

2016-08-08 The Secret In Mindfulness

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SPEAKERS

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Volume right for you to hear me. Right? So this evening, I would like to tell you a secret, a secret about Buddhist practice, it's an open secret, it's you know, you're, you've been tell anyone you come across if you'd like, they probably want to understand it. So that's why you can, it's, you know, it's the secret because people don't understand so well, it has to do with the essence of I think Buddhist practice the essence of what mindfulness is about. So to explain this, I'd like to use an analogy. If we put down an eight inch plank of wood along the floor here, all the way to the end of the, the other Hall, you know, so I know how long it is, but maybe it's 50 feet 60 feet, and asked you to walk across down the plank, to the other side of the building, I think most of you would find it relatively easy, eight, eight inches, you know, it's 10 inches if you want to, you know, and you could just walk calmly, relaxingly down and back, some of you may be who are a little bit more limber would be happy to skip down. When think twice about it, you know, just the be relatively easy. Now, if you took the same kind of eight inch plank, and somehow secured it solidly and had it go over 140 Valley chasm, and maybe it went on for a mile. And it was solid, good, it wasn't good, even sag at all, it wasn't going to move in the way and he was just solid. There. And you're asked to just walk down that, you know, keep walking, and you know, you look down, maybe, maybe it's 100 yards, maybe it's further like, wow, it's a long way to go down. It would be probably much more challenging. To walk that plank, you probably wouldn't feel like skipping. And some of us would probably get this first kind of tense, Oh, is this consequential, you don't look down on it, you better hold yourself really still and just make sure you're right in the middle. And, but if you were to hold yourself too stiff, you know, too cautious and too concerned, you actually become unstable. It's like, almost like there's almost like, the pull of gravity is gonna just like, Ah, you know, ah, you know, it's gonna pull you off, you know, to one side or the other and if you overcompensate, you're in trouble. But maybe you finally kind of relax, you know, so tend to kind of decide not to look down, you can look straight ahead and just keep your eyes You know, walking steadily. And you're going along for a while and, and, and then you start thinking about what are you gonna have for breakfast tomorrow morning, you know, you know, maybe some strawberries would be good and nice, old strawberries, Sabra should be eaten with cream, you know, and yet Wow, that's really great. And then you find you're kind of like in breakfast, forget where you are. And you put your foot down, and you kind of missed the edge. And there you go. So you've somehow make it back up again, a little bit bruised, and you're walking some more and then you're find yourself really eager you hear there's an ice cream parlor, the other end that one mile long, you know bridge and you know, ice cream would be cool. And so you kind of like it or maybe for some of you may be a chocolate store. And so oh, you know so you start leaning ahead you're kind of ahead of yourself thinking about what's in the future and, and, and you're not paying so much attention anymore to where you're walking in hopes your foot goes over the edge, you go over the edge.

