

# 2011-12-12 Joy and the Five Jhanic Factors

Tue, 8/18 7:23PM • 44:06

## SUMMARY KEYWORDS

meditation, joy, attention, focused, factors, thinking, mind, present moment, understand, people, meditation practice, breath, problem, feel, stay, rhythm, happiness, concentration, absorbed, involved

## SPEAKERS

Gil Fronsdal

So, last week I gave a talk on B Chara the Pali word for sustaining attention. And to standing attention is really important for mindfulness practice and for concentration practice. If you can't sustain attention, it means your attention is distracted easily gets pulled off, left and right past and future, and you can't stay on track and you can't stay on track to really see clearly or be present fully for what's going on. And a big part of meditation practice initially, is overcoming the forces of distraction in the mind, so that you can stay present you can sustain your attention. And now that's needed, as I said, both for mindfulness and concentration. So today, I'd like to add to the discussion by mentioning that this quality of sustained attention is a particular factor of mind in particular activity of the mind is capable of doing that is one of five factors, activities of the mind powers capacity. So the mind that the Buddhist tradition says is very important to harness together to, to awaken and, and work together in order to have sustained attention. So it isn't only the sustained capacity, but the combination of these five factors, it was kind of allows us to get beautifully engaged, beautifully connected, concentrated in the meditation practice. And part of meditation practice is harnessing these five and bring them together. They're most often they're called, they're most often associated with concentration practice. And, and so they're called It conservation practice in, in Buddhism leads to what's called jhana, a j, h, a na. And sometimes that's word jhana is translated as the English word absorption. So having wrapped absorption in your meditation subject, so you're having to have some something you're focusing on like your breath, and you're so rapidly absorbed and engaged in meditation. So that you kind of sense in a sense, kind of, for practical purposes, nothing else really matters, you're not really aware of much anything else, because you're just rapidly engaged in, in the breath. And this kind of experience of wrapped absorptive tension is called jhana. And so these five factors, the psychological factors that come into play are called the five janyk factors. So they're often associated with concentration practice, but they come into play into play with mindfulness practice as well. And they're important adjuncts and supports for it and it's useful to know about And, and to understand a little bit how they work, and then to have them, you know, to be able to support them and encourage them. And in talking about this, these things, these, were talking about how meditation is kind of the art and science of using Attention. Attention is something we all have. But there's a kind of art and science guys particular techniques and approaches and understandings to how attention get used in different ways. And an art because it's a very personal and you have to understand how how your attention operates. And you have to understand how you can use your attention. So it's one thing to read a book or hear teachings about meditation. And it's another thing to put it into practice given the ecology or the ecosystem of your own mind. And it's probably best Consider that everybody's mind is different everybody else's. Sometimes, and sometimes it's good to think that everybody's the same. But if you think everybody's different, that means that no teachings are going to be the right teachings for you. but rather how you discover what's right if it is appropriate for you is through experimentation, through exploration through discovery, to understanding how it works for you. And then you understand how you with the different options you have for using your Attention.

Attention can be used many, many different ways. So you think of attention as a tool, and that tool can be applied and used many ways. In the Buddhist tradition we talk about

