this is something as possible for me.

And so to to to to reflect, you know, where is my confidence go? What do I faith in? And can I have faith in what Buddhism is teaching enough so I can engage in the practice, because the practice requires confidence. There's no way around it. And we're not talking about faith and Buddhism and some abstract metaphysical thing. We're talking about faith in something very practical. And I think the most practical and the most kind of foundational and radical teaching that Buddhism has to teach it's very radical, it's very revolutionary. It's extremely profound is something that's taught at grade school level, when people are told about Buddhism. in grade school. There are four noble truths there is suffering. There's a cause of suffering, it's possible to end suffering, and there's a path to end it. And there has to be some confidence. If you want to end suffering, there has to be some confidence in in that path. And then that understanding of the Four Noble Truths, because otherwise it doesn't make any sense. Why would you, you know, the whole path to freedom doesn't make any sense unless you understand the cause, understand how that cause can be. We take it away or settled. So it's not faith in a deity is not facing faith in a metaphysical principle. It's not faced in something supernatural, it's not faith in something that some ancient texts that has some great body of wisdom, you know, that somehow you can't quite understand or maybe you haven't even read. But it begins with this amazing amazing, amazing statement, then in Buddhism, we trust our suffering. Isn't that an amazing statement? Now some of you trust your suffering in the wrong way already. So you have to kind of look at it more carefully. So trusting your suffering here is trust your suffering enough just enough that you're willing to face it. Just like I was willing to make that phone call today. It was not only comfortable, but I didn't shy away from discomfort, I had the phone call. So in the same way, we don't shy away from the way that we suffer, whatever it might be. But there's, we have faith that is a useful way of addressing it, of meeting it, going into it. So even going into it, rather than bypassing it rather than running away from it rather than attacking it. We're really going into it and then we have confidence that that's valuable. And we of course hopefully have confidence because you know There's a practice to be done in that arena of our suffering. The practice is the practice of understanding what we're clinging to what we're holding on to what we're resisting, and how clinging and holding on tight and resisting is a form of suffering. So I might be holding on to some self identity. I might be suffering somehow and some vague, amorphous suffering. And so I look at it. So why am I feeling so lousy today? I'm feeling lousy. Because what's a good reason? Because it's a good reason for suffering. Because what, you didn't do anything on your to do list. So what's so if you're suffering around that in Buddhism is okay. If you look at that suffering, what are you clinging to? What are you holding on to productivity in the value of it? So maybe holding on to the idea of productivity, getting something done, and there's plenty of people who are neurotic in our society, but getting a lot of things done, and being successful and efficient. So that's one area, that's certainly interesting to look at and see the values you have associated productivity, perhaps as a sense of self self identity around productivity of five, you know, the person who does the most during the day is this person who's gets the most, you know, the gets the badge. And the, but then there's also kind of another step to take in, to look at to PR to to kind of get the full terrain and see we have to do things in the world, right? It's appropriate to have some to do list. You have to get up, make breakfast, brush my teeth, some things we have to do. So it's also useful to look and see Is there something you're clinging to That stands in the way of you being productive, you doing some of those things.

And so you know, there might be something clinging there it might, you know, so that's something to look at as well, that there's both clinging and attachment to getting things done perhaps. But there might also be clinging involved in, in resisting it. And so there's are all kind of kind of areas we could look at and try to understand the full range of how it's we're operating. And the way we sniff it out to find it is by being sensitive to how we feel uncomfortable. And then once we're uncomfortable, we stop and look at Buddhist stop for suffering is the bumper sticker, right? And now, it's a lot easier to do that if you have confidence that it's worthwhile to do. If you have no confidence worthwhile to do can actually be quite depressing. You know, why would you do that is you know, just the wall Am I suffering anymore?

