So on these Monday evenings lately, we've gotten yourself into doing a series of talks on starting with mindfulness, a couple of talks on mindfulness and mindfulness practice, and then talking about concentration practice, and then continue a little bit more about concentration today. And then with the idea that maybe next week we can get on to the insight part of it makes a nice sequence to kind of, they build on each other. Mindfulness first mindfulness leads to concentration, concentration, and Michael's together then lead to insight and insight, mindfulness, concentration and insight together, lead to liberation. And the topic is concentration or Samadhi, like covered up a lot of it last week when the Buddha set forth from his Life, he went off to become a renunciant to kind of seek the answers to his solution to his, his existential problems, his his dilemma with suffering. He spent many years in as an ascetic, some like six years. And as a text say he became one of the greatest critics of his time. And he took the citizen right up to the point of right at the edge of death, and then came pulled back. And when he got to the edge edge of death and pull back, he reflected and realized that maybe this wasn't a good route for him because, you know, you could be ascetic, you know, to the extreme level of it and die and you know, he didn't really see that that was going to offer much solution. So he was wondering what to do. And then he had a memory I remembered that time when he was six years old. And it was the time of the spring plowing festival. And his father was kind of like the local King and North tribal chief. And so he was presiding over the plowing festival and the people were out in the field doing the first oil plowing of the year. And, and he his six year old Buddha, Buddha to be was left there, the edge of the field underneath the rose apple tree. And he remembered that event, where it was like remembered was that he was sitting down to the rose apple tree seemingly undisturbed by anybody else, everybody else is off doing something else. And in that peace of being there, he settled into a very deep sense of well being sense of happiness, that he remembered some 30 years later. And in remembering that sense of well being that he had as a child He recognized that that sense of well being was not, did not come about by sensual pleasure. It wasn't like he was getting massage or
getting any sex or eating good food or something. It was born independent of the causes or conditions of the world. It somehow was a sense of well being enjoy that or just a rose from inner causes and conditions. That was anyway the joy and happiness which was pure or blameless. Now for an ascetic, this was very important to have joy and well being that is pure and blameless. Because there was a feeling that you know, if you go off and do these kind of other forms of sexual pleasure, that you could engage in, that somehow for an ascetic and renunciant that was inappropriate. But here we remember the house, it's a well being that was free of the census, in a sense. And then he thought, well, maybe this is the way to go forward, rather than the myself in the way I've been doing as an ascetic, in trying to avoid pleasure, enjoy. Maybe this particular form of well being, can be a route of deepening my spiritual life. And, and so then when you sat under the Bodhi tree, on the ninth, there's enlightenment, he kind of re lived or revoked that level of well being that he had as a child. And that became the foundation for going deeper into his meditation practice than then you'd ever have before. And that became the, the stepping stone for his liberation. He identified that well being that he has as a child as being the first what's called the first jhana the first level of meditative absorption as people do concentration practice in Buddhism there's different authors. states of consciousness different stages or steps of meditation that can occur and some of the some of these have kind of like stepped like fashion or quantum shifts kind of shifts that are kind of discernible shifting gears, you're in first gear and the gear second gear in third gear in fourth gear. So, there are four primary absorptions and then for which I guess the overdrive before that or above those which are not mentioned as much and these are considered very important for the degree of stability, insight and purity they can create for the mind and having that joy and purity becomes a very important condition for deep insight and for liberation. So that's the test for today is to describe for you these four absorptions states and in doing that, they're is not a little bit of conflict or controversy around these states. There's controversy about what exactly are they? And there are what's called These are called jhanas, j h A and A. And I've heard the expression that's fancied a method bantered around, called the Gianna wars. And the genre wars are that, you know, one teacher says, This is what really is the method. This is what really qualifies. And someone else has known that as a quote best to light, this lightweight meditation, and we have the right thing over here, we're stronger, and then someone else comes along. No, no, are you don't have it either way, you know? And, and so there's this controversy that exists about what exactly these states are, that there's no controversy about how that is about the shifting of gears. There's a certain things which are considered to be uncontroversial. There's certain things that happen in each of these four steps or four stages. There's certain things that happen in each one. And one way of understanding the controversy is, is not what happens in the States. But the intensity in which it happens in. And so some people have what's called john a light. And, and some people have you, john a heavy. And so it is different than, you know, understandings. And the other controversy is about how you is about the dangers of jhana some people fail, it's a very feel it's very dangerous to get involved in these deep meditative absorptions because it's possible to be sidetracked in your meditation practice in your path to liberation. There's so much joy in them, that you get attached to the joy. You spend endless amount of time trying to get to those states of meditation. For some people, it's very hard to get concentrated. And so if you set these up these these meditative absorptions as they go over important goal for the practice, some people are gonna be bitterly too pointed. And then other
