

2014-09-07 Jhanic Factors Factors of Absorption

Tue, 9/15 2:08PM • 40:47

SUMMARY KEYWORDS

samadhi, people, mind, withdrawing, world, meditation, happiness, joy, attention, equanimity, deeper, factors, called, signposts, feel, important, mindfulness, withdrawal, buddha, operating

SPEAKERS

Gil Fronsdal

So good morning, everyone. Last week I, the topic of the talk was Samadhi concentration. And then I was asked by someone this week to give a talk on what's known as the jhana factors. And so I thought I would as a content continuity of last week's talk and probably can't underscore enough how important meditation Samadhi concentration, mindfulness, a combination of those are for the for Buddhist practice, in terms of having the stability and clarity of mind to see ourselves see our world clearly, wisely. And for people who are not familiar with meditation and sometimes spouses are one of the People who are troubled by video meditation and don't don't like it, and one of the reasons they don't like it is that it in some people's minds, meditation or emphasizing Samadhi is a withdrawal from the world. And, you know, separating yourself and being aloof are distinct from the world and, and not connected to your loved ones not connected to real life and things like that. And so, to to respond to that kind of criticism. There is a wonderful analogy to analogies I'd like to use is in two ways you do this all the time. And if no one says you shouldn't do that, like you all of you withdraw, completely withdraw from your social life and your work life and your much of your domestic life and go into the private recesses of your own shower. Is it to clean And your and your your your friends are not banging on the bathroom door saying you're withdrawing from the world and how could you And OR Same thing with sleep right sleep, even if you have a partner you still withdrawing into your inner life into your dream world and no one's waking you up and saying you're withdrawing, you're no longer part of this world and come back, come back from your dreams. Dreams are apparently a very important part of something going on processing the mind. So, in the same way, yes, meditation practice is a kind of could be seen as kind of withdrawal. But it's a withdrawal from the world and everything in order to clean the mind in order to refresh the mind. All the benefits of a shower and sleep happen to the mind as we meditate as well the inner inner mind and it is not to stay with her on but rather to Come back, you know, you're not supposed to stay in the shower all the time and come, that's a problem, then you're then your loved ones concerned, concerned, and they don't stay in Samadhi all the time, but you come out, you come back, and then you come back and very different way you, you know, if you take showers regularly enough, then your friends and colleagues and loved ones don't have to smell you in ways that are comfortable. And it's a favor for them. And if you do practice meditation and Samadhi regularly enough, there's all kinds of ways that your people you know, in your world, don't have to smell you. You know, you're, you know, all the kind of funny ways that you behave, if you're not calm and see clearly what's happening. It's a contribution to the world. What comes out of that experience of withdrawing and, and so in fact, meditation is a chi Additionally is seen as a kind of withdraw. And it's one of the important ways of seeing it as a withdrawal is we're withdrawing our attempt the focus of our attention from being caught up in the world, being caught up in the sense world around us that we can see and touch and smell and think about around us. And the human mind is often so much involved in

wanting and not wanting and concerned with things out there and success and failure and, and status and who likes me Who doesn't like me, and you know, all kinds of things. And we end up you know, basically, I can shorthand probably, it can be seen as concerns of survival. And we have to figure out how to survive. And so we have all this engagement in the mind to try to figure that out.