two primary ways of attention can be used in meditation. One is mindfulness, where attention can be used to see more clearly what's happening in the present moment. As the present moment unfolds through time, so you really present here and to understand to discover to see more deeply. The other approach is the concentration approach where the interest is not so much to understand, but rather to calm the mind to get the mind calmed and focused, absorbed in something in a way that's very satisfying and meaningful. And, but both those approaches require using attention. So sometimes we use attention to look more carefully. Sometimes we use attention not to look more carefully per se, but to get absorbed in the focus and attention we have. Sometimes we use attention a little bit differently in those two and that is we take attention and make it really large. Like try to get a like a panoramic view or, or a wide angle lens view of what's going on. Because sometimes if you have a really wide lens for your experience, you really have a big spacious awareness to hold there what's going on, then it's a lot easier to be economists what's going on, because you're less likely to be caught by it. When we're sometimes when we get kind of fixated, contracted around something, the mind gets claustrophobic. And it's very hard then to, you know, to dislodge it or understand it or get some perspective. And part of the function of one of the things we can do with attention is to blow it up really big, and have kind of like a bird's eye view or a wide angle, wide view perspective or something. And things that we were bothered by, or associate in one way we see it in a different way, received more relaxed way. So I'm trying to say that attention to somebody can use in different ways and part of what meditation is, is there's many kinds of meditation, depending on how you use your attention, and there's different things to do. So, regardless, there are these five different factors that come into play as people get involved deeply, are connected deeply, to the present moment to being concentrated in meditation. And these five factors are kind of the two we talked about last week. So I'll give you the Pali words of ancient Buddhist words. And I'll give you the English translation. So that the first is the Taka, which is this initial kind of application of attention, its initial, turning the mind to focus on what you want to focus on. The second is the Chara sustained attention sustained an exploration of what you're focusing on. And the third is, which is kind of the main one I want to talk about today about Delphi. Third is the Pali word is a little bit kind of funny in English to hear it it's but the Pali pronunciation is pity, pity, kind of like you know we say pity but pity and it means usually translated as joy. Some of you know the, the Indian word Ananda, meaning joy in Buddhist text text a non pithy are more or less considered synonymous synonyms of each other. So, joy to put one of the factors of getting absorbed in meditation, the really connected and focused meditation is the arising of joy. The fourth factor is sukha and sukha is, is usually translated to English as either happiness or ease. And so, one of the Things that begins happening as meditation use get settled in meditation if you start feeling happy, and the happy is distinguished from joy, it is interesting to see the difference. And then the fifth factor is usually translate often translated to English as one pointedness. But it could also mean unification, a gathering together of the mind. And these five factors, you know, get marshaled or organized or evoked, as we're able to stay in the present moment. So,

perhaps you have had the experience of being caught up in something. It could be a good thing or something was a nice project you're involved in or it could be some some distressing concern or something. And you've been churning away and concern for a long time and after a while, You feel like you are a little bit you know you're tired or wary or a little bit exhausted, or you've kind of spent kind of focusing on it, and it's not there's no longer productive to keep focusing on that activity. And so you realize you need a break. And so you go, you go and do something else. You go, you know, I don't know what you do, almost you could almost anything, take a break, you can go, walk, have a cup of tea, take a shower exercise, go for a walk on the beach, you know, do something different. And it gives

you a different perspective and you kind of forget what you're what you're thinking about. And because you're not thinking about anymore, your mind gets revived gets refreshed, it gets rested. It kind of breaks up the ways in which you were kind of contracted or stuck around the problem you had. And then you can come back after you kind of take your break and do your thing different. Come back and you see your problem and fresh or your situation in a fresh way. And perhaps seeing it freshly you can see the solution to the problem the way you didn't before. You know, it can be something as simple as doing crossword puzzle, right? You know, you've done it for a while, you just can't think of anything. You can't nothing, can't figure it out. And then you go away, and you come back, because oh, yeah, that's how you solve that problem. So I think it's a pretty common phenomena to do that. So meditation can function that way too. And provided that we learn how to put aside what we're obsessing with, or we're caught up in. And, you know, maybe it's relatively easy meditation to put aside some real world thing that you're involved in in the moment. But when we're psychologically obsessed and cut up with psychological issues, interpersonal issues, emotional issues, and it's very easy to kind of the mind to turn away and work and work around. To fix and understand, and review and all that, and sometimes we bring to meditation, the same kind of absorption as we do with our problems, whatever, as we can tell, had no daily life. And sometimes people even think that the purpose of meditation is to let your mind do whatever it wants to do. And just kind of be present for it. And that's a little bit dangerous attitude because sometimes the mind doing whatever it wants to do is not so healthy. And so simply sit here and just let things be sometimes doesn't work if letting things be means you're just winding yourself up more and more. So one of the one of the functions of meditation is to take that break is to step away from what you're normally obsessing with and caught up in in order to get refreshed so you can go back to your life and see it in fresh eyes. And so what that how that what how to do that In a way, that's maybe, you know, what it requires, is that you have to be willing to sit down to meditate to put aside, what you're obsessing with what you're thinking about the ordinary concerns in of life and things, there has to be some willingness to, to somehow disengage. Now it's different ways of disengaging, sometimes you just let go of it. So I'm not going to think about that anymore. Another way of disengaging is to not be lost and caught up in the concern. But to step back, that's bird's eye view or something. And really, consciously Be aware that right now, there's a person who's thinking about x, whatever it might be, you know, now I'm thinking about my problem at work. And you might even repeat that a few times to yourself, you know, say it out loud in your mind, silence your mind. Here I am I thinking about work. I'm thinking about work. I'm really Thinking about work. And you can even sing it to yourself. I'm thinking about work. But you know, to really acknowledge it, because if you know and really step back and say it loudly in your mind, I'm thinking of yelling, even your mind, I'm thinking about work. Chances are

that you're not going to be so involved in those thinking anymore. It's like you've stepped back, and kind of a meta perspective, you seeing what's happening, as opposed to being what's happening, if you understand what I'm saying, because it can be with you, so be so involved and wrapped up in your thoughts. And so that's another way to step out of what you're thinking and preoccupied with. And just, you know, just acknowledge it in a really all out full, complete, even allowed way. I'm thinking about work. And then you can even set you can even kind of repeat if you have a sentence that you're saying you know some that represents what you're thinking about. You're thinking that you're a really lousy person. Boy, am I boy, my lousy. Say it really loud to yourself. Sing it. Get a tune. Good, good today I'm a really lousy person. I'm a really lousy person. lousy, lousy, lousy, lousy, lousy, lousy, you know. And after a while you start saying, you know, I don't know if this is completely true or this is the kind of absurd that I should have these thoughts or you get a kind of a different perspective. It kind of breaks up the kind of the, you know, you can break up the solidity of this thought that you have this is so sometimes we have to resort to, you know, strong medicine, if we're so caught up in what's going on. So sometimes to step back. But sometimes what we do to kind of step out of our is to simply focus our

attention fully on something else besides our concerns are they They live for something. And that's something else for example, it can be your breathing. And you, you bring your attention, and you try to bring your full attention to the experience of breathing. And try to stay there with a breath. And, and you know, initially it's not that easy, because the mind wanders off when you come back and try to keep it there and keep it there. And as as you keep the attention focused and concentrated on something like the breath, less of your psychological psychic energy is being utilized to think about your problems to think about other things and your distractions and your fantasies and all that. And that energy that you were using for thinking about all kinds of things is now available for something else. You You're letting up. And you know, a lot of thinking is tiring. Many people are deeply weary. Not just kind of tired, you know, you think you could wake up even relatively refreshed from asleep. And, and but if you're really attentive you can feel like your mind is weary from you know, a few decades of you know churning away churning away sometimes with the same psychological issues and self preoccupations that we might have. And most more often to us, people can find this deep weariness when they go and retreat. You know that wow, I'm always thinking always involved in these kind of feelings and something. But as you start getting focused and getting concentrated, that energy that goes into that activities begins becoming freed up and heavy. I wonder if some of you had the experience of you probably have somehow maybe you know, holding something. Be clenching your hand, maybe you're holding something really tight or carrying something really heavy and really required using your muscles. A lot. And you're you know, you're really making an effort. And then you're able to release your hand that your hand or put down the object. And in the release, in the relaxing, all this nice feeling kind of moves through your hand or your arm, kind of release the release. So the tension, a lightning, a flow of blood, perhaps of energy. And there's a kind of you feel this very, very pleasant, intense feeling of, of energy of lightness of openness that comes comes up in that and they release to the tension that we were holding. So the same thing with a mind when the mind begins to relax and let go of its preoccupations. A kind of psychological energy or inner energy begins to become released, which feels good, feels enlivening. And that enlivening, good feeling of energy

is is connected. To this factor of joy that begins happening in meditation, because as as a people as you're able to stay up, more and more connected to the object of your meditation, to the present moment, so much so that your psychological energy and your concern your interest flows into the object of meditation, rather than your interest being in what happened at work, what's going to happen tomorrow, some fantasy of what you want some fantasy of what you don't like. You don't interest in anything else anymore. But your interest goes into the experience of meditation into the present moment as your interest and your focus comes here. It releases energy and releases joy. And it's quite a remarkable thing to experience joy welling up a sense of well being and delight that wells up in meditation is not the product of the normal sources of joy we have in our daily life. I think it's probably fair to say that in daily life joy often joy or happiness also often comes from getting what we want from getting something something you know in the world you know some something happens in meditation you close your eyes and you're staying with the breath for example and then for no good reason at all this joy was up this delight and sense of well being rose up and just feels like just just feels so good just to be alive. Without You know, just, you know, content and happy. I kind of sometimes liking it, I guess I said this last week, but kind of liken it to you know, petting a cat and the cat begins to purr. So at some point, you start querying Because you're it's kind of you're involved and engaged. And there's, you know, I don't know what all goes on internally psychologically and physically. But there's something about staying gather together unified, focused, where all our attention and interest is gathered together on one thing that is very enjoyable. And some of you and I hope have had in your life, you know, you have some hobby or art or music or reading books or something that you do, where the absorption into the reading it is very pleasant, and you kind of you know, you kind of lose touch with time you lose touch with what's going on around you a little bit, because you're so you know, contently focused



