

# 2014-01-13 Samadhi Practice

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## SUMMARY KEYWORDS

samadhi, mind, beeswax, state, thinking, experience, people, concentration, subjective experience, absorbed, softer, unified, practice, breath, breathing, compose, present, deeper, cultivate, music

## SPEAKERS

Gil Fronsdal

Yes, there are more chairs in here. I don't know, maybe half a dozen or so of the. So this evening, I'd like to start a series of talks in the four evening talks on concentration practice Samadhi. And these talks will be given I won't be here the last Monday of January. So I'll give two talks be away and they'll come back and give the second to last two. And so I prefer the word Samadhi. To the word concentration for the topic we're going to talk about and one of the reasons for that is that concentration lends itself to some people to becoming fixated in the mind in a narrow pinpointed way. Kind of having a laser in that control tower in your brain, and then pointing that laser and Keeping you fixated on something that you're looking at, and not a few meditators have gotten headaches from trying to cultivate concentration because of the narrow tightening up kind of way they've tried to do it. And in fact, the concentration practice of Buddhism are meant to help produce a very soft, relaxed mind. And so you can't do this hard, fixated way of practicing goes against the grain of the efforts to have a soft, malleable, open, spacious mind. And I prefer the word Samadhi. Because Samadhi you don't know some of you don't know what this Indian word might mean. But it refers to a state one of the meanings of its state of being that we enter into or abide in. Whereas the word concentration doesn't as much speak to a state of being it focus more like a particular Faculty of mine that we engage or you know, focus our attention with and so, but Samadhi is a state of being in India, especially in some of the non Buddhist traditions like Hinduism, sometimes Samadhi is considered to be the ultimate like almost like what we what Buddhists would call Nirvana, sometimes called Samadhi in some Indian traditions, saying that it tells a very exalted term has also holds a very exalted place, it's considered something very special. And I think in Buddhism as well. Samadhi is very important, I think it's quite a useful tool for the path of practice. And it's quite special to have enter into states of Samadhi deep meditative absorptive states, and they feel like gifts, I like to think of them as gifts. It's kind of almost like an act of grace when you enter into these deeper states and so much so that I'd like to think that in approaching that topic of Samadhi, as maybe with all Buddhist practice, that there be a sense of reverence for what we're working with, rather than a spirit of acquisitiveness. I know plenty of also meditators who read about learned about concentration practice Samadhi practice, and they get kind of greedy, or ambitious, or they get kind of like, you know, acquisitive, I want that if I get that, then I'll be successful, and then everyone will be happy with me, or something. I don't know what they think. But, but there's an inquisitive kind of, you know, I'm going to get this kind of approach. But if there is a sense of reverence, you enter into a temple with reverence, kind of with a little bit, hopefully a wise humility, a wise kind of sense that you're entering into something that's sacred and so requires As we enter in the sacred space that we carry ourselves, we bring ourselves to it with an attitude of care, attention. Goodness, certainly not with greed, not with a lot of sense of self that we bring along like, this is all about me getting concentrated, and perhaps more of a sense of reverence, maybe a sense of being open to grace being open to a gift being open to some maybe just being maybe just being humble about what we're up against.

