

2018-11-19 The Five Faculties of the Practice

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SPEAKERS

Gil Fronsdal

But evening, welcome to IMC. I came back yesterday from teaching a seven day retreat at our retreat center in Santa Cruz. And as is often the case, on these retreats, we have a theme and for this theme that my co teacher Max Erdstein and I, took turns teaching about the five faculties. And partly because that's what's been in my mind, not much else, in terms of a talk. And also I'm kind of inspired by them, I thought I would kind of go through them here for you. So these five faculties are given some prominence in meditation traditions of early Buddhism. And there are five capacities abilities that we all have that are more like natural functionings you know, that natural faculties We have that come into play when we do things. And just as they would come into play in almost any act, human activity we do, they come into play, they have a role when we do meditation practice, and to recognize these and support them and help them to grow. watch them grow is one of the conditions that settles the mind enough in meditation, so that there can be liberating insight, deep insight. And what's interesting is number of things interesting about these faculties. And one is that they are more like conditions that we put in place, then they are things that we do. It isn't so much that we do these things, perhaps as we're supporting and nurturing them so they can be there. And then in turn, influence In our work, whatever we're doing in variety of ways or absence influenced things in one way, or the presence influences in other ways. And so it speaks to how in meditation practice, especially, there are two sides or two aspects of the practice that can be summarized in the idea that there's the practice we do, and there's a practice that's done to us. So we practice and at the same time, we're practiced. What that means is there are things that we have to do, we have to engage and be involved. And as we do them, there are things that that has an influence in effect on our psychophysical system.

And things come into play that we don't make them happen, but they come into play, as we kind of, you know, as we do what we do the, you know, might be something like a little bit like if you if you run for exercise. And so I used to do, and I have to do the running, take some effort, but and that's the condition that at some point something kicks in. And there's a kind of effortless effort and running that kicks in. And there's kind of ease and lightness that comes along. I don't do the effortless effort. I don't do the lightness and the ease that comes. I do all the grunt work. That got me to there until things fall into a rhythm. And then something kind of, you know, begins to something else begins to take over. And sometimes for at least for a few minutes running, it felt like kind of grace, you know, something like I'm not running or I'm being run, rather than I'm doing the running within the first, you know, minutes of running on it. I was certainly doing it. And I often with the idea I don't want to be doing this so with meditation as well, so there's what we have to do. And then there's things that kick in and support us and get stronger. And these five faculties in this early Buddhist meditation tradition, are said to morph into five powers. It's like we have these abilities that haven't really been developed or grown or kicked in, and when they kick in, then they become powers and you can feel the surging through you in a kind of very strong way. So, before I tell you what these five are, I'll tell you that in ancient Buddhism, their

their Indic name is in the indriyas. Pancha-indriyas, the five, we say faculties, but they come from the indriya. It comes from the name the Vedic God, who was a chief god of the Vedic pantheon of gods Indra and so these faculties are named after the chief god, kind of controlling God, the God that controls the heavens or all the other gods. And so some people translate this indriya, the five indriyas, into as a five controlling faculties. Since a lot of people, enough people have neurosis around control. I think that I prefer to call them the five influencing factor faculties. They influence things, they have an influence, they have influences in what happens. So I'll tell you what they are down, then we'll talk about them. So I'll give you the usual translation first, but not necessarily the ones that necessarily the English translation. So you take them kind of lightly as you hear these words. So the first is faith. The second is energy, or effort. The third is mindfulness. The fourth There's concentration. And the fifth is wisdom. That's the usual translation into English. And the word for a faith is saddhā or śraddhā, in Sanskrit. And it's more likely in the Buddhist context that it means confidence. Kind of strong confidence in what we're doing. The effort part just means effort. We have to make effort and have energy in what we do. The mindfulness thing was very popular nowadays to call Sati, the Buddhist word mindfulness. But I almost feel like we are the Buddhists have lost control of this word. It used to be we had the monopoly on mindfulness. And it used to be that there was a Christian world that mindfulness was a Christian world word, very strongly associated with God back in the 1820s, in English, and then it kind of morphed and kind of disappeared from society for a while and then it kind of reappear in the end of the 1800s is a translation for this word Sati. And it was chosen because they wanted biblical Christian language for you to give Buddhism, they Victorian Buddhists wanted to give Buddhism some of some, you know, some cachet or something. And back then it's hard to believe now. But back in 1800s of squared mindfulness had a very strong, you know, their Christian religious theistic kind of association. And then it grew from that and developed and became popular and Buddhism became the word for what we do. And then it was the word was taken over by the secular mindfulness movement, clinical mindfulness, fantastic movement, they do fantastic things.