people have some ability to concentrate it and they were able to fall into the states. And then not a few people then get arrogant Look at me. Because get getting into this deep meditative states is not the same thing as being liberated. It just, you know, even meditative states. So there's some kind of, you know, psychological difficulties people have in relationship to them both and not getting them and getting them. There's competitive meditation, people, you know, feel, you know, trying to get there before everybody else. And then there's all kinds of problems and so, and then there's and then there's the measuring yourself, you know, have I gotten there yet? People come to the teacher and one of the teacher to issue them a certificate almost, you know, saying, you know, yes, your your, you know, got the first one year the second one and then they can go they have something successful. And that's not very healthy to have that kind of certificate approach to it. And, and in some, some, some, places, the understanding is that it's very hard to get into these states, especially the Java heavy people. And there are people who will spend years and years and years trying to cultivate the ability to get these deep states. And maybe some of that has to do with not getting really good teachings, but they certainly try a lot. There's a lot of strong effort and the other people who seem to fall into it relatively easy. Another controversy in relationship to it is how necessary it is to enter into these deep meditative absorptions. If you want liberation, and there's one school of thought that says they're indispensable, you have to have it. There's no ultimate liberation without going through these. And another school of thought that says, you don't need them at all. You can, you can bypass them. You can just do mindfulness, the mindfulness will lead to depends on insightful deliberation. And so the controversies go round and round. So that's, you know, and I have my own views and you know, of course, right. And but regardless, even people sometimes people who are not interested in them don't even know what they are, will fall into these states by accident just happen to fall into them. And so then it's sometimes good to know what they are and have some sense of what they are. Whether you know, I don't know, you know, controversies, whether you polluting people's minds by telling them what these things and they're better you're better off discovering on your own without being told beforehand what they are, or you're better off told what the math is beforehand, and then you let it easier for you to follow the path. And the unfortunate thing is that people are different from each other. The fortunate thing people is people are different from each other. And so the were some people getting the map and gave me a description how it works. They end up tying themselves in knots trying to do it just right. And they're better off than learning about it. And then in for other people, they better they're better off learning the map and really helps them and makes it really smooth and easy for them to go. So you have to be very wise and know which kind of person you are. And if you know which kind of person you are, then you won't have any problems right. When I was in pilot when our first time I practiced in Thailand, the abbot there had a library. It wasn't it wasn't a big room but it was full of books. More like a very, very big closet. walk in closet. And you know, most of the books were in Thai food went in there you know, so always Thai titles. I learned sometime later. I don't know when after I left or into my right at the end of my stay there. He actually did have books on English on Buddhist meditation. But he kept them hidden behind the portrait of the king. So you weren't there, you wouldn't see it because the king is in the way, the big picture. And the reason he kept them behind the portrait of the king was it was his opinion or discernment that it was not useful for these Westerners who came to practice with him to see the books, you know, to learn all this see that book learning, so you kind of
hit it there. The English books, so I don't know. So you've been warned. Caution. Hearing talks about
having a little disclaimer you know, hearing talks about meditative absorption can be harmful for your
psychological health. The one argument for One of the reasons why I might want to teach it tonight is
that if you know about the possibility of these things, then the more I think softens more passive more
and more likely to happen. Or there's something there's a healthy way of knowing about this
possibility. And there's a healthy way of inclining the mind towards attaining these possibilities. If you
don't, if you don't know what they are at all, you no idea that there is, you know, Oregon, then you
would never travel north and look for Oregon, you know, and but if you know Oregon is up there, then
you'd maybe go visit. So we know something is exists and you know, you can go as possible to go so
the beginning of these meditative absorptions what's required is the mind has to stop being scattered
or agitated or pulled off in in distractions. And primary distractions that are listed are the, what's called
the five hindrances. So the mind stuff needs to stop being pulled around by jerked around by the
central desire. Simple desire is a normal thing for people to have. But if you sit down and get try to get
still, you'll notice that there's a central desire keeps pulling the mind around keeps you agitated, keep
you distracted, keep it lost in, in objects in the thoughts and the fantasies of sexual desire. Same thing
with ill will feel you get caught up in the ill will arises in the mind goes off into the subject of the ill will,
you know their story, the people the event, that thing, that thing. And the mind is kind of propelled out
of itself both with sensual desire and ill will, it's about something else. If you want the mind to settle on
itself. ill will and so desire have to be put to rest at least temporarily, so the mind can kind of be in
really focused. The other thing is there has to be settled naturally as restlessness and anxiety. If the
mind is restless, it's not gonna be settled. So he has some of that restless anxiety. agitation has to be
settled. The other is sloth and torpor. If the mind is tired or lethargic or resistant, sometimes I think a
sloth and torpor has sometimes as an element of resistance in it. boredom, then the you know, you
can't again can't do deep settling because you just kind of drift off and be sleepy and dull and hazy.