absorbed, and some of that joy of the absorption doesn't come because of how wonderful the book is. Maybe the book is good, but comes from the absorption. So it gives you kind of an example that maybe you'll think I'm strange now. Maybe I'll rethink that. So that is when I was in college, I love I really enjoy taking exams. Because, I mean, I didn't, it wasn't like I was good at exams. But, but what I discovered early on in college was that I started feeling really good taking the exam. So I would study and study and study and study and I get every study as much as I could. And then when I came to do the exam, those two hours however long it was, I would get absorbed in the exam. Nothing else would exist for me. It would just just that not forget my problems and my concerns. I was just like, just do one thing and focusing completely as I could. And when I came up, when I left when I would leave exams, I would feel empty and beautifully empty and cleansed. And I'd feel so much delight. And I'd come out like, like, it was like, I would just look around at the trees and the skies, like I'd be, I'd be like, stoned. No, and, and I, the only thing I took was an exam. So

and so, you know, the, I didn't know anything about, you know, this factor of joy that can arise from concentration. But that was a factor that was that. That was that was what was going on for me was it I was so absorbed and connected, that the net absorption ran, we had the English expression, rapt attention, and wrapped kind of connected to rapture, kind of, you know. And so when we get fully involved in what we're doing, and Meditation. There also this rapt attention, or this joy begins welling up. And sometimes it can be very mild. And sometimes it can be quite intense. And there's also kind of a feedback loop. biofeedback kind of thing, where you feel the sensations of joy arising in the and, and you feel that it's connected to the focus of attention you have. And so it's then you encouraged kind of a cheerleader to focus more. You know, rather than thinking about work, because work is not pleasant, your problem you had there. So, you know, it was nice and very pleasant to be involved in the breath. So you go back to the breath, and you go back more fully and you get used to even more interesting to be with a breath, when there's all this joy that comes up at the same time. And then you get more involved and then more joy, it gets stronger and sometimes they get quite intense. Sometimes people say amazing things about the intensity. One of them, one of them says amazing things. Some people say it's better than an orgasm, you know, and that says something about them or about you know, it's uh, you know, it's, it's because it's so intensely pleasant and so physical, you know, beautiful. Sometimes it gets so intense that it gets to be too much for people. And the intensity is actually trouble some people because it can be all the strong energy that's there.

So it's like the joy of being rapidly attentive for gathering together all the different psychological forces we have. So they're all gathered together around the object of attention, as opposed to being scattered and preoccupied many different things. So now you see that the first two factors Have the initial placing attention on something and then sustaining the attention or require necessary parts of developing this strong rapt attention, that starts to give birth bubble up into this joy. The other factor that comes into play with meditation is happiness. And generally, sometimes they've said, I don't know exactly how this works, really, sometimes it's said that the happiness and joy are there together. But the joy is so much more intense, always in the happiness that you don't notice the happiness. And the differences between the joy and the happiness is that the joy is more like a thrill, a mental thrill and excitement, excitement around doing it. Whereas the happiness is more much more calm and more like contented and satisfied. And it's tends to be more felt than the body is a smooth, relaxed, feeling happy feeling in the body. It's more settled. It's said to be more profound than the joy, the joy is more excited, the happiness is more relaxed and calm, tranquil. And so to the So, it is true that they they're coexisting. As meditation gets deeper and gets deeper means more tranquil, then the joy, the excitement of the joy calms down or falls away. And then you start seeing that underneath there is the deeper contentment, peaceful happiness. That's President feels quite good. And then the fifth factor of these five janyk factors is one pointedness, or the unification of mind and that's kind What are referred to were all the different