But their idea of mindfulness is different in the Buddhist idea. And so we kind of end because it's so popular all over the world now really is mindfulness thing. We've kind of you know, it's kind of and then Buddhist teachers will even learn it from that setting and bring it back that kind of mindfulness back into Buddhism. It's a little bit you know, odd, right, but probably the best translation of Sati. In English, it's probably closer to the original meaning that the Buddha had is a simple word awareness. We have the faculty the capacity for awareness, and that capacity to be aware can become a strength of power. And then there's concentration, which, for some people suggest laser focus, kind of a tight focus from the narrow, tight one point of focus from the control tower in the head. In Samadhi, is a state of being it's not something we do. It's a state that we enter into. And so it's a capacity we have it's like a mental, we have this faculty this ability to enter into a very deep unified state of being and that state, when it becomes strong can be considered a power and so Rather than translating and I prefer to keep it tries to keep the ancient word to put us word Samadhi and then wisdom problem with where the English word wisdom, it suggests that you can read a lot of books about Buddhism and get wise and wisdom has some association with learn knowledge you know, because one knows a lot their wives or something. Whereas the word that being used in Pali paññā or prajñā and Sanskrit is much more of a direct insight into experience has to do with how we discern how we see our experience in the moment in the seeing comes with wisdom. So it's not it's not wisdom we carry with us that we know from memory that we had something happen in the past that we we know now we have now we know how to, you know have wisdom about how to use my credit card. You know, I didn't know it at first but then now I know. And so I have a lot of wisdom but how to be careful with my finances because Other ways I didn't use it right? And, and so then I carry that understanding with me. But this word paññā, I think refers much more to, you see the situation clearly for what it is. And it's so obvious what the insight is or what sorts of so some people translated as discernment, because of that living immediate kind of focus

on it. So these five faculties, they have these five things are, are, as I said, are used in all kinds of situations, everything we do, probably there's something there are these five faculties. And it might be interesting to use as an example of this. Something that for most of us who are here in this room, perhaps we wouldn't think of these five faculties as being part of it. It just kind of invisible but they're there. And that would be something as simple as walking for those people Who can walk and have been walking for some time, it becomes kind of second nature and, and use walk, you know with a band and just walk around and that's all it is. You walk and you don't think about it much until there's an accident or until some kind of illness comes into play. And, and it becomes difficult to walk and maybe you have to relearn to walk all over again. And then you realize how now you have lack of confidence you feel very wobbly on your legs and your feet. And it's really clear that you have you know, that you know that people are encouraging you to have confidence. Yes, you can do it, you can walk you can figure it out, because you don't have it and then make the effort to walk might be hard. Maybe the muscles have atrophied or something and so you have to really make effort. And you kind of remember back how easy it was before when they you know, the amount of effort you made was invisible to you because It was just, you know, we're just there and you can count on it and you didn't think about it. And there's a lot of mindfulness involved in walking around the streets. But you know, it's kind of second nature is kind again, we kind of we can be thinking about things, talking to friends. And we kind of see the sidewalks, see the cracks, see the curbs, see the holes, and we walk around them and are careful and we don't have to think about it much at all. About Samadhi and we walked but then certainly wisdom, this discernment, you know, kind of like what he said for mindfulness you, you see what's there, and you know how to walk, you know, how to adjust your pace, how to step around things. And, you know, it's, you know, you don't think about it much.