But I would have confidence that there's a path through it. Maybe not easy path through it. But there's a there's a practice to engage there's, it's possible to not stuck with my suffering. And that's one of the articles of faith, if you want to Buddhist creed, tenant that you have to kind of believe in if you do all this, at least helps if you believe it. And that is that suffering is not a static, fixated, rooted, you know, permanent, you know, entity thing. That suffering is a part of a process, a dynamic process. And it's possible to look into that dynamic process and understand the causes of it, and then have some role in changing those causes in order to help us become freer. So that to that degree, you have to have faith in that at least, or at least enough. You have to grant this have enough faith in order to kind of start the prep the process. So you have the confidence that's worthwhile to do it, then there is there has to be some application, some effort. And that effort should be persistent. It isn't like, Oh, you know, I'll touch into it for a moment. And I'm done my duty as a Buddhist. But there has to be kind of, okay me really, really do this. Let me kind of look at it really, persistently, persistently. If it's a meditation practice, for example, there has to be confidence in the value of meditation practice and your ability to do it. And there's three persistence in doing a meditation practice, you have to make the effort to do it. This is great. I think it's a great saying that in our scene, we say that meditation or mindfulness, either one day meditation actually doesn't work at all, unless you do it. And so there has to be the willingness to apply oneself, and that's a huge hurdle for some people, I talk to a lot of people who find it a real challenge in their life, to find time to meditate. Because of many, many reasons, some of them have to do with how busy they are, all the responsibilities, they have some people because of internal resistance, they have to sitting down and facing it. Sometimes because of laziness, many reasons. So it takes a lot of, you know, take some discernment to kind of sort through life and figure out you know, how to make a life work so you can actually meditate. But one of the qualities as needed is applying oneself making the effort. And sometimes just a matter of doing it, just do it. And just kind of, you know, rising to the occasion, and then sticking to it. And then there has to be presence. That's the mindfulness. And that's what we do here. The meditation practice we do, there has to be so ability not to drift off into fantasy and thinking about the past. How are the four other how the Giants gonna do today this year? You know, they're gonna play they will they get in the playoffs, you know, you know, they're the kind of maybe that the wildcard and this is an important thing to think about. And maybe as soon as it's meditations over, I can go check on the computer, how the game is going. You know, and you know, and so the whole 40 minutes can go like that, right? There's not much, you know, unless you know, there's not much presence there. So easy to have the mind drift and wander. So mindfulness, the practice of mindfulness is to be present, to be focused to be here for what's going on. And that's a training we do in Buddhism. And there has to get has to be some confidence that being here and present is a valuable thing to do. And then we learn the skills to be present. There, learn what it takes. And part of it just comes from doing it. It's like a muscle

and then there has to be Some concentration. Concentration is closely connected to calm. So we have a focus calm, where we begin settling down enough and stay focused enough that we can actually see more precisely and more penetratingly. What's actually happening here have the mind because an agitated mind can't see very well. You know, it says the cliché is that you can't see your reflection in a in a pond that's rippled by the wind, the pond has to be really still in order to see your reflection. Same thing with the mind if the mind is rippled by all the whims of the mind blowing through, then you can't really see what's here very well. And the function of concentration is to still the mind and focus the mind. So there can be some deeper insight and seeing what's going on here in our life. So then, in Buddhist practice, meditation practice is also then the cultivation of concentration And then fifth is as discernment. So it's one thing to apply oneself, it's one thing to be present, it's one thing to, you know, be still enough to really see deeply. It's something else to begin to be wise about what we see there. So we can make choices. What is a wise thing to do here? Your presence present enough that you see the mind just drifted off into talking about thinking about the Giants baseball team. And so instead, you said,