And then there can't be any doubt in the mind because there again is the mind gets caught up in the
thoughts and concerns is this the right practices at the right time to promote the right person, just
the right experience. And you can have always wondering this uncertainty, perplexity that can arise.
So it is uncertainty or vacillation, that is that is associated called an English doubt has to also be put to
rest if the mind needs to be deeply settled on itself becomes still peaceful. So, whether you're doing
mindfulness meditation Or concentration meditation. The hindrances are very important elements to
understand deeply understand these five, five things very well. And then to somehow be able to settle
them or overcome them, override them to develop a mind that's concentrated enough, because it's a
determination resolved is strong enough that the mind is not inclined to go into these destructive
thoughts, but rather, will stay on track or getting concentrated. The so there's a lot of work but it could
take months and years of working with these states of mind in order to be able to overcome them.
You're not asked to overcome them once and for all, you know that you're not asked to expected that
you can, you know, just That's it, you know, but what you're what you're trying to do is temporarily put
them aside temporarily so that be there so they're not no longer getting in the way of your meditation
practice. Once that happens, then the mind then it's possible to begin applying the mind to get
absorbed in applying the mind and getting settled and focused, because then you can focus on the
breath, focus it on other objects and meditation, and the mines not going to be pulled off left and right,
by desire or sexual desire by ill will, or restless seem these things, if you know, the mind is present is a
time when the mind is there's no sloth and torpor or no agitation. So the mind then has come to a
place where it's energized and calm at the same time. This is a very important quality to have, you
can't sometimes people think about meditation is only duplicating calm or calm or calm, and then you
fall asleep because we have such desperate need to relax and de stress that that's really thick
notations about but once you do the kind of basic distressing then it's important Did not just push the
contractor but also at the energizing. When these hindrances are put, put aside and meditation is
going well, then the mind is calmly energized, energized, Li, energized, Lee calm. And then the image
that I like is that of a candle flame that, you know, if there's no wind at all, then the candle flame is
completely still unwavering. However, the inside of the candle flame, there's all this heat those fire
that's very active and very energized. So it is both the energy and the fire and there's a complete
stillness. So the mind the inner inner kind of being has this quality of being very quite energized or
alert, the same time very still very steady. So when that so when that's there, then it's possible to apply
the mind to say the brain And then sustain the mind on the breath. There are two very important
qualities, applying the mind and sustaining the mind on what you want it where you want to keep it.