Or maybe you are really concerned about what happened at work today. And someone says something someone did something you feel resentful, you feel hurt. And you're kind of in the world of that hurt and resentment and you know, I'm going to go talk to them tomorrow and you kind of start to simmering inside and then you kind of really kind of think well I'm going to really and you put your foot down, you miss the edge. So it doesn't really work along this plank of wood if you're going long distance to have your mind getting lost, not staying present, getting distracted. And you can get distracted by many things you can be distracted by thoughts Future Past desires. You can be distracted by strong emotions that come along. And you know if you get too afraid of walking in that plank, it probably counterproductive you know, it's not so useful for you to get caught. And you realize that maybe if you're smart you realize I'm so scared there's actually dangerous To walk this plank, I need to breathe deeply and try to stay calm and stay present. Or if you get too overly eager to get to the other side, and you realize that doesn't work either, because then you're also not paying careful attention to the next step, you have to really be present here. And so you realize that too, how dangerous it is to miss your step. And so you're really have to stay present and alert, you have to stay relaxed enough, and the mile long bridge that's eight inches wide, you know, as long enough to kind of maybe get into the groove of thing, just the right balance of being very alert, very relaxed, very balanced in your posture, very attentive, not letting your mind slip into things, which you're not only justified for thinking about, and, but they seem, you know, you know, really important to think about, you know, maybe you're thinking about the presidential election, and that's, like, really important issue for all of us. And, you know, it's really important to be consumed by that and alarmed by that, then, you know, and, and, you know, like, their whole, you know, future of the planet depends on and then you put your foot down. You know, even even something that seems really important, you can't don't have the luxury to kind of think about you to stay right there in the present moment in there. So, in some ways, this is also analogous to, to mindfulness practice, where we often think we're walking along maybe a plank, kind of like a plank that's right on the ground. And it's pretty safe to walk on it. And maybe you think your plank is actually 10 foot wide, or maybe 100 foot 100 miles wide, or something, you know, just like you ever, you know, there's no, you're safe, do you, it's fine for you to think and wonder often thought and get lost in the past and get caught up in your emotions and these important issues that are going on who's right and who's wrong, whatever. And so you get kind of swept away and then it's generally it's quite sneaky, I was saved. Because if you were off, you know, a couple of feet to the right couple feet to the left, you know, this, the ground is gonna hold you. But I think from time to time, human beings discover that the ground they were walking on was actually quite narrow. And in a moment, you can make a mistake that will affect your life for the rest of your life. I mean, literally, you know, you're walking down, crossing the street and the sidewalk, says walk, but you're not really paying attention. Because you have the legal right to walk it says walk. And so but you're not paying attention to what you're doing, you don't notice it's the drivers who are watching reading their cell phones, and not paying attention. And so you get used to run over, you know, for the moment, they're at fault, but you weren't paying attention. So maybe legally, you're not at fault. But if you had kept your eyes open, you could have maybe noticed. So that lapse of attention crossing the street, maybe it's quite, quite consequential. And, or you're not paying careful attention, you're a little bit frazzled, maybe you're something and it's possible to say something to a good friend, that maybe ruins the friendship. You know, it takes maybe a few years to develop the trust and deep value and then you say something unkind and the relationship gets sour pretty quickly, it's hard to repair. And so you step you stepped off your eight foot walkway, it's just just like that.

And so there's many ways in which you know, we've gone along our life merely we don't realize how narrow the bridge we're walking on how easy it is to slip off, if the mind you know is in attentive to what's happening and not careful and not caught up in its things is doing. When in fact, we are kind of walking all the time. And I want to ledge. So the secret. So all that was said so far, could be seen as you know, a good old fashioned irritating admonition to stay mindful. You know how important it is to be

mindful. You know, and so that's fine. But we're not we haven't gotten to the secret. So here's the secret that as you're walking say back to this in this thought experiment of walking across this eight inch wide bridge for the ghost for a mile and you're just and you're kind of getting in the groove after a while it takes a while to somehow not get caught in the fear and that kind of dissipates and relaxes not allow yourself the mind to wander off into the future the past, not allow yourself to get caught up in the emotions and the important drama of your life. Learn to stay present in a relaxed and open and clear way but very attentive, very here, very presence. The secret is that that feels really good. There's something about that kind of presence, which feels very satisfying, that feels very unitary, connected, present, alive. Somehow where the mind is not fragmented by its preoccupations, when it's not fragmented by the emotional turmoils and issues of the life in the moment, and you're able to settle down in just this moment, connected to your body. Because if you walk cross a bridge, you have to be in your body to be really know what you're doing, but relaxed in your body, but really alive and attentive in your body. The, you know, if you're walking down that eight inch bridge and, and you start feeling sorry for yourself, and you put your hand up on your forehead and said, Oh, my God, this is so terrible, how do I end up in this mess, sort of leaning over, and kind of closing your eyes, and there you go. So you can't, you can't give into self pity, because that loot you know, helps you lose your balance. Or you, you know, get angry at me because I put you on the bridge, you know, and got you walking and so, you know, maybe it's reasonable to be angry at me but but you know, you better not be angry while you're walking on the bridge. Because that's going to be going to add to the danger. So wait for the get the other side. And so the idea being that, to stay present and balanced, there's a certain degree of independence and freedom, where you're not going to get caught in many things we normally get caught in a lot of the currents of the mind, currents of the heart that we get swept away and pushed around with, we're not going to do, we can't afford to do it. The secret, as I said, is that that feels really good. It feels very satisfying, feels like we're alive and connected. And here in a kind of a full, three dimensional way. It's like Technicolor before it was black and white. And we're really here. And so the point of mindfulness, ultimately, is not to live mindfully. The point of mindfulness is not to live in a mindful way so that we're safe from falling off. The ultimate point is to have an experience of being alive. That's deeply satisfying, very meaningful. That is, you know, compellingly compellingly, satisfying, compellingly inspiring to be connected to and a lot of it has to do with this freedom that comes from a mind that doesn't get attached or caught in it's experience.