this is not really useful. I'm here to really address more fundamental issues in my life, then who's going to make it to the playoffs? And so then I think a wise thing to do here is to bring my attention back to the breath to bring my attention back to the moment and let go of that, that would be the wise thing to do, perhaps, or perhaps, you find yourself feeling very resistant to being present for the suffering that you have. And so there has to be some discernment, you know, well, half of this resistance, what should I do now? Should I just kind of plunge in any way in spite of my resistance into that be present from my experience how I'm feeling? Or would it be more useful this moment to bring my attention to the resistance that I have to being present? And so there has a choice made? Is it the resistance? Or the thing I'm resisting that I should pay attention to and look at different times different choices are made? Do I need to? Am I really sleepy to any to sit up straighter when I meditate? Do I need to open my eyes when I meditate? Because I'm so sleepy. That's using discernment, very simple choices we make, looking at what's happening and deciding what to do. One of the very important functions of discernment is to make sure that discernment doesn't agitate us, because discernment involves a little bit of analysis of the situation. And for some people who are familiar with engineering and thinking about every possible thing in their life, they can tie themselves in knots around this discernment thing, kind of thinking, am I doing the right How to do it? What should I do? You know, just so you have to be discerning enough to watch how you are discerning. So you're discerning your discernment is in the service, of becoming calm, and to serve in the service of helping you become peaceful. The server is helping you to see not kind of obscure things even more not making you more agitated. So in Buddhism, we kind of fine tune meditation practice, we fine tune, we can fine tune any activity we do in life, by looking at situation and saying which of these five faculties is absent? Which of them is needed here? Which one that needs to be tuned up, perhaps, which and they might be too strong. And so they say that, that the faith needs to be balanced with discernment, which is a beautiful thing, I think, because there's often the study of blind faith. And Buddhism, there's no expectation from blind faith. But rather than faith is supposed to be balanced, and or be in cooperation with our capacity to see clearly to be discerning to be wise, we're using our intelligence to really kind of look and see what's going on here. And sometimes if you feel like too much on faith, then practice can go askew. If you rely too much on your intelligence and thinking about things, then maybe you don't relax enough. Faith helps us relax, so it's easier to go into it. I've known people who've relied on faith too much in Buddhism, their faith or some kind of faith. I remember there was one woman who said, we really got kind of bitter about our Buddhist practice after many years, because she said, I thought that if I just sat on the cushion and did my time,

that you know, like magical thinking, it would just happen to me whatever was supposed to happen. So we just sat there. She's very patient, like And waited for something to happen. She had fake lots of faith. But there was no effort. There was no discernment, no mindfulness, no concentration just sat there. So that, you know, excessive faith perhaps. And, and then, you know not to make more effort here, maybe I'm sleepy, maybe I'm complacent, maybe I'm lazy, or do I make it make left less effort. Some people make too much effort, they try too hard to take this Buddhism way too seriously. And so you need to lighten up and kind of back off a little bit and relax. And that's part of the fun. So they say that concentration is imbalanced to be imbalanced, with effort. Concentration members are closely connected to being calm. So sometimes effort is too much. And we need to bring in more calm, more concentration. Sometimes concentration is too much with too calm, we have to bring in more effort. If you're too calm, you fall asleep. And so you have to watch as you meditate. You know, I can To kind of relax here and just start, you know, I'm sorry, things are so good. Yeah, I'm a good Buddhist, this is wonderful, I love this, this is really great, I should tell my neighbors and my friend and tell them to come down to local retreat center. And yes, it's been a wonderful and if they only knew how wonderful it is to be really present and attentive and really be with your breath, you know, then they would just be so happy. And you know, I should really show them the way and, you know, hopes, where where's the last

10 minutes. And so if you get too calm, sometimes the mind will drift off. And so sometimes you have to tighten it up by energizing your practice a little more to bring more alertness and a lightness to it. And then it said that mindfulness itself which sits in the middle, so there's two ends is there's there's faith, and discernment. And then inside of those, there's effort and concentration, and then the center of the five is Mindfulness. And it said that mindfulness never needs to be balanced with anything else. That you can never have too much mindfulness. So you can, in fact, it says that mindfulness is the is the kind of the great balancer. And when the other four are getting balanced, if you rely on your mindfulness and really try to be mindful that That's just a fact of being present in a careful way really, to see what see just simply seeing what's here, that itself tends to bring tends not always it tends to bring things into balance in the way they need to be. And it's a remarkable thing to have these five capacities we say five faculties activated, because when they get activated, well, then Buddhism has another list for you. And it's not just the five faculties there's also the five powers and the five powers are Bay effort, mindful This concentration and discernment. It's the faculties are more like the potentials we have, we have these capacities, these potentials. And when the potentials are developed, and they become the word is in the Buddhist word is power. And some Buddhists are a little bit afraid of the word power. There's kind of nice in our circles, sometimes a sense of be supposed to be calm and kind and gentle. And what else you know, you know, humble and self effacing, you know, I don't know, it's sometimes you play air a little bit too much in that direction. And here we have power. You know, and there's something that happens, practice gets stronger for people as people get into the practice and develop these capacities. They become powers that we carry with us, and they carry these powers with us into our lives. is a great help great support for how we, you know, for just life in general so one of the places to develop these five faculties a wonderful place to develop them is actually a meditation practice itself. And one of the consequences of that is it as they're developed there, they can be transferred, they can be transferred and applied also in regular life, or capacity to all these capacities than ever more more available, particularly things like mindfulness and concentration, discernment, that we can be more mindful, more discerning, calmer, as we go about our life.