But in order to kind of do this inner deep inner work, and cleansing that can happen, we have to somehow learn to withdraw our attention from the world around us. And not permanently. But we have to learn to do that. Because if we don't, we can't really go in and see what's going on in here in the opera in the operating system of ourselves. Some people think that meditation is boring, you know, just has no value has no relevance in life. But it would be kind of like someone who some Rip Van Winkle person, some person who had never, you know, been had been part of the modern world for 50 years and came out of the some hermit life somewhere and came to me into our Silicon Valley world and saw people looking at computers. A lot of people are there and they're always everybody's looking at screens What's going on? And you explain you know, and they say, but that thinks that's irrelevant. See, that's not theirs. They're boring. These. You can't do anything important and valuable with computer. Just and then you have to explain the how They operate and once you understand how they operate and how you can connect to the internet and get all this knowledge and all this entertainment and all this news and or whatever else you get from from that, that world then it's all it's fast actually the whole universe there it's like wow, it's worlds now got to so much bigger through that little screen. And so that that you know, that hermit would think wow, yeah to actually there is something people who are unfamiliar with meditation will have the same idea about the mind they don't know the mind operating system in mind how it operates, and they don't know the vast universe that it opens up to. And they just kind of stuck I don't like because they don't know that they think what's boring and irrelevant. So in order to kind of just also there is a withdraw that happens in meditation and withdrawal from the outer world and withdrawal from involvement in the sense world around us. So with that, you know, as we close our eyes, and we're not really interested in the world around us. Interested in basically what's going on inside the most meditations. And then and then start becoming interested in what goes on in there. And what, it's a huge territory, the inner life. And there are to find our way in this inner world and to be able to develop the concentration that is called for. It helps to have some landmarks in the territory, some map of the territory. And some of the landmarks that we use to guide ourselves by that the Buddhist tradition provides are a certain list of things, which are the ways we get hung up the ways we get our progress into new territory get blocked the ways we don't get access to it. So they give a list of things like that, be on the lookout for these things. And then a list of things to be in lookout to notice, because these are actually helpful for finding your way as you go deeper and deeper into this vast universe of the inner life. And so there's many lists of things that are blocking your access even to get into that world. Help is blocking you from the healthy withdrawal that goes on. And there's a list of things which are what you the good things that are helpful the good landmarks to follow. The most in the Buddhist early Buddhist tradition, the most common landmark. So what so it begins this process by learning to understand the obvious things of how your mind works. And the first thing to learn is how you get in your own way. What blocks you from withdrawing, withdrawing blocks you from seeing clearly from being present from being here. And so rather than taking the blockage of the problem, you begin to wake up to them. Rather than having them run you unconsciously, we wake up we recognize, oh, this is happening. So the two most prominent ones are design and aversion.

And to become wise about the nature of our desire, and the nature of our aversion, because that's often what drives that the centrifugal force out of the center out of ourselves into the world being concerned out there. And so, an interest, you know, see what's wrong with desire, nothing in itself, but desire how we desire. So if you want to have a handful of water, and you take your hand kind of hold it, you know, stretched out and with the palm down towards the water, and you drop your hand down with a great big

fist to grab that water and pull it up. You're going to come back with very little water. But if you come and just cup your hand, gentle cup, and slide it under the water and lift it up gently, you'll have some water in your hand. So there is there is something we want to do when we meditate. There's an approach to how to Engage in meditation, but we have to put aside or do it differently than how we're usually involved in our lives many people. And if it's desire, I want I want I want, you're going to come up empty handed. And if it's a version, you have a fist and you're just like pounding things, if this doesn't pick up much water either. But you have to you have, so this is a, you know, this idea of an open hand. It's open, relaxed, not forceful, not aversive, just to kind of gently there and let's come up with let you pick up what's there. And some ancient texts talk about the mind of mindfulness as being kind of like the same way in which you hold up a little chick, little bird that kind of fell from the ground, you pick it up very gently, and you can't hold it too loose, it'll fall out, but you can't hold it too tight or you'll kill it. So it's a different approach than how we usually are. People who are very striving and directed and want to do something It's like grabbing with water, it doesn't work. And people who you know are pounding the door I want or, or running away or tightening up and fear, it doesn't work, there has to be this tremendous openness like the open hand for this. So the mind has to be open in that way to allow something to, to appear to be in it. So part of meditation is to learn a whole different way of relating to our life than many people how they relate. And it takes a while to do this. And it takes a lot to learn how the mind works. And so don't underestimate the value of taking the time to understand how you try to grab or pound or run away or what you know what goes on with your mind. And that's the beginning of the withdrawal, beginning of this settling back and seeing when you see how your mind operates. So to learn that to find that find that out. So desire and aversion are the primary ones left lethargy and giving up our listed. And then there's WordPress, restlessness and regrets. You have a lot of regrets about what you're done. You're caught up in the external world. And often restlessness is about something in the world that we're kind of figuring out I don't know what to do. And then doubt that isolation is often doubt about what to do again in the world, we're kind of in the world trying to figure things out. And so to recognize that these things are operating called the five hindrances is really important. And to hold them gently and allow them to be that way. And one of the important principles of meditation practice is that you have to be yourself before you can just be and just be and so you're allowed to be yourself. And each of us here, each of everyone who meditates is unique in some way or other. You know, you're your own self, your background circumstances, experiences, cultures, many things that make you unique. And what's beautiful meditation is that you're allowed to be who you are. Because without being who you are, you can't just be. And so in terms of having certain kinds of activities of the mind that get in the way of your practice, get away of waking up. You love to be that way too. Isn't that great? You're allowed to be that way. But then we hold it, we present for remindful of it, we learn not to get caught in it.