psychological factors that we have, we're operating are all operating in harmony for the same purpose at the same time. So, you know, we're often quite scattered in our mind, we have multiple interests at the same time and it isn't just have multiple interests but you know, you have we have remnants of what happened, lingering in our body, you know, if you just, you know, in a near accident just coming here in your car to IMC today, and you might still be able to jangled from the accident or maybe you had an accident and so you really feel kind of like you're not quite settled your stomach is still kind of in knots and, and so you're still so you're coming here and or you had a fight with someone. And somehow the adrenaline of the fight still lingers for a while, or, or a certain you know, he had a certain mood from earlier or you have something you're looking forward to and so your little bit fantasizing thinking about what's going to happen. Your your stomach is hungry. But your meditation practice is so important for you that you really want to be on the breath. And so all those things are competing for your attention at the same time and your mind's jumping around. The unification of one pointedness means that everything that you have your intention, your emotional, your emotions, your bodily sensations, your attention, your thoughts, all those things, operate in harmony, have together gathered together one pointedly on what you're trying to do in meditation on the breath. And that takes a while, you know, to that one pointedness is gathering together to happen is unification to happen. So those are kind of the five factors that come into play for meditation practice. And one way or the other. They they No, they come into play. For most people, and most meditation, they kind of just happen on their own. It's not like we have to do something intentionally to make them arise. But as people get involved and focus on meditation, then said these factors begin kicking into place. And at some point, people, usually to some years or some months of practice, some of these more pleasant experiences like Joy, joy or happiness and meditation begins to roll up. It's how this whole process has helped dramatically. If you understand the principle

that your meditation practice is not helped by thinking about your issues. And now it's not so easy to just necessarily stop thinking about your issues or your fantasies are your whatever. But you can at least understand That you're not served by thinking about those things in meditation. Because some people operate, maybe subconsciously under the idea that there must be something really important in those thoughts of mind. I mean, you know, because I keep coming, trying to be with my breath. And my mind seems to think it's really important to do something else. Because some part of you believes that it's really important to solve your problems to have those fantasies to do whatever it is. So it's important to really establish for yourself in a clear way, that in meditation that you're not served by wandering off in distracted thoughts or in thinking about your problems or reviewing the past or planning the future, whatever it might be. If you really understand that principle, then I think it'd be a little bit easier to be willing to let go of those things. If you don't understand those principles, that principle, then other principles are going to carry the day. The principles like you know, if I think about this long enough, I solve my problems A lot of people have that principle. It because you know how many times have you thought about it already. So they have that principle. And then and then put in a series where the students are more willing maybe to put things aside. And then really be there for the present moment experience, be there for your breathing, be there for doing loving kindness practice be focused on it. So these five jhana factors and five factors of attention to focus. So I hope that in reviewing these and talking about them that this is something that will support you to relax into your meditation and to strive or measure yourself or expect something to happen, but to relax and soften and enter into this world, you this, you cannot get concentrated in the way these five factors come into play, unless you're relaxed with unless you're kind of at ease. So to be relaxed and ease, and then begin to gather your forces, gather yourself around the breath, gather yourself around the present moment together. And one of the ways I think of the cultivation of concentration of presence in meditation that has been helpful for me is that is that life often involves rhythm and the rhythm of you know, just like the rhythm of sleeping and waking up the rhythm of eating, rhythm of working and resting. There's a rhythm of

breathing in and breathing out. There's always a rhythms that go on And, you know, part of life is to ride those rhythms and to go along with those rhythms. And so the same way there's a rhythm To the mind wandering off into distraction. And then coming back to focusing on the breath coming back to the breath. And it's natural for the mind to wander off. And it's but you what you do is you so you don't fight the rhythm. You don't fight with the minds doing necessarily. One way you fight it as you think you'd expect. I'm supposed to keep myself locked in to the present moment and not allow myself to drift off at all. Rather than that, appreciate that you will wander off. Your contribution to the rhythm is to come back. And so you're relaxed, you know, you don't try to wander off. You don't you try to stay alert and stay present. But if you wander off, just that's part of that's natural. Of course, and your contribution is to come back. And so you go off and come back. And if you kind of do that rhythm and work that rhythm and try to as best you can to stay present and not not disturbed by wandering off, but just come back, massaging your mind that you'll find that you'll be able to, with time stay in the present moment longer and longer. And the rhythm is going to move towards a longer period of time here and a shorter period of time away. And just kind of ride that rhythm and it's kind of like massaging the mind, softening, relaxing the mind coming back, coming back and trying to stay longer and longer here.

And as you do that, perhaps you'll begin to identify some of these genetic factors in particular, I hope you begin starting to feel some of the sweetness of the joy and the happiness that can come from being present fully in this moment here. So we have a few minutes Maybe just five minutes if you have any questions, but what I said, if anything needs to be made clear, any thing that would help.

So here, if you can.

So the question is the joy about joy and happiness and a lot of us feel happy after a retreat. So I was wondering whether that joy is the same joy that you get out of meditation or is always different level or different types of joy?

Oh, there's many, many, many forms of joy and delight, well being happiness, and I think sometimes there can be this strong pity or wrapped The joy of wrapped interest in attention sometimes lingers for a while and stays close at hand you can feel it afterwards is a glow and warmth and different things and sometimes energy moving through your body. But you know what, there's other reasons for joy at the end of the retreat. There's also that joy of being cleared out, feel like you're no longer caught by your concerns and you feel kind of refreshed and delighted and open and, you know, just very beautifully open and present and, and grateful from the experience of, you know, the retreat experience. Sometimes people have deep insights on retreat and the insights bring them joy. They feel like they've seen something new. Sometimes they've able to let go of something that they've been burdened, they've carried for a long time, and they feel so lightened by the dropping of that burden. Sometimes their mind is not so Caught up, churning away and just feel so good to have the mind finally free for a little while. Sometimes the joy is because you've people feel like they've been involved in something very meaningful. You feel this is one of the most meaningful things you can do some people feel, go on retreat, do this kind of deep spiritual work, you know, deep spiritual work, some people think is much better than watching television or, you know, some some some forms of career advancement and dating. There's many things that, you know, there's many things you can compare it to, and, you know, in this and I think, you know, certainly that's very, very meaningful for the whole world for people to do this deep inner work, that this path is about

One more I hear from Abraham.

Last week, you're also talking about attention to and, and exploration of what we were attending to. So it's one thing to have focused attention on the breath, and to let the stories drop away. And then also what happens on retreat often is storms happen. And that feels like although you try and stay on your breath, you're aware that something is really coming in. And you also attend to that. Trying not to get swept away by it, but just noticing how that you're attending to whatever the issue that's coming up, let's say something is strong in your life about that. How is that attention different in one seems more like a giant Concentration but the other one seems like you're concentrating on an issue even though it's very personal.

I think, I think I think if a psycho personal storms issue psychological issue comes up in your life, and then, you know, we, I don't know if obsessed is the right word, but it the attention is the way that we pay attention to personal psychological issues tends not to be calm and, and, and focused, it tends to be much more analytical or much more with memories and, and it tends to be much more complicated. And so we might be, you know, that's all we're thinking about, or involved in focusing on, but it's not the relaxed, centered attention. We're involved. We're concerned we're being pushed around we're being where, you know, it's maybe closer to being obsessed than it is to be Paying attention. So this is where the art of attention comes into play. So you know, where's it useful to bring our attention. And sometimes it's useful to an important to bring our attention to the storms, inner storms and feelings, emotions that come up. But then how do we bring our attention to it is part of the training. If we're paying attention in the way we usually pay attention to stuff, and it's not meditation, and perhaps meditation is not that time to try to solve the emotional storms, but to discover maybe the bird's eye view they can step back. But sometimes what's really helpful is to do the best you can to ignore it. And, and to it, come back to your breath and just appreciate that you're having a storm storm has arisen and not get involved in it at all because you're not capable of being present for it any other way than the old way, the usual way. And so you should ignore it and just keep focusing on your breath. And try to get focused and centered and concentrated, letting go of it. And then once you get concentrated and focused and relaxed, then later you can go back and revisit it and face it and look at it a new way. It's kind of like, you know, you have a problem and you go away, and you come back and you see it a new. And so sometimes, you know, it's actually very useful to ignore your problems and meditation. And, and, and that's what I think more often than not, some people need to do. And then if you do that, if you start doing that a lot, and you go to your meditation teacher and say, that's what you're doing, at some point, they'll tell you, you should stop doing that. You should really, you should really know you should really take and face these things, you know, So you know, teachers are always you know, often, you know, listen to you and help you understand where they're It's useful to go into these difficulties or turn away from them.

So okay, so I hope that wasn't too technical for you tonight, and I hope you could follow all those lists of things. And in the spirit in which I kind of wanted to share that with you is, is, you know, tried a little bit, try to share with you how much joy I get from meditation. It's, you know, it's such a wonderful, beautiful thing in my life to have this the joy that I feel in meditation, you know, something that then spills over and kind of kind of cleanses or delights or creates a really nice energy that carries with me through my day. And it's a beautiful thing to experience it. So I hope that the engagement meditation is helpful for you this way. Thank you