Many of us have very good at applying the mind or you have to the breath. But then as soon as we put
the mind on the breath, off it goes, but actually be able to sustain the attention on the breath, not just
for 10 seconds or a minute, but actually the mind will stay there quite put, it's not going to go
anywhere. You the sustainability of mind is there, and it gets that you know, just basically won't go
away. Maybe sometimes it'll give something visitors. Sometimes the mind you know, before it gets it
when the hindrances are put aside, and before entering into these absorptive states, the mind still
might wander off into thoughts a little bit, but the power of the thinking is not so strong. That's going to
be distract you in the thoughts, the kind of thoughts might come. And I've had that sense sometimes of
like, there's a rubber band attached my thoughts. And so the thoughts go out and stretch the rubber
band, and it gets gets, you know, and then it gets a rubber band just pulls the thoughts back. It's
almost like a natural process, I don't have to almost do anything. But kind of the mind just bring comes
back comes back almost automatically. In the thoughts are very light, very thin, if they're there at all,
and it's pretty easy to kind of keep the attention. So there has to be there has to be a disability to place
the attention and to stay in the attention. Then, at some point, there's a state shift that happens as you
keep your attention there. And a state shift is your kind of your whole being begins changing in some
way. There's a feeling of different people feel that states shift in different ways. Sometimes, there's
warmth that happens sometimes parts of your body Sometimes your whole body gets worn. I've had
situations where I got hasn't happened more than a few times for me but where I've gotten so hot, was
really cold I came sat down with a sweater on. And I got so hot that I took off a sweater and my shirt
and was still hot. He couldn't, you know, because it's the furnace was, was produced inside of me.
That can happen sometimes with strong concentration. More often it's kind of the heat, heat is not that
strong, those warm bodies feels very light. And sometimes feeling light transparent. Sometimes, only
the sense of body begins to dissolve or disappear. The mind starts getting very still very buoyant, very
soft. There's a variety of different things that might happen as we kind of do a state shift I think, at
some point, one of the one of the things that begins happening in the state shift is a feeling of joy.
delight joy. The classic word is pity in Pali. I often translate into English as joy or rapture, happiness,
sometimes some kind of light or joy. And this delight and joy in the beginning is said to be born is
delight and joy that's born from seclusion. The joy that comes from having a mind which is no longer
distracted. You know, you've been struggling in meditation for a long time, the distracted mind,
essential desire, ill will all these fear, you know all these things, and it's not there anymore and the
mind is settled and ready to be present, be present. It's just a delight. There's a level of purity of the
mind. The mind is now purified of distracted forces, and it's purified of boredom. And you just right
there and present and great and just Wow, this is great. happiness and joy born of seclusion, for and
of this, you know, being able to be really present And the other thing that happens is that your
whole your being your mind starts feeling unified. And part of the definition of Samadhi is a uniﬁcation
of mind. So all the different forces of the mind are uniﬁed and in harmonized for the same purposes.
All everything's connected, engaged only in the practice of meditation and concentration, and
focusing, you know, you're not being scattered going off in different directions. So, the Buddha then
gave us these similes for each of these four stages of absorptive absorption of jhana. And the ﬁrst
simile for the ﬁrst jhana goes like this. Now, it says distinct similes come from India. And maybe you
have to assume that India with you know where the Buddha was, it was quite you know, that they
often gets very hot. They're the hot seat And it's really hard. I was there in the offseason once. And so
the word cool has different connotations in India than they were cool as an England. So, you know, we
say someone's you know, nowadays in America being cool is good, right but, but, you know, if
someone has a cold You know, they're got the cold shoulder they're kind of cool to me or something's
just kind of not so good. But in, in we like being warm hearted. That's really nice for us, right? Because
we're from, you know, the languages from England. So being warm, hard, it's got a nice, it's, you know,
cold, rainy. But in India where it tends to be more likely to be hot. being cool was really good. Cool,
being refreshed from all the heat. So having a cool heart. That's really good movie Nothing unless you
look at someone I don't want to say things that so the image has to do with a cool refreshing lake. So
remember hot right? So cool refreshing is a great place you want to go swimming right? Get it you
know go get it get refreshed. And in this cool refreshing Lake, there's no rain that ﬁlls it up, you know
ﬁlls it and there's no creeks or rivers ﬂowing into the lake. The lake is only fed by a deep spring that
wells up from the bottom of the lake with very pure, beautiful water clean, fresh water has wonderful
nice cool refreshing feeling. And you're maybe you are the lake or you are you you're in the lake and
you can just feel this current, cool refreshing water kind of moving through ﬂowing through ﬂow. So,
that is the simile for the ﬁrst Yana where the joy this raptures you feel is energizes moving, it's a ﬂow
it's, you know, you feel this, it's like ﬁlling this ﬂow of energies ﬂow enjoying the life that's moving
through you. And sometimes it can ﬂow through very intensely and sometimes it's not so intensive
right the density can vary from person to person from time to time. And but it isn't it doesn't always feel
refreshing if it's very very intense some people but but it's cool you know, generally seems wonderful
feeling of energized movement and all that. And once this kind of, so, this joy is also also then
represented by moisture by water here. No, no, you don't want Oh, man. I just blew it. This is terrible. I
just did Assembly for the second jhana Okay, boy, got it all messed up. So, now I've confused you all.
So, the the, so, moisture and water is used to represent the symbols used to represent this joy. And
this ﬁrst jhana is represented by a bath attendant in ancient India had bath attended when he went to
public baths I guess. And they had this soap that they made from dried soap powder. And, and so you
take this dry soap powder and you sprinkle with water and you need it until you get the water saturating and saturating the powder until you had a wet moist ball. Much like how we make dough. You would take the dry flour and you wet it and you get just enough of water in there so it's not dripping with water. It's But it's saturated. The water Pervaiz and saturates all the flour all the powder and you have moist ball. So in the same way a person makes the rapture and pleasure born of seclusion. So right so you have this sense of happiness or delight that comes from no longer having a mind which is out of control and you're really present secluded from the hindrances, you take you take that joy and rapture. You don't just let it be as it is. But the Buddha gave this instruction. The Bhikkhu makes the rapture and pleasure born of seclusion, drench, steep, fail and pervade this body, so that there is no part of his whole body. unpersuaded by rapture and pleasure boredom, seclusion, snap pretty good. So it's, you know, you have some joy and then you kind of work the joy into your Whole body like you would work moisture into the powder until your whole body is saturated with this this joy and delight pretty good then you probably didn't know you were dry. Right and here he's supposed to get wet speaking with the with the message supposed to moisten you nice moisten you withdraw joy because you know you're dry and brittle for a meditation point of view, you know, everyday consciousness it's kind of dry and brittle. So then the second but you're so this image of the of the moisture you know of meeting there's two doing here there's sprinkling the water in and there's kind of applying the water in and massaging the water into the powder. So doing there. So the this is a little bit similar to the two important qualities Entering into this first absorption is having the ability to place the mind on an object of attention. And then to sustain it there is placing and sustaining to enter into the second jhana. To shift it to the next level, the meditator has to somehow or other be able to let go of draw that doing that is the as the doing of placing and apply and sustaining that, that little push or kind of sustaining of holding yourself there and you so you can still keep your attention very present and keep it you know, one pointed on, for example, the breath, but there's no longer needed any effort to do that on your port. Makes sense? Because that effort is a little bit, you know, keeps the mind at a coarser state. As you go through these four stages, you're going to more and more subtle or refined states of mind. So you have to let go of the coarser factors each day to be able to To move to the more refined one, so the meditators will learn how to let go or let go, let go this, this placing and sustaining of attention. And when that happens, then there's a new kind of joy that gets born. And this is called the the here in this translation, the rapture and pleasure born of concentration. Rather than happiness being born from seclusion. Its happiness is fully formed from being concentrated. And so it's really wonderful this thing is one of the mind gets concentrated enough that that the concentration itself the byproduct of it, is a kind of his joy and rapture and delight. It's really a great thing. You can actually feel yourself you're holding a concentration and getting stronger and concentration is like, like massage and you're working or you're priming bellows kind of strengthening the fire of concentration. So the so this, this is the This this system really is the one about the lake with a flowing, flowing upwelling of the of the spring water from below. And here, it's that the rapture that comes in this state, which is more pronounced is this flowing energy energetic sense of joy that's there. Now that flowing energetic rapture, as nice as it is, is the next courses thing that has to be like oh, and somewhere in what? You know, I've been meditating for years, and I finally have this great rapture, you know, and, you know, the rapture is happened to me, and it's it's quite, quite intense. And people say it's better
than orgasm, you know, so then you tell him, you have to let go of that. Well, yes. So you have to be able to let go of that because it keeps everything a little bit coarse compared to the next level, which is more refined. So then the meditator lets go of their apps. For the intensity of this joy, and what's left, the next factor that becomes strong, as stands out that characterizes the third jhana is not joy or rapture, but happiness. Some people call it pleasure. Because it is more sublime, it's a happiness that's more sublime than Joy. Joy is energetic, and mind kind of energized in certain kind of way. And actually, if you have enough of this kind of rapture, it actually starts becoming a little bit irritating for some people, because it's just you know, so it gets a bit too much after a while. And, and so