So at some point, as the mind gets stronger concentration, mindfulness gets stronger. And some point we understand how our mind operates well enough. There's a shift that happens. We might get disinterested in our desires and aversions, we might no longer have much pull into them. We might get more interested in meditation and getting concentrated than those things. Some point there's a shift, and sometimes it feels like a state shift. It's quite remarkable sometimes a very state shifts mental states that shift in the mind. And at some point, the, the mind is no longer interested in caught up in these hindrances in these kind of external preoccupations and concerns. And this can often feel like a delight. It feels really nice. Select a sense of freedom and ease. And that ease. That sense of joy or delight that comes from no longer being caught in the world is considered one of the landmarks that the tradition gives for you now you're on track to enter into this inner world. Wow, yeah, no longer. I was thinking about the argument I had over and over and over, I couldn't let go of it. And it's still an act of concern in my life that conflict, but I'm no longer caught in the grip of that argument. It feels so good to have it. fall away. I really wanted to get The next iPhone I don't even know what it is yet but I want it but

it feels so good not to be thinking about anymore and not be in the grip of it and wow, you know wow so good to give the mind a break from all that. And that's considered that part of the beginning the entry point into this deeper world and that feeling good comes with two qualities that are mixed together he can't really can't exactly so well sometimes separate them. It comes with joy, and it comes with happiness, joy and pleasure. And as met as we enter into the into this territory, there's two other landmarks that become important. And that is, what's the tuition calls the applied attention and sustained attention. It would be vitakka-vicāra. And at times is something we have to do. And at times as we get into this, if something begins to take over, and we don't have to do it so much anymore, even though it's operating, maybe some of you, I discovered this when I used to run even when I was a little bit in good shape. I hated the first 50 feet. You know, my body hated it. I didn't hate it that was like, but then something kind of kick in and after a while becomes effortless to spend so much energy running it just like you just kind of just flowing something else is kind of working, I have to make the conscious effort to overcome my resistance to overcome my, you know, other ideas I want to do, I'm there. So these applied, sustained, so applied attention is your mind is wandering off, and you bring it and focus it on where you want it. You sustained attention as you keep it there.

So the ancient analogy is, if you want to polish a bowl, a brass bowl, you have a cloth. And first you have to put the cloth on the bowl. And then you sustain your contact and rub the bowl and clean it, both are needed. So with with a mind, you have to first like if you're focusing on the breath, you have to first place your attention on the breath. And then you have to keep it there. Some people can be good at the first placing attention on the breath, but it never occurred to them to keep it there. It's somehow that you know, they think in principle, they know they're supposed to stay there but somehow never occurred to them that it's a different muscle in the brain to stay there. So they've done their work, they've applied the muscle of a, of a gauging connecting with the breath, but they haven't engaged the muscle of stay there. And so there's also that thing of staying there. And so you have to learn how to stay hang in there sustain the attention or wherever you want it to stay and to work that in It's something you build over time. So you can't do it, you don't have this you do well quickly. And in fact, the way meditation works is that you can never do it. Or some rarely do it perfectly and right. It's a, you know, you're it's like, You're, you're kind of like, kind of finding yourself over and over again, this is how you do it, come back, do it again, find your way, slip off, come back. And it's part of the ease and relaxation of slipping off and coming back. That will really make it all work well over time.

But you can get a feel for these two and as the combine gets more more focused and concentrated, there's more of these state shifts becomes easier and easier to stay there. And at some point, you can feel that the mind is directed is there. And these two factors of the talk can be Chara are operating without any needing to apply yourself so much just your places. A little bit. And then one analogy is like is that of, if you're driving a bicycle or car, maybe in a really strong wind, or maybe one of the tires with the car, one of the tires is a little bit off, sent off center, and the car constantly wants to go off to the left, you have to constantly be keeping it, you know, pushed a little bit you have to have the steering wheel and counteract the force of the wind or the off kilter wheel. And but then once you have it, just the right amount of balance, then you can keep it going straight. So same thing with a mind there can be all kinds of forces in the mind that keep you from being connected on the breath are connected and focused. And you kind of have to counteract it a little bit to stay there, stay there. And that's the applied attention. But then once you're kind of you can get there so your is going straight. And that's a sustained attention as you stay straight and stay connected. So you can feel this. So that's that. There's a consider it very important, what's called jhanic factors, these factors of absorption factors of even the Samadhi being really deeply connected is this applied and sustained attention, our operating and operating kind of begin to operate kind of on their own, it was a little bit of own from us. But really, there we are. And then there's this joy initially, this joy and happiness that comes from not being caught up in

the world anymore. Then as the practice goes deeper, this the applying ourselves as a stating ourselves on the focus of attention is no longer needed. The mind gets stronger and brighter and more stable, more calm. And then we don't apply ourselves or do anything anymore. But and, and so that falls away. We don't need to apply and sustain our attention as a conscious thing, but it because you were just there, boom. You know, we're not going anywhere. And now you're there with the breath. It's easy. There are times when I've been really centered and focused and concentrating the breath. My mind wasn't completely concentrated your assists but, but my mind would begin to wander off and thought, and I didn't have to bring the mind back, it wouldn't go very far because there was it felt I imagined that I felt like it was a rubber band in my mind. And in my thoughts were attached to a rubber band. And I would go out a little bit in the rubber band, you know, it gets, it gets stretch, right, and just pull you back. So just stay there staying right there. So then, so it went when this when you no longer have to make effort, any kind of even subtle effort to stay present, stay focused, you're just there with the attention. Then the nature of the joy and the happiness changes from no longer being a joy and happiness of relief. But then into the joy and happiness of being concentrated and That's a great feeling to discover a kind of joy and happiness with the wells up from inside, that has nothing to do with winning lottery. Nothing to do with having some wonderful thing happen in the world, and to really feel wellsprings of well being, that arise from inside and fill you from inside, it's considered to be very healing. Because there's this healing force of there's a sense of goodness, sense of well being sense of happiness of safety, that kind of course through your body. That doesn't depend on getting something in the world to make you feel safe or happy, and have it come from the inside out. It's kind of like you're being nourished in your marrow of your bones or in your nerves, through your system. And some people before they feel tremendously healing, to have this kind of strong sense of concentration bubbleup this kind of joy and happiness that has nothing to do with anything in the world.

And sometimes it wouldn't. When the, when you're that settled in focus, you don't have to apply yourself anymore. You're just there. Sometimes the joy gets very, very strong. And the joy sometimes stands out in the highlight from the happiness. Sometimes people don't see the happiness anymore, because the happiness kind of his eyes, which are called is lost in the strength, the radiance of the joy. You don't see it. The ancient texts say that when we're at this point in practice, there's a lot of confidence. So or self assurance that happens you sit down to very confident state of being to be concentrated in Samadhi in this way, and, and then there's what's called the hare treasure, it is singleness of mind. There's a beautiful word is called equality, and equity. Eco means one and the deep part here. comes from the word to weave, to weave together to weave into one. So I like to say, common English word for Samadhi is to be a unification of mind, as a wonderful feeling of everything kind of getting unified or gathered together, everything centered around itself, the gathering together of the mind. It's also part of the healing, because I have a mind that's often unhealed needs to be healed is usually fragmented. And so it brings together the fragmented parts of ourselves, this deeper states of Samadhi. So, I've covered four of what's called the jhanic factors, these factors that come into play and deep Samadhi. So there's the initial applied attention, there's a sustained attention. There's joy, and there's happiness. As we go deeper and deeper, the applied attention and the sustained attention fall away. They fade away and relax. With joy and happiness, usually with the joy stronger. The joy, this joy that's strong at this point, doesn't have to be that strong, but it's often considered the predominant thing that happens is considered to be a mental factor mental activity, it's a mental conditioning, called Sankara. And now it means that the mind is a very is the activity of the mind is active in order to have this. And as we get calmer, we want the mind get calmer. And so then this at some point, as we get more concentrated, the mental activity of joy quiets down. And usually over time, people are ready for the next step in this process of Samadhi. It's kind of a relief to have the joy go. Isn't that nice? Can you imagine? And so it's kind of really fun to like, finally, not so that you know, I'm not so busy, so active and because it gets calmer, the mind gets quieter and calm. And then the happiness is what's left and the