You might have all kinds of thoughts that might arise all kinds of feelings that might arise all kinds of experiences that come along, but you're able to kind of stay have a certain degree of self possession, self awareness, where you don't get lost. So all kinds of interesting things happening. So you know, but you don't get lost in it. Imagine walking across that hundred, that mile long eight inch bridge. And there's a beautiful kind of old fashioned airplane with us as a stunt pilot that climbs up on the wings, and does somersaults and waves that you and, you know, and until you're kind of like mesmerized there, and then you wish you're on a plane because you're falling. So, you know, there's all kinds of great things to be mesmerized by and be interested in. And it's fine to you know, oftentimes it's fine, it can be fine to do that. But in even things which are fine to do, get lost in or get caught in involved in there is there can be a kind of a loss in that have a certain kind of higher quality of being alive. That comes when we're free. That comes when we're not caught when we're attentive in a clear and open way. And so at some point as people practice mindfulness, practice Buddhism, the hope is that we discover that there's something very satisfying, valuable for ourselves in keeping a mind which is a relaxed present at ease Alert, attentive to what's going on. But more importantly, a mind that doesn't doesn't easily get swept away or caught up in its thoughts, but stays kind of here in a free way. Mind that's not know, that's independent of what can know. And this they are the mind, which is independent of what's known, while it knows, is one other way of characterizing in mind that's free. So whatever it might be different people have different ways of experiencing something which is meaningful, it might

just be that there's an experience of calm, which is very meaningful, or a sense of ease. For me, the hook or the, the first kind of indication of something like this, for me my practice many years ago, was a feeling of integrity. And I felt more greater sense of personal integrity as I was meditating than didn't any other time in my life. And then a practice, then the quest for me in practice, was how to bring that sense of integrity into the rest of my life. Because I thought it was, you know, why should I just only have integrity when I'm meditating? You know, I wanted to cry. So then I went off to try to practice Buddhism in order to try to bring that into the rest of my life as well. So at some point, they become, you know, we do this practice, and then at some point, there's some, we get some clue, we get some taste of a way of being, which is valuable, which is meaningful. And that becomes a reference point. And the idea of having a reference point of something something meaningful, so for me, it was initially integrity. Now, idea, nowadays, the reference point is often sense of ease, you know, the reference point I have is a mind, that's clear, and untroubled, or a mind, our heart, which is open and available. One of the things I practice often is, I know what this is, like a heart that which is available and open. And I still have the tendency sometimes of avoiding certain things, a little bit of you would, maybe you don't know it, because I'm always sitting up here talking to people in front of a lot of people. But I'm kind of an introvert. Maybe it's obvious. And so, you know, it's not exactly my instinct to go, you know, find people first, first and foremost, I kind of, you know, I'm happy to be off myself.

But I find it very, very wonderful to recognize when I'm going to move away from people just not because of aversive necessarily because it's not, but actually in turn towards them. And over here I am an open to them. So the sense of being an open heart open mind, it's turns towards it receives Oh, there, I find so much more satisfying and happiness producing. Then, following my introverted instincts, you know, every every occasion. And so the idea of having a reference point discovering some way of being and, and then when you have a reference point of something, some higher quality of being, that becomes very helpful to recognize when you lose it. So if you have some modicum of calm, some modicum of ease, some modicum of sense of feeling free, or some modicum of feeling attentive and present in a way that's satisfying. You're not going to keep it all the time. But what you can do is notice when you lose it, or notice when you're about to lose it, and then study that. Understand that better. You don't have to feel bad, you don't have to criticize yourself, for losing your presence, losing your calm, you're ease or whatever that is. But you're very lucky to have a reference point of something that feels that has some depth to it. And that reference point can help you understand better what you do to lose it. And in some ways, this is the second secret of the practice. That the path of practice is not found so much by holding on to something that feels good. But rather, it's to become wise about what takes you away from it. And so we use in Buddhism, whatever kind of sense of kind of bright feelings, good feelings and some integrity wholeness that might come from practice, we can use it as as a teacher for us to help us understand how we begin to diverged from it. So how I'm getting caught in the future, what I believe about, that's so important about kind of really kind of getting lost into the minutiae of this conflict, I am with someone, is it worthwhile losing my sense of calm, to kind of get swept away? And, you know, in the details of the conflict, or everything, you know, is there is there a different way of being with conflicts a different way of being with the challenges of our life, then getting lost in it or getting riled up or getting resentful or, you know, things that kind of, we lose our quality of good quality. So we study that we don't, we don't, it's, I think it's helpful not to feel like it's wrong to go off sometimes into all the different reactions we can have. But the idea is to understand that really well. And from the earliest time in Buddhism, the one of the definitions or understandings of what it means to be a wise person is not so much to be wise about, about, you know, great spiritual states and transcendent natures of reality and ultimate things about life. But it was to be wise about what brings us suffering, to be wise about how we lose ourselves and experience. So the first secret that was telling today is that, that it isn't that we're trying to be mindful for its own sake. But at some point, we discover that when we're mindful, there's a way of being that's deeply satisfying. And that's a good place to live. That's a good home for ourselves.