And it's great to have mindfulness be a power, it's great to have discernment or wisdom or capacity to be intelligent to be a power that's ready to use and help us sort through the maze of our suffering, the great you know, and the puzzle of suffering. So we can follow, go through the maze and find the causes of it, and even better, begin to let go the cause and live with an open heart so those are my thoughts. We have five minutes. And it's not much time, but perhaps we can have one or two questions if it seems relevant about this, about this topic if you'd like.

I was just struck by

the Tibetan Buddhist words around faith and how they have these eight water bowls or eight bowls in front of their, their fingers that they meditate before and the fifth one is the bowl of faith and you don't develop faith until you've drank of the water of enlightenment and, and, and come to believe in it and seen the fire there's a candle that's one of them. But faith in other words is is something that comes as a result of our own experience of what has happened and so therefore, we know that we can depend on it. Smoke poured myself on the Enlightenment Excuse me, but but faith is something that builds from our experience as opposed to leaving your faith at the door and coming in and just blindly believing something.

Yeah. So I believe that so that's good. Also confidence if you use the word confidence rather than faith, people ask how do we get confident? How do I develop confidence? And my favorite answer is in small steps. Practice, practice, but small, small steps, you know, to look at their enlightenment and look at you know, there's so many great goals you can have in life, especially in Buddha in Buddhist practice,

but just you know, to see the mountain to climb, it seems impossible. But if you have confidence in develop confidence, you can take the next step with enough step to go quite far. And then eventually, you something you said Abraham button, you know, faith in enlightenment, whatever they say and that when you're fully enlightened, You're a person, you become a person of no faith. Because you don't need it anymore. In that regard, you don't need that faith in the possibility of freedom because you're free. So one more.

I've been thinking a lot lately about negative mind States since the negative spinning of the of the mind, interpretations of the day's events, and it really does feel like there is a faith in that way of thinking. It's a very it's weird, very, very strange. And I mean, I understand that the first step is awareness of it, but I was wondering if you could just talk a little bit more about faced in old patterns and

old paths,

talking about it just amazing, isn't it? It's kind of awesome that the how much effort and energy and time can go into the same repetitive activity, same repetitive thinking, you know, I mean, how many times, you know, do we review the conversation, the event from every possible angle, and what we said and they said, and they, you know, you know, it's amazing what the mind can do. And that's been tremendous capacity to a lot of faith, that somehow that's useful to do. You know, as I've talked about here, sometimes I used to have a lot of faith in the value of planning my future. You know, all the details, you know, thinking ahead and what I was going to say when I saw that person You know, what was gonna happen and what I would do and all that and, and, and what helped me with that give up that faith, that confidence in planning ahead and reviewing every possible contingency was I would plan I have a good plan for the future. And the future would come and the future didn't look anything like my plan. And, you know, I it happened enough. Maybe that maybe that had to happen 10,000 times. I don't know how often it happen. But I'm a slow learner. But eventually, it happened enough. And I said, Wait a minute, you, you know, your track record. in being able to plan what the future is going to be is pretty poor. So that, you know, I think I'll give this I think, you know, I'll lighten up I'll loosen up on this. You know, maybe it's okay not to since my since my capacity to anticipate The future is so poor, perhaps I'll kind of, you know, not fixate so much not to, you know, be so preoccupied by that particular activity. I mean, sometimes we have to plan ahead, but you know, you can be, it can be overly done. So, these five faculties are useful things, it's useful to memorize this list, because they kind of represents the grammar of meditation, and the kinds of the very foundation of meditation that the particular inner skills are capacities that get activated and come into play. And so it's the it's the how these grammatical parts or elements of syntax or whatever of meditation, that how they work together that helps with unfolding meditation practice, and everything else in your life. So thank you so much. I hope you find some good things to faith in