happiness is considered a factor of the body or a bit of a factor of feeling tone just make deeper than a mental activity. And so it's often as much more sublime and pleasant feeling and deep contentment. And this seems to, you know, feel in the body or so. I like the word happiness. Some people just use the word pleasure to translate the term. So this is the fourth, these first four factors that come into play called genetic factors. Some people say they're five people say they're six, the Buddha. The next one, the Buddha list, and this process is well say it this way. So once this once the joy things fades away, then it's good to start recognizing this happiness this deeper sublime pleasure. Have the body that's, that's kind of its left and it's a good thing to feel. And the reason I'm, why is useful talk, but it's known as factors, janyk factors. So you can begin recognizing them as they occur, not to grab them, like into the water you grab with your fist, but to just hold them gently. And some things grow and develop when you hold them and allow them make space for them. By recognizing them. Okay, you've done you're no hurry, and all this. And then, and then when the happiness is, the joy is faded away and the happiness is there. The it's also said that then one abides in equanimity and mindfulness. There's a sense of equanimity and mindfulness was quite strong. Like we did many means the mind is not reacting to what's going on. It's not going for or against. It's balanced, just there in a balanced way.

And mindfulness means awareness as you were The strong one of the great feelings of many people have is the awareness that the mind that when they treat the mind and awareness being synonymous to the mind gets really big awareness gets very expensive and spacious. And the mind then you can note then you can then you can then you see that when you get caught by some preoccupation, the mind gets very narrow and small. And to really feel that people don't have Samadhi or don't get don't meditate. Sometimes don't have no idea about how contracted and tight and narrow their mind is. And once you know it's like why why why why would I want to do that? It's so tight. So then, at some point, I am sorry to tell say tell he tell you. At some point as you're going to go further in this process, the happiness fades away. You have to give up the joy now I'm telling you have to give the happiness. These Buddhists Yeah, I knew it was a bad news. And here's a description of what happens after the happiness goes away. If you keep going following this process, with the abandoning of here translates the word happiness or suitcase pleasure. So maybe I'll read it that way. But I'll read it my way. With the abandoning of happiness and pain, or the mending of pleasure and pain isn't nice, you have to let go of the happiness, but you get to let go of pain at the same time. So, with the abandoning of pleasure and pain, and with the disappearance of that of the joy and happiness that you had, actually doesn't say that it says, the disappearance of joy and grief. I entered upon and abided in the fourth stage of Samadhi. This is the Buddha speaking for himself which has neither pain nor pleasure. So This deeper abiding pleasures happier I call happiness is no longer there. But pain is long, longer there either. And so Can people reacted? Well, that just kind of blah, neutral. But in fact, it's it's a much deeper kind of pleasure. And paradoxically, it's more, it's much more satisfying is much more meaningful as much. It feels so wonderful to be at this point of equanimity. So, this state has neither pain or pleasure and has a purity of mindfulness due to equanimity. So now the awareness or mindfulness is not just there, but it's purified. It's clear its mind is very, very clear. very pure, very. I like the word clarity. Some people react to the word purity. And the analogy the Ancient One in ancient analogy is that this is a clear pond. That's completely clear, cool, refreshing, nice pond. We declare and, and this state. So you go to this. So these gigantic factors that are applied attention, sustained attention, joy, happiness. And then here the last one is equanimity. The last of these stages is characterized by equanimity. later after the Buddha, there are Buddhists who said there was one more jhana factor and some people substitute equanimity for this one. And that is usually translated in English as one pointedness. And this is just as we do this process at some point, the, the system the psychophysical system that we're engaged in, there's at one of these kind of state shifts perhaps or shifts inside and, and the attention or the Beingness or something inside of us, locks in and sometimes out locking in can be physical. Sometimes, occasionally people, their spine locks and they sit up there somehow they don't even want

to their spine just gets really straight and upright like I've been trying to have good posture for decades and you know, and it's locked in and you know you're there. And, but more likely more often it's that you feel like the concentration or the, the focus of attention locks in and maybe locked in is not a good term for a spacious relaxed open mind. But you're kind of like, maybe it's like you're driving on the road. And I've noticed a good just making up an analogy and you know, and you've been dealing with a wind in your car and dealing with the rough road and your and attention and going back and forth.

And finally you kind of come to this beautiful road where they have beautifully groove tracks for cars and Your cart your tires has settled into those grooves and you're so there, you're not gonna, you're not gonna waver anymore, you're not going to hold the steering wheel. Because you're going to go in those grooves which are there and feel so good to kind of fly along with the car driving itself. So you're in the you're in the groove is a better thing and locked in your, you've got the gear in the groove. And that being in the groove is, I believe, is what's referred to as one pointedness. So in some systems of meditation, they say there are five jhana factors, five mental landmarks that you want to be familiar with or notice. And the most commonly, they say that's applied attention, sustained attention, joy, happiness in one pointedness. The Buddha never included one pointedness as part of this process. It's later people who did that. So then some people say they're six to include the Buddhists which is equanimity. That's part of it. So these are all signposts It doesn't mean there's five or six or what doesn't matter so much, is gently with no striving, no ambition, no clinging. As we settle in, it's good to know some of this is a variety of these. signposts these lampposts here, this is where you want to go, this is the place to go. Because if you don't know that this is important and useful, then there's a lot of other signposts to saying hey, you billboards and said hey, you over here, sex, you know, sports or shopping, or status or I'm not good enough. You know, all these really important kind of fear all these good things, right. billboards and advertisements for lifetime is that your mind is created really convincing. ads over here The and the signposts for these factors of deeper Samadhi they because they haven't been paying paid attention to much, they've gotten dirty and dirty, but they've gotten kind of like overgrown with weeds and we hardly notice them. But as we practice of being to notice these things, and they stand out and highlight, and they support this process of going deeper, and as we go deeper, and here's the Buddha's description of his own mind. When he, when he when these follows this process, this, this state step by step shifts that happen into this final coming to this place where there's either pain or pleasure, but there is purity of mindfulness due to equanimity. And Buddha wrote or said, when my heart was thus concentrated, When my heart when my concentrated heart was thus purified, bright, unblemished, rid of imperfection, malleable, workable, steady, and attained to imperturbability then I directed my attention to knowledge to understanding. Business great to have a mind like this, when you like that. A mind, that's our heart, a heart that's purified, bright, unblemished, rid of imperfection, malleable, workable, steady, and attained to imperturbability. Then you have a mind that can learn that can know really well. So then at that point, the ability to have deeper knowledge and to understand insight is quite sick. You know, quite significant. So Samadhi It's a great feeling, to come home to yourself, to be yourself. As I said earlier, you can't be yourself, you can't. You have to first be yourself to just be. So be yourself. You're allowed to be who you are when you sit down to meditate. And then hold yourself gently hold yourself with awareness, come back, be here. And then start this inner work of withdrawing from the world around you, temporarily. It's a great thing to do. It's not easy to do. But it's a worthwhile path worthwhile thing, withdrawing from all that, and then beginning to discover this inner realm that actually will open up to a big, big world. And then you'll come back into the world in different ways.

I don't know if it's true, but someone told me the other day. There's all this research now on mindfulness, mindfulness meditation, And I don't know how reliable A lot of it is, but it's nice that it's being done. And someone, they studied the effects the physiological benefits that people had. Maybe they did. They measured cortisol level stress levels in the system. From one, I think it was 15 minute

mindfulness meditation session. And they tracked some people over time. And they said that one period of mindfulness meditation has beneficial physiological effects on people for two weeks. Even if they even if they stopped meditating or meditating anymore, just had one session. And that's something I couldn't believe it. But I bet it's nice to believe. But the effects of meditation the effects of this withdrawal and concentration and relaxation that happens with this practice, these practices do have long term lasting effects beyond Just a time you're sitting. So you go into the shower, you feel refreshed and clean and you feel clean you and for the next you know as long as you're paying attention, five minutes coming out of the shower, you feel clean, it's very nice and fresh. You sit and meditate and you get long longer benefits than the shower. So next time your people complain about you're on social you are when you withdraw from the world into your meditation and cut everybody off. Make sure they afterwards they they get the byproduct of you coming back in a clear, brighter more present way. Did you show them the benefits by your kindness and presence? So I hope that was okay for all of you. Talking about Samadhi again next week. The plan is to is to talk about the Brahma viharas. It's one of the fascinate connected to Samadhi. Because so brahma vihara is are four kinds of love that are taught in Buddhism. And when a mind that has strong concentration to Samadhi mind is joined together with love, you get great things, then nice.

So anyway, so the Brahma viharas, for loves are going to be the topic for this next year, the Dharma practice days that we have on Fridays. And so then periodically on Sundays, I'll give some talks on these to support those and so next week will be the Brahma viharas introduction to them. Thank you all very much.