And it kind of works nicely because inquisitive self centered approaches also go against the grain for developing Samadhi. It's much harder that way because being self centered and being inquisitive, requires a certain contraction of the mind or a heart that goes in the opposite direction from the more relaxed, open, uncontrolled Added state that to being is being cultivated. So for me this thing is Samadhi is kind of like a sacred realm a little bit. It's common in our school, our kind of tradition of Buddhism, to make a strong distinction between mindfulness practice and Samadhi practice. And certainly it's possible to cultivate each of them in different ways. But there's also a very long tradition in Buddhism, of integrating the two together. So the to work hand in hand. And that's kind of more of my preference. I think, by the way that I've practiced the way that I like to teach a little bit more seeing them as being hand in hand they support each other they work together. The but there is a kind of there are distinctions between mindfulness practice and Samadhi Samadhi or, and one of the distinctions is between our objective experience and our subjective experience. mindfulness practice tends to focus more on the objective experience we're having. So if I if I, if I ring the bell, mindfulness would tune in experience the fullness of the sound, as sound. And you'd be really feel the sound is there, this are some songs, and there's a knowing of the sound. So the sound is the object. And I know that sound. And that would be an act of mindfulness. Samadhi, being more subjective, might also hear the sound of the bell. But it's not at all concerned about the source, or it being an object out there, but is more interested in the subjective experience of what it's like to be hearing the sound. And so do we, you know, recognize the object, the source of the sound, this is the sound, or, you know, the two aren't that separate. So Like an object, but we can kind of see the difference between the two. And the Samadhi has more to do with tuning in to our subjective experience. And cultivating and developing and changing that subjective experience in such a way that we get absorbed in whatever it is that we're concentrating on. So there might be an object that we're focusing on, sometimes concentration practices done on something like concentrating on the breath. And mindfulness practice can be done focusing on the breath. If you do mindfulness practice more that side of it, you would be tuning in to the, to the experience of breathing, all the different subtle changes in the change, you'd be able to identify the difference between the experience of the breath and the out breath and the physical sensations going on. And you get closer and closer, more tuned in to the subtlety of the actual experience. In Samadhi, practice the subtlety of the experience. Isn't that in important. What's important is you still can maybe focus on the breathing. But what's important is as you focus on it, you're at holding the attention there to some degree, is that you're cultivating a very open and receptive and expansive state of being. And so the subjective experience of how you are is what is important. I think many people have the experience of doing something in their life where they get absorbed in what they're doing. And sometimes so much so that they don't hear anything around them. So in peep, some people have read being involved reading books or novels, and they get so absorbed in the book that they don't really know the time they forget their troubles. They, you know, someone might even be talking nearby and they don't hear, don't even register, it's almost talking. And because they're so absorbed and pulled in, and that generally are doing a craft. Some people really enjoy doing a craft or playing music. They get absorbed in that activity, or playing a sport, or next summer. So they get completely involved and fully absorbed in that activity. And their involvement is so full, we say what they're absorbed in it. And which means that they don't necessarily think attention to many other things that could be paying attention to at that time. So Samadhi, the state of focus or concentration of Samadhi is, as it develops is a state of being absorbed in that way, where we're completely involved with something.

And we're not fragmented, not pulled away. We're not minds, not scattered or easily distracted, but it's really right there. So if you have in a state of Samadhi, with your breathing, you would be as absorbed in the experience of breathing as you would be reading a really good book. And someone could even knock on your door and you don't even hear it. Sometimes maybe someone comes knocks on the door when you're in Samadhi and you don't hear it because you're so absorbed in that experience of

breathing. For some people, it makes sense maybe to get absorbed in a good book, maybe had the experience because it's books are interesting. There's all this drama and excitement in the book, but your breathing you know, just breathing in breathing out, you do that a few times and you get the idea what's the you know, what's the big deal? And so, hide How could you have the same state of absorption, not only can you have the same state of absorption, you could actually get more absorbed into into deeper deeper states of calm and concentration on something like the breath and you can with the book book will only take you so far, because the book actually requires a fairly active involvement of men fairly act kind of involved form of mental activity that keeps the mind somewhat busy. That that then prevents it from dropping into the deeper levels of Samadhi that we acquires the mind to become really still. But it still is the path is this absorption. So it has to do with our more subjective experience, which is hard sometimes to make that switch, because it evolves because our thinking is often about our objective, objective experience. We're thinking about something what happened yesterday, what happening tomorrow? What's happening in work? What should I for dinner? Why did this person tell me that terrible thing earlier in the day? I should have done better. You know, it's about something is thinking about something and, and the survival kind of approach of the mind is often caught up and thinking to solve our problems to figure things out or go off into fantasy. But it's kind of thinking is often about something. It's a little bit objectifying the world so we can think about it. And it's a big switch to be willing to to pull back doors switch gears from the objective to really kind of savoring or settling into our subjective experience here and now. So here's a kind of an example maybe, of, you know, to kind of dramatically describe this distinction between getting caught up in our thoughts versus dropping them so we can really save or feel be present for the subjective experience without thinking about it. And that might be for hat perhaps you're listening to really good music, maybe even paid a lot of money for tickets or something for a symphony it's really good good music or perhaps you've paid a lot of money for a top notch massage. Or it could be you know, something something those those two examples which are kind of involve your your sensory apparatus, you have to use your senses to feel the massage your senses to hear the music. And so that's not You're having a doing this wonderful thing. But then you decide you know what I really need to do right then and there during that experience is trying to figure out what kind of potatoes to buy. Because he realized that one store has potatoes for sale you can buy a whole bag of 50 pounds of potatoes at a certain price and other store has price of potatoes at 10 pounds. But they're like pound more expensive. But if you get 50 pounds Can you really fit them in your refrigerator Can they How long can they last before they sprout and go bad and maybe maybe it doesn't make sense to buy 50 pounds because it'll be actually more expensive because you can eat up the all so many of them because they goes bad. So what should you do? And so you might you know, give me a break. Give me a break you know is that what you want to do? You know mind goes off and thinks about potatoes you could be the air you paid you know as money for the concert and you want to sit back and just take it in and really sense and feel it right and that can't trust between the mind being involved in thoughts versus experience something experiencing some part of human life, which doesn't really at the heart of it, the essence of it doesn't involve think does not involve thinking, music, you can think little bit about it. But it involves hearing and the central experience of hearing. Getting massage, you know, involves kind of the central experience that goes on in the body that, I think if you tune into and present for works better than if you check out.