But these five faculties are operating there. There's confidence, there's effort, there's attention, awareness, there's maybe some Samadhi and there's certainly some discernment as we do our walking. When something goes wrong. Then we see How difficult it is without those things, but they're they're operating someone who does like walking as a sport or as an athletic event, you know, that girl or her demise is going to go walk to the Pacific Crest Trail soon. And, and she's like training and walking and, you know, she's getting really, you know, her ability to walk and her confidence and walking, and her ability to be discerning about all the subtle things around how you put your foot down so you don't get blisters or and all these things and, I mean, she's like, you know, becoming a pro at all the things in a way that those of us who walk ordinarily are kind of like, you know, you know, not even amateurs, you know, even though we don't think about it so you can kind of develop these capacities to become strong. So in meditation, meditation is supported by having confidence and if we sit down to meditate There's gonna be some confidence there. Otherwise we wouldn't even sit down. But there might be a lot of lack of confidence as well. We might have lack of confidence in ourselves, we may have a lack of confidence in a particular practice, we're doing the technique, we might have like a lack of confidence in the results of what's going to happen and the value of it. We have all kinds of things we have lack of confidence in. But if we think of confidence, as has not so much confidence in ideas, but think of it as a physical embodied sense of confidence, it's a sense of presence of being able to sit upright and strong and stable, with purpose, with a sense of meaning or a sense of this is valuable. This is this I want to do, and then and to have that course through our system. So it's not just simply a matter of talking ourselves into being competent, but rather it's a it's an upwelling of I don't know if energy is the right word to use here, an upwelling of enthusiasm of strength of a faith of trust in this. And that's an embodied trust embodied confidence, I would say more than I said, confidence in ideas. And then effort also is something embodied the effort and the energy to meditate arises out of our bodies. And we have to apply that we have to use it, we have to engage in it until that also can become effortless effort. And there are some moments of meditation, where the effort would like just like running, you do the effort to practice you show up, you do it day after day. And at some point,

something kind of kicks into place, or the channels get open, or all the kinds of distractions and fragmentations that are that kind of operating in our lives have settled down and things become more unified. There's like clear channels for energy kind of moving through us. And some people find that their posture gets very, very straight and upright, when there's a really healthy meditative energy begin coursing through us. And then this word Sati, for mindfulness, nowhere in the teachings of the Buddha is mindfulness presented as the Sati as something a person does. You know, if someone says you should do mindfulness, you know, I'm going to do this mindfulness thing. That's, that's more like the secular mindfulness thing that we do it. In Buddhism, this word Sati. In meaning awareness, is an ability, a capacity that we have to be aware, that becomes strong.

It's something upwelling inside, it's there, your awareness is always going to be operating, if you're conscious and awake, probably in some ways when you're asleep as well. And, you know, maybe a silly exercise to point this out to you. If I kind of asked you politely or insistently or some way, bribed you, and told you stop being aware, just cut it out. Come on, stop, you know, and you wouldn't be able to, he would just kind of like become highlighted that you can't do it. But if I told you Be mindful, then you might get frustrated by how many times you're not aware, because you're trying to or something. But, but if you're actually totally Try not to be aware, you can't really do it. Awareness moves through us flows through us, it's just kind of there as a, as a recognition of things as they're going on to perception or registering of things that our senses and, and perceptions take in. And that sense of that natural sense of awareness that just resides there can become quite powerful. And I know one Buddhist teacher, who will translate it as lucid awareness. And partly that awareness gets cleansed all the distractions, all the hindrances, all the kind of ways in which we get preoccupied, settle down. And what's left, this is purified field of awareness. Some people might call it purified feeling our field of consciousness, but that doesn't quite work for Buddhism. And then there is Samadhi. And Samadhi also can feel like that's something we do. But it's like, I feel like when I get concentrated in meditation, it just feels like a gift. I can't take credit for it. All what I do is create the conditions for the Samadhi to arise. And sometimes it's a lot of manual labor to kind of push to keep those conditions in place. But I don't, I don't make the Samadhi out causes somebody to be there. It just arises it because there and it's kind of flows. It's kind of a flowing, often a very flowing feeling. And then this is insight is the final one. It's not so much something we have to do. It's not like you know, okay, now we have to do insight practice. And let's get to work and start thinking about things carefully and analyze things. It's more like, it's, you know, you don't have to analyze your hand on a hot stove, to be discerning about it, to have insight about it. That inside that your hand should be pulled away, is going to be so fast, that's the fastest you can think about it just built into the system. At some point, as this mindfulness meditation gets strong, the insight into phenomena into a moment to moment direct experience, has a tremendous immediacy. And there's an obviousness to it, that it's not a matter of trying to figure it out. It's not a matter of trying to, you know, bring with us, you know, book knowledge and apply it. It just everything we need to know, is glaringly obvious. So it just kind of flows are just there as opposed something that we do. So what I'm trying to point out in this, in this describing it this way, is to point out that there are forces within us that are operating, that can flow and operate within us faculties. That week, we support it, we create the conditions that support them to arise. But then these are the forces that we that are more like gifts or things that flow through us to become stronger, and that we're the recipients of when they appear in us, they have a strong influence on us. That's why they're called I call them influencing factors or controlling factors. They have a lot to you know, they really kind of move the practice along and grow it and develop it and much more than our self conscious doing efforts do. But there's a but there's a heard earlier, there's what we do and what is done to us. A lot of people that meditate, put too much effort into being the doer.

And I'm the doer and I have to figure out what to do and have to apply myself. And, you know, and what happens if we are the agent for the practice and too much to do, where it's kind of like the field or the room within us, becomes claustrophobic. And there's no room for for anything to arise and flow through it. There has to be room in the field of perception. For that, for that question is going to be practiced through us to arise and to be there, there has to be an allowing. Without the allowing of things to arise it's hard for things to arise. But if we only sit back in the couch and just allow, that doesn't work either. We have to kind of create the right conditions were allowed. Is has the best chance of being luminous or being powerful or strong. So there's an art in meditation, of going back and forth or doing both simultaneously, of both applying ourselves and practice. And kind of getting out of the way of our practice engaging and opening up. And one way I like to think of this is that one example for this is thinking the thinking mind. Many people find that thinking really is a hindrance for meditation, they've kept drifting off in thought and preoccupied and thought. One of the reasons for allowing your mind to go quiet, to let go of your thoughts, even if it's just a few moments, kind of the quiet maybe, that if you're gonna listen to a very faint sound, far in the distance, you'd close your eyes and kind of let your mind your thinking mind get quiet as you focus on really carefully listening to what's there. It's kind of like if you're thinking a lot, there's not enough room or space in the bandwidth of the mind to hear that faint sound. So one of the reasons why we let the mind why meditation, why important part of meditation is a quieting, of thinking mind is in that quiet our mind, there's more room, in, in the field of perception for some of these other things to arise, for the practice to practice us to allow the confidence to flow in or allow the effortless effort to flow in or allow the awareness to grow and be stronger to allow that unification of Samadhi the coming together the harmonizing happen with Samadhi make room for it with that to happen or to allow this non discursive insight is non discursive wisdom to have a chance, you can't have non discursive wisdom, if you have a lot of discursive your the field is filled with discursiveness. So, these five faculties in order to really grow and develop have to have space, there has to be sense of allowing. And our job is to create the conditions that allow them to come. So, one of them is the allowing the space not thinking so much and really being really being present. Without being present. There's also no room if you're lost in the future in the past, there's no inner psychic room in the present moment for things to occur, to arise in or to flow or to harmonize or to heal. And so, we come into the present moment, the best we can we kind of develop that that's our job is to keep coming back. keep showing up. keep showing up here. But once we're here, either When I start then do a lot. It's almost like you want to let go of your thoughts and let go into receptive awareness. It's almost like you want to just show up, make a lot of effort to show up. And once you're showing up, just see what's here. Come back to the breath. And then you know that your job is to come back to the breathing. And once you're with their breath, kind of give up some control or give up some of the agency of the doing in favor of then receiving the experience of breathing.

Be in the receptive side. So the active side is returning the attention to the breathing. And then once you're there, the receptive side is letting that kind of register or wash through you or arise or flow and then you'll lose it again and then you come back your job is to come back. Keep coming back. But if you come back to your breathing, that's your job. And then you feel like okay, I drifted off too many times, I got to really grind my teeth and bear down and I could make extra effort here and really hang in there they be there to the end of that outbreath. And not that I might go. You might be successful, to stay with the breath to the end. But you haven't made any room for this other half of meditation to occur, the half that you don't do, the way that we the way in which meditation does you think in some sense. And so some of the things that we're looking for some of the things that really support all this is these five faculties. So, for confidence, some people would like to have more confidence when they meditate with the fluid flowing and being there. And so some of the things we can do is do the things that stimulate the confidence in us inspire it. Some people find that, you know, they might want to read some inspiring Dharma books by some teachers that they really inspire. They read through when I was

a relatively new meditation students. I used to read some of my favorite Dharma books, I'd read like a page or two a day. And that was enough. And then I would just kind of live with those teachings. And they inspired me and gave me a lot of confidence. I relied a lot. I got a lot of confidence from other practitioners. I had teachers who inspired me. And their inspiration there, though, how I was inspired by them was to have a lot of confidence in the practice. And so I would sit down with confidence, and that's what I want to do. Sometimes I can, I would think about the challenges I had gone through meditation prior to that day. And it's and oh, yeah, I had these difficulties. And I hung in there. I practiced the best I could with it. And it came through to their side, and then and yeah, I think I can do this. I have confidence I can do this in the end and the answer at the end yet but but at some point after years of practice, one of the strongest sources of confidence for me are the places of confidence for me, is in mindfulness itself and awareness itself. I have a tremendous trust, a confidence in the power of being aware in the present moment. And there's so many situations in my life where I come to, I don't know what to do. So what I do, then, I pay attention. And be careful attention, bring awareness, bring this mindfulness thing to it. And inevitably, some point, something opens up something becomes clear something some something settles out or something. And, and so now I go through the world with a lot of confidence in this in the mindfulness. So what can we do to inspire energy You're arouse energy in us. And you know, there's all kinds of practical things you can do to get enough sleep, if you can get calves some good exercise, so your body has good kind of toned well eat well, not too much. Don't be too stressed. Which is kind of a silly thing to say because too many people here and because they're coming to meditation because they're stressed. Meditation is the antidote to stress. Now you're telling me Don't be stressed. And that's what this is. So I can meditate. Yes, meditation is an antidote to stress. But if you want to take meditation, as far as it can take you. You want to stop being stressed outside of meditation. If meditation is only an antidote to stress, you won't. You won't get the full benefits. What meditation has to offer. You have to figure out some way to live a life, which is not so stressful. So maybe the meditation first teaches you how not to be stressed. And then you use that as a guide to help you figure out how not to be so stressed in daily life, so that your daily life then comes back. So it's easier to meditate and you can go further.

And then Samadhi is so beautiful, this concentration thing. So what are the conditions that support that? And one of the conditions that so many things support that. One of the things that support that is living an ethical life, it's very hard to have strong concentration to really, really be a unified, absorbed, really present in a strong way. If your conscience troubles you, and, and so, to get your ethics, your ethical life, your conflict life settled so that when you sit down, you're not troubling my knee and this is a beautiful thing. So we put we do all these things that create good conditions that are more likely to prompt the arising or support these five faculties including making space for them to allow them and it's a, it's a profound things a beautiful thing to, to sit quietly and have the mind quiet and receptive. Kind of like you're listening to yourself in a very deep, deep way. That's the kind of deep quiet and listening to what's here is making a space like making breathing room making the room not just to see what's here. But to allow something to begin to shift and change. If you're only trying to look and find something, when you meditate, it's a little bit thinner in the bandwidth is busy. You have to somehow make space somehow be empty enough to soak in the emptiness, a healthy, beautiful emptiness inside, that there's a room for something to begin to flow and to move and develop. We have these beautiful we are beautiful beings, we have two amazing capacities in faculties within. We have lots and lots of capacities for not only five faculties but for compassion, for love for deep abiding peace, for all kinds of things that live within us. And part of the Buddhist path is to is to tap into these capacities that might be dormant within us and let them really sprout and grow into something quite strong and supportive for us and the five faculties as part of that picture. So you might, if you meditate on a regular basis You might, at the end of the sitting when it's over, before you get busy with things, I'll spend a few minutes reviewing the meditation you just had and assess the relative strength during that meditation, each of these five

faculties how much confidence that you have during that sitting? How much energy or effort, good effort or good energy was engaged in the practice itself? How was your awareness to degree that clarity, the lucidity the kind of awareness was a quality that awareness? how stable, focused, concentrated, were you during that sitting? And was there any insight to sermon Did you have an ability to see Directly in front of you draw in front of you in your direct experience where you're really there in the direct experience well enough to begin seeing something about it that usually is not seen does not be profound but to really see clearly this is this is a breath this is these are the sensations of breathing through it you know that lucidity is you know makes it's you know software you know very rewarding to see that way and then you know, do that you know, you might you know if you like rating things you can go you know rate from one to five feature the five faculties you know, today the confidence was a three but effort was only a one. You know, today confidence was one, but boy did I put a lot of effort in but there was zero somebody you know, or you know, today Boy, that was really good. There was the confidence was a four, that effort was a four that mindfulness was a five Samadhi. I'm not sure where that was, but there was must have been there. And the discernment, I still don't understand what Gil's talking about.

And, you know, but, but to kind of begin to kind of seeing the patterns and how it works after you meditate, if you do it during some people get wrapped up in doing it, right being right and wrong and fixing and engineering their meditation practice. But if you do it afterwards, then you might start understanding a little more how this works for you. And you might be able to then when you come back and meditate next time, be a little bit wiser how you engage. You might know that knowledge of your patterns and how you do it might be helpful for you in all kinds of different ways. And you might find that you should maybe do some adjustments like that eat so much as before you meditate because it seems like the effort factor seems to be absent. Something like that. Sort of faculties. Its five abilities that you have. That's innate in our human constitution that can become powers that support us.

So I don't know how often people associate meditation with power. But certainly that meditation helps to speak in a certain kind of way feel a certain certain kind of personal power. So we have a few minutes, maybe six minutes before the end at nine. If anyone has any questions or comments or testimonials about the five faculties

Hi, um, my name is Adam. Um, I really liked what you said about effort in somehow and sometimes that it just kind of comes up from nowhere, you know what I mean? It's just, it isn't something that you are striving for it just comes through you. So the last few days on the cushion this effort has been dialing in my concentration, so keenly on my breath that I almost feel pushed up, like against a piece of glass with my breath, you know, it's and then my, my breathing just naturally it slows way down, you know, and I'm looking at every little thing. Not analyzing it, you know, just I'm just, it's just like I'm riding this wave and it's becoming bigger and bigger. I don't know if I should, like, continue to ride that wave and get continue to be smushed up against that glass. You know, that perceptive glass or I should pull back. You know what I mean? Yeah,

good question. The best answer I think that I could give you is trial and error. I tried both ways and see what's best for you. What you described is pretty good, nice. The only thing is a little bit odd that to me, I never heard this way describe this being pushed against, like glass that feels a little bit like, like it's. So it might be just language and your choice. But I wonder it's not it's not. It's not uncommon for people who get concentrated this way to don't even recognize it. They try too hard. Just striving. And, and so I wonder if maybe that pushing a glass is a sign that you're actually striving and more than you should. And so it might not be that you pull back so far. But I wonder what would happen if you pull back just so that you're not pushed up against it. And then maybe there's more room more bandwidth in a sense to

like experience a breath even more deeply. That makes sense. Yeah. Great. Thank you. Someone else?

Thanks.

You mentioned that one of the ways to cultivate energy is to not be too stressed. And I, I wonder if you it's a word that's used a lot stress. Can you define? Define stress? Yeah. What is strain? strain?

That's good. It was easy.

strain. But strain is something that

I do. You do, right? People feel stress. So you don't think you do

You play me everybody else. I'd

like to blame everyone else.

reclaiming your life the clock

stresses, strain.

Strain tension, exhaustion, weariness, overwhelm, somewhere in that combination of things. Does anybody else have a better definition for stress? Yes, you have a definition. I love it you please make it right behind you on the stage. There's actually a microphone. Yeah, there. Okay, push the button there's a button on there and you get a green light.

I wouldn't say better. But I strain i think is is right. So there's I think it's helpful for people to think of it as cognitive strain. So if you want to reduce stress You may want to reduce the amount of decisions you have to make over the course of a period of time because the brain is oscillating from a one to a 01 to zero deciding, deciding so if you can lighten the cognitive strain by, I don't know getting rid of Facebook or

whatever it is.

It seems that over time, you know, you said earlier about

reflecting after your sit on the sit.

So practice I picked up for some time now is a every morning to inventory the previous 24 hours. In Hebrew, we call that Fishbone nephesh. And so each day just trying to identify one or more things to take off of the decision making responsibilities. So it seems as some relationship between cognitives Strain and lightness in a kind of a. Sure. Yes. So maybe that's how I think about stress.

Very nice. Yeah, definitely that's one of those what would be one source of stress is going to Safeway.

I just want to throw in the scientific kind of definition of stress is actually come from, like an animal kingdom. Like when you are up against like a predator like a lion. That is stress. It's the fight or flight.

But in civilized society, the lions aren't there. It's the lions are career and like social pressures and things like that. But what your body physically feels is the same thing this flight or fight, fight or flight. Your cortisol levels go up and you are, you know, your heartbeat goes up, you're ready to act. You're in case of danger and it's not a good place. for your body to be, yeah.

So many different things about stress, but then meditation helps bring, bring everything back to homeostasis. And if you keep meditating, it's even better than that. So thank you all and enjoy your five faculties. They're yours after all.