The second secret is that with that as a reference point, we use that not to criticize ourselves when we lose it, but to use it to help us see more clearly what it's like when we lose it. Get curious, get interested, oh, that's what it's like when I get caught up in something. And as we understand better and better, how we get caught, how we get lost, how we get distracted.

That means that helps the calm with ease, or the freedom or the good is good quality, become more better and better and more realistic. Because it's very easy to kind of feel good in some way. And think that's it and get attached to it. But we don't actually, it's better not to know what it really is, and have some fixed idea. But rather than kind of have something that you discover, but then keep opening up to deeper and deeper dimensions, keep opening up to how it might unfold and new ways for you, rather than it's always going to be the same thing. So that's the secret. And I suspect that if you just go out in the street and try to tell some people that secret, it'll stay a secret. Maybe they won't understand or maybe maybe I didn't. Maybe I didn't convey it well enough today. So if you have any comments about this, or questions what I said or anything you'd like to say, and this would be a nice time.

Can you explain more about like how integrity feels like for you at the time? And do you ever get bored so how integrity feels. Without there was a way this is 40 years ago that I first started practicing. And that was the way I read the language I used for myself back then for it was very palpable for me. And it was a sense of being whole and settled on myself. And where everything was included. I didn't have any sense that I was supposed to exclude anything from my experience. I didn't Well, I had no idea I was supposed to stop thinking when I meditated or that I was wasn't supposed to feel certain things I had no idea was was a feeling thing in particular. So the way I practice was, was a kind of unconditional acceptance of the moment as it was be present for this experience. And so nothing was there was no no divisions in my heart and mind there was nothing which was acceptable and non acceptable, it was just our, there's nothing unacceptable. So everything was just there for it to fit all. And so it felt an openness, willingness, relaxing this with what his whole, everything was whole kind of and it felt my breathing felt like I'd rather I breathe more easily. And relaxingly my mind felt clear and more open. That's kind of how it felt back then. That makes some sense. And boredom. I've never got bored with that. And I think the least boring thing that I do is meditating.

So your bra, Europe's just people up here who are raising their hands.

And thank you so much for that talk. That was really beautiful. I love it when you use imagery. So in the way that we can figure out what's taking us out of ease. Is there a way to kind of cultivate joy and ease without getting attached?

Oh, yes, I think that the less attached we are, the more joy and ease will kind of just bubble up from inside. And that's what I that's what I put my most most of my value in is not not doing things that bring joy and ease. But letting go of what gets in the way and let it bubble up from the inside. Because so I find that my what this is, this is the third secret of practice that I've kind of discovered is that that kind of amazed me when it started to happen is that you don't have to have a reason to feel joyful, or to feel reason to feel at ease. It's more like just you keep letting go. And it's kind of what the heart wants to do. If there's nothing that's kind of, you know, disturbing it. So there are things you can do to make you feel more ease and joy for sure. But the essence or what I find most amazing is that you don't have to do anything except in a sense. Let go of the obstacles. Adequate question answer?

Yeah, thank you so much. Okay.

First of all, thank you very much. And I have a question about mindful mindfulness versus, let's say creativity, imagination, innovation. And this is because when I think of some of the greatest innovators are oftentimes, they end up being like some of the least mindful people, at least according to the stories for example. I think it was Newton who boiled his watch instead of an egg. Or Archimedes who, you know, ran out of the bathroom naked, because no, I found this discovery and, and no, also just fictional writers. When I hear interviews, a lot of times, it is no, almost like that walking on the plank, and suddenly, something reminds them of No, something totally different. And that leads to Yeah, oh, a great work of fiction.

Great, thank you. I think it's very important not to set up mindfulness and creativity as being opposed to each other. In fact, I think that the more we're settled and relaxed, and in the hole with the mindfulness practice, the more we tap into a whole range of intuition, creativity, inner sources of understanding and knowledge can operate, but can't operate if we're living, you know, always preoccupied or always afraid, or anxious, or, or, you know, always looking at our smartphone screen. And it's kind of limits, you know, the kind of deeper wellsprings of our life. And I found that for me, that was in the early years, in my practice, I kind of settled into practicing more and more, I became more and more creative. And the more more I'm connected to the practice, the more creativity I have about how I live my life and how I understand it. It seems to be almost anonymous. It's almost like the mindfulness opens up channels in my mind, there wouldn't be there unless I was mindful and settled. That's part of it. But this kind of example, of, of how some of the more dramatic discoveries that humans can make, sometimes happen when we're not being mindful, not being attentive, kind of, like we're offline, we're in the shower or something or go out for a walk, or I think it's a common experience. And the and so, you know, this is why we have to be careful not to, over value of mindfulness. Sometimes in, in western Buddhism, it's kind of like we made mindfulness our God, like, you know, you do this only thing you're allowed to do is to be mindful, and you have to be mindful all the time. I think, you know, mindfulness has its important place I teach it, right, I think it's great. And, but you know, we don't want to kind of overemphasize it either. And as we do it, there's also becomes a little more second nature. But But I think that there's a time to kind of to sit down and look at the ocean and kind of forget, forget our thoughts and what we're concerned with, and, and then something else can bubble up, you know, that comes from the unconscious, subconscious, something. And, I mean, some, I think it's been, that's been an important part of my life. But I found some some of the biggest decisions I made in my life, kind of life changing for me, arose. It required me to suspect, I think it required me to spend a lot of intense time thinking and reflecting about my decision would have to be done. But the answer didn't come from thinking about it. There was there was a set the setting the condition for it. And then one decision I made when I decided to become ordained as a Zen monk, Zen priest, and that kind of set my direction that, you know, that brought me here eventually was, I was sitting on the edge of a river, just watching the river. And I wasn't thinking about my issues anymore at all just looking at the river. And then in that relaxed state, they're just watching the river. There was a suddenly a dramatic shift in my body. And then I knew what I was going to do. And later because I'm a rational kind of guy, later, I came up with the reasons. But you know, just a shift. And then another time, when I was this little bit similar was deciding whether it could go to graduate school or go to the Buddhist monastery, and, and was involved in wrestling inside wondering about it. And then I went in. And they had a service, they were chanting Buddhist chants, because puter Sutras, and so I went to chant with them. And then I was involved in the chance kind of absorbing the chanting. And then, and then in the middle of that, the same thing, just suddenly, there was a knowing, and I just knew, so that kind of knowing can happen. So it helps to kind of put down your guard weight, but it means it doesn't mean to go off and do something to distract you. It means something, you know, you do something that's deeply relaxing and, and allows this something else to operate.

Thank you.

Here in the front, Jill.

So I, for for, since I've think I've started meditating, I have like, when I meditate, like certain parts of me come up. And I'm able to, like really look at them and feel them and understand them more. But since you started talking more about being in your body, yeah. And I have done that. That's when I started experiencing the wholeness. Like, as you're attacking or seeking for me, it's wholeness. It's like all those parts of me came together.

Nice, wonderful. Yeah. And I what I suspect is the more of the greater sense of wholeness of being in the body, there is more space for some of the dissociated or unknown parts to reappear, to appear and show themselves and, and when there's parts that we haven't been focusing on or knowing about ourselves. When they can arise in the context of a whole body awareness. There's more space for them. And there's more kindness for them.

Kindness is a big part of it. relaxation, and kindness is huge. It's like, and that was a big part when I looked at the parts of me is learning how to be kind about it because they weren't always great.

Yeah, yes. Yes, self knowledge is seldom seldom good news.

But it's possible it's possible to receive. If there is bad news, so called, it's possible to receive it in a field of goodwill and kindness, compassion, spaciousness, and we don't have to make it a problem or make it another reason to be critical of ourselves and define ourselves by it and just allow it to come and hold it. And I think that's part of what I meant by integrity. It's like, it's all it's all can be. It can all be there. So okay, especially in meditation, because you're not going to act on it. So you can just let it be there and see it then.

Anybody else? anybody's ready to walk the plank? If you do walk the plank. If you took my thing, seriously, I either have the plank on the floor, or are just six inches off the ground. Don't experiment with anything higher. Yes.

I didn't really walk the plank, but I did a ropes course. And everything you're saying exactly happened. In the beginning, it seemed like, Oh, I got this. And then the further up you went. And the more elements that were interjected there got more and more difficult. And then you started suspending your belief that because you were going higher now you were cabled in. So you were protected mentally. But I thought it was fascinating how the fear and the adrenaline start pumping. And then of course, you're there with numerous people. So you have to share a perch. And that's all part of it. Right? You're trying to get there or someone else is also trying to get there. How are you going to work it out? And hence the team building? I guess, and all that. Yeah.

Or not? Yeah.

But it was it was fast. I do want to go back because I did have this overwhelming sense of heart pumping. And even though I knew in my head, you know, if I just, I'm fine. And you know, you have these professionals there too. But it's interesting. You could you don't have to walk the plank, you could just do a ropes course.

Yeah, go ahead. Be sure your rope your your cable, then I did it with I did it with my eight year old son once and, and it was quite interesting to be high up in the trees and looking down even you knew you were you're cabled in with the harness, it still feels like you know, and then, and then it turned out this particular one, you had to figure out how to cross this between these trees, you know, the top of the trees, you know, across this cable on these ropes, but you have to do it together, we had to kind of support each other reach out and hold your hand and support them around. But he was eight years old, he was so small, they were you know, so how was their reach over to him? And so that was you know, just by Sun. So how does how to stay presence? And clear and not get? You know, it's one thing to you know, you're alone other thing when you're caring for other people, but it's possible. Yes, Latin. So one more. We have time for one more? Right here.

Okay, so now that you just said that, can you talk a little bit about how you can care about someone. But keep that detachment? You talked about your son? Yeah, I'm thinking about a friend that I want to protect. So talk about how you can not get wrapped up in that.

Yeah, I think you know, for the things that example. I clearly was responsible for him was up there. I brought him up there. I had we had and the game was to cooperate. Right. So clearly had to be connected. It wasn't like it was aloof. I'll just be not I mean, I mean, unattach, Buddhist, leave my son up there and he teach him independence. No, so it's clearly possible to be supportive, connected, involved cooperative with people. But it's possible to watch what happens in your mind, or in your muscles or in your heart. And to notice when it contracts and gets tight, or when there's resistance, or when we get caught up in our thoughts and anxieties. And to see that this is not helpful. And to know that there's another way and this is the secret part. No, there's no other way there's more creative and more intelligent and more able to kind of take in the big picture and not get swept by simple decision, you know, you know, quick decisions that I later regret, if I don't get caught up in my anxiety and my fear if I don't kind of get tight in my body and my stomach does not knots if I know how to breathe more deeply and kind of dissipate some of the tension that's building. And so this is where learning how we get caught is so important. And then as we learned about how we get caught and learn how to dissipate some of the kotnis then it's a lot easier to know what to do next. But if you haven't studied how you get caught, and you think you're supposed to not be caught, then you have this conflict or this struggle. So you want to study yourself well before you come into situation. Where you really need to know yourself and know how to not get caught. So before you go up on the rope, of course with your kid, hopefully you've done some years of practice, you can know yourself inside and out before the crisis comes. And then you're ready for it. And you can kind of see yourself understand what goes on. So the year so I guess the years of sitting and meditating, because it's boring. You might not understand how much you're learning about yourself in that process. And just being with yourself, being with yourself, seeing what's going on seeing what's going on. And then you come to situation which is really a big issue, then you know, yourself well enough that maybe you won't get caught. Okay, I hope that was adequate to answer. So, thank you all and, and I hope that wherever you walk, that you walk safely, and I hope that your mindfulness practice brings you tremendous amount of joy and well being and peace and, and ability to be in the world and respond to the world with the greatest wisdom that's available. Thank you all