this happiness is much more sublime and much more peaceful, and much more satisfying, much more physical. That's why people called pleasure. rapture has a quality of the mental more. And the rapture is a more physical quality, with the bodies pervaded with a very deeply satisfying sense of well being or happiness. Now similarly for this is also to do with a lake. But this is a again, you know, think of a refreshing cool lake. But this is a like, which has no movement in it. But it's pure and clean everything I suppose. But lotuses are growing and growing on this lake, and there's lotus blossoms on the Lotus, and some of these lotuses and lotus blossoms are of different colors. And some of them are under the water. Apparently, I didn't know this until I read the simile apparently some lotuses, fleurs plants will spend their whole life under the water, they never break the surface of the water. So there'll be you know, their roots there, the stem, the leaves, and including the blossom can occur under the water. And, and so this so they're, you know, that they're there. No part of the lotus plant is not surrounded and touched and nourished or tended by this cool refreshing water. So in the same way the sense of movement has dried in the flow is since his fallen away because that's a little bit agitating type flowing sensations, this rapture is falling away. There's extensive stillness there. And it's kind of like floating, wonderful feeling, wonderful image right there, floating in this wonderful refreshing pond. And it's all the waters refreshing and no part of the boat is no part of the body is not touched by this refreshment. That comes from this wonderful sublime sense of happiness. This point of mind is very, very still. You know, there's not going to be if there's any thoughts at all it's going to be no thoughts that are that are going to be distracting or anything but anything different. Some people insist there's actually no thought at all, the mind kind of gets into this very deep sense of stillness of peace. discursive thought has long since gone away, you're not gonna have a discursive thought anymore, you know, thinking about what happened to you in high school or what do you have for dinner? The mind is very, very still very, very peaceful. It's quite such a relief to have in mind, that so still and quiet. So then, one of the characteristics of this third jhana is a very deep state of equanimity. So there's tremendous equanimity equanimity. For those who meditated equanimity for those people who have experienced it is very very satisfied just that satisfying state so peaceful, so feel so right so satisfying. the uninitiated equanimity can seem like Well, what's good is that it's it's not the kind of indifference They're boring or something. But here there's a very deep states of equanimity. And described as being a state where there's also kind of mindfulness, the mind is very mindful. The mind is very, there's tremendous purity of mind. And so the mindfulness is particularly powerful, because of that purity. When the mind is impure, meaning when the mind is caught up in distractions and central desire, and it will will, you know, it clouds the mindfulness, and that's one of the one of the reasons why this deep concentrations, so useful is it gives you kind of a clean window to see through. So then, the next stage shift is the fourth absorption
and the fourth absorption, this happiness, this is so sublime. so satisfying, is the course thing. The next course is thing that has to be let go of what these Buddhists are always telling me, I knew was truly Buddhist. Nothing is all about suffering. I'm not allowed to have any happiness. But actually, it gets better. You know, it's actually going from better to better to better. And even though I have to let go of the happiness, you're probably hearing a little bit. Maybe we could turn it off a little bit, and then a few other people over here. No. So the next day next involves letting go of this happiness. So the mind can shift and settle or fall into the fourth absorption. And in here, you're letting go of happiness. Though though, because it's so physical in nature, this sense of well being, many people prefer to translate it as pleasure. And it works well because then you contrast it with pain. So you're letting go of pleasure, which you don't want to do, right? But you're also letting go of pain. So in this in this deep, fourth jhana there's neither pleasure nor pain. And that's, you know, so it's a kind of echo kind of equanimity defect unity, where you're not going to experience any pleasure or pain at all in meditation. Isn't that good? That's that's part of it. And there's no, there's a long sense anyway. So you enter into the fourth jhana, which has neither pain or pleasure as part of it. Which has purity of mindfulness due to equanimity. So they couldn't be acquainted at first started appearing in the third jhana. And now there's kind of a perfection of equanimity, and a purity of mindfulness. So mindfulness is important part of this concentration practice. So it isn't concentration or mindfulness one or the other. There's some there's a, there's a kind of a perfection or purification of mindfulness in the fourth jhana. And that's one of the reasons why it said it's so useful to have to enter this deep concentration. And then when sits, pervading this body, with a pure bright mind, so that there is no part of this whole body unpersuaded by the pure bright mind. So at this point, the mind feels very, very pure and very bright. And it's a wonderful thing to kind of be able to it kind of felt, kind of fall back or look back, reflect back or see the purity of the mind itself, rather than the mind looking at the world out there and the concerns out there and things out there, there's a deep kind of turning around, and the purity of the mind, the radiance of the mind is so strong and so powerful, that it becomes palpable or becomes, you know, very clear just kind of becomes like the, you know, you know, it becomes like this beautiful thing if you're looking at tremendous beauty. For the most beautiful things you'll ever see, is a pure radiant mind. And, but then you take this purity of mind and you pervade this purity and this radiance throughout the body. Just as though a man we're sitting covered from head down with a white cloth, so that there would be no part of his whole body now. covered by the white cloth. So to amongst its pervading this body with a pure bright mind, so there's no part of his body unpersuaded by the pure bright mind. So here, it's the water image has stopped. The first three absorptions, there's water, there's the moisture of the powder. There's the lake with a spring. And then there's the still lake with lotuses. And here, there's no more water, because the water is associated associated with this happiness and joy. And now happiness and joy has fallen away. And now it's like this person, maybe who just comes up has come out of the pond at the lake and totally refreshed. They're sitting on the edge of the pond, covered with this beautiful white pure cloth, brand new cloth, and it's dry. It's pure, and, and it's self contained. And it's kind of inward, you kind of covered, so you're kind of an inwardness. of a oneness or, or unification that's kind of inward directed into the sense of purity reminds me of when I was a kid sometimes being like, inside a small little tent or something or, and you know, just wonderful light coming through and feeling so wonderful and contained and safe and peaceful. If you've had that experience with
something like that sometimes I can remember as a kid sometimes actually covered by blankets and killed so safe and nice, you know, good light coming through. So here you have this dry cloth covers you kind of in this bubble, perhaps. So it's a progressive movement. It's a kind of a natural movement. I think it was a natural pattern, natural movement that happens. It's not something artificial. It's artificial. Since it's something that is possible to become adept at become a master at and you can kind of people can move through these quite easily. But they are, they're kind of a natural pattern of the natural movement of the mind. If the mind is going from coarser to more refined states is letting go the courser states and moving to more refined states. As the mind gets filler and filler, it goes in but maintains his energized quality. It moves through these different steps and stages. There's some of the most satisfying things a person can experience in this life. And one other thing and people who become really skilled have them as a tremendous resource they can drop into, on short and relatively short notice. And they have a lot of benefits. They can. They're very purifying. They're very cleansing, they're very refreshing and they become the Very, very good foundation for doing insight practice. Moving into the next level of practice was an insight. It's possible to develop insight and go very deep with insight without these jhanas. Some people, my impression is that some people have people have different different people have different kinds of minds. Some people have more mindfulness minds, some people have more concentration minds, concentration minds have a relatively easy time getting concentrated. Some of the extreme mindfulness minds don't have an easy time with concentration. But there's really, but it can be much more easier to do mindfulness, they can go really far with the mindfulness. So it depends on what kind of mind we have, you know which path we take or where we fit. So we have to be sensitive to how we are. So I hope that was interesting for you. To get this kind of account. I hope it gave you a little taste or a sense of the possibility that perhaps it's actually possible for each of you. It's not an easy thing to do. But it requires a degree of persistence and resolve that without the persistence and the resolve, if this is, you know, if you can really settle down and do it, that's not going to happen. And without knowing what the possibility of it, perhaps it's too easy to kind of be complacent and think it's okay just to kind of mindfully kind of watch the mind wander around, go into this desire and not the elbow and just be mindful of this and accept this. And as if that's what mindfulness is. So it's after nine o'clock, I apologize. It's no time for questions. If any of you have any questions about this or confused by what I said. You're welcome to come up here and ask questions. Thank you