And so to practice Samadhi means to be willing to put to rest, the thinking mind. So the thinking mind is not the center stage. So the thinking with our thinking is not with the main thing that we're doing, we're actually freeing up the energy of awareness freeing up awareness. So we can Feel non cognitive ability to non cognitive non cognitively take in, save your field experience what's going on. So if you're tuned into your breathing, that's where you're getting concentrated. You wouldn't be thinking about your breath, you would be taking the thinking energy the best you could. And using that energy of awareness, that awareness, to fill your to enter into the experience of breathing, the sensual, or the

sensory experience of breathing, and your awareness feels that rather than your awareness, going into thinking and feeling that experience, and you can kind of feel that difference or see that difference in your mind as you meditate. Because sooner or later, you might find yourself completely preoccupied in your in your thinking, lost in your thought. And then all your awareness has gone into your thinking. Are there times you might still be thinking a little bit, but it's more variable. Light, it's more in the background, it's very clear that most of your focus of it of awareness isn't really taking in this the immediacy of the felt experience of what's happening. So remembering again to go back to the concert example, I don't hardly go to concerts, but many years ago, someone gave me tickets to go to a symphony. And, and, of course, kind of special to be there. And it was because I don't go hardly at all. The first half of the symphony. My mind was kind of racing, thinking, because I was I was making comments about everything I was seeing. It was so interesting looking, we look down into the orchestra and you know, is looking at how many violinists are there and you know, and I see that one of those percussion is not doing anything just standing there. I wonder why he's just standing there and what's it like to be standing there and waiting and see following the music or, you know, what's that like? And, you know, and You know, and that person doesn't seem to be looking at the conductor very often I wonder, you know, maybe they know that piece really well what's that about? So I was present for sure. But, you know, the person that gave me a tickets, you know, wasn't expecting me to present to, you know, to be having this commentary gone on them but, and I wasn't really listening to the music and it was kind of bizarre how you know, cuz shake my head, try again, you know. And so finally, at some point this is crazy I thought so I closed my eyes and closing my eyes, then I could stop the commentary and I could take in the experience of the concert. And then after a while I got settled my mind settle down, and then I could open my eyes, and I still would have some thinking going on. But it wasn't very much and it wasn't interfering anymore with the music now the music was the dominant experience and thinking was the you know, subordinate experience. So in medical Especially in concentration meditation, the idea is to no longer have thinking the dominant experience and let some other capacity we have for receiving experience being present for our life begin to predominate and, and so they're not the sensory the non cognitive being present for experiencing taking in feeling sensing what's going on. And then to settle into that experience deep inner inner settle in and just be there and let it kind of so we get this experience of being absorbed. So you work with me a little bit. You absorbed in the Kathak? The so the know there to help you understand a little bit what the state of Samadhi is like, is that one of the common attributes or descriptions used for it is that it's a state of unification. I like to say it's the state of being whole.

If we're cut off from part of ourselves or fragmented or scattered, we're not really unified, we're not really whole. And, or if we're holding part of ourselves a part of our experience at bay, pushing it away, we're not really whole. And it's kind of a magic or a kind of a special feeling to kind of let awareness grow and develop and, and, and fill us with Samadhi. And so that we feel cold and unified. So here's an example for being scattered. We have many different psychophysical processes going on all the time. And so for example, I could sit down to meditate and my capacity to have an intention can kick into gear, you My intention is to be sitting here and be really present for this moment. And maybe it would be really be present for my breath. That's the intention My mind is thinking about I haven't had dinner yet and it's coming you know, be nice to have a nice dinner, it's been a long day and I wonder what I should have and that one store selling 50 pound potatoes You know, there's one thought, you know, to thinking like that. But then I had a difficult day at work and my boss you know, was really upset with my performance. And so there's a kind of little bit feeling of fear and anger, that's coursing through my body still it hasn't left me and so there's emotions are still there. And I feel a little bit tense from that as well. And then within there's, you know, the people around me in the meditation hall are moving a little bit too much. And so then I can feel like my back is kind of being pulled I'm kind of self righteous, you know, who are these people and, and, and then, you know, I, I, in the weekend i've you know hiked really hard



and my legs are sore and I keeping my attention keeps me pulled into these sore legs which are screaming so all these things are there right? And so some of those thoughts are about the future dinner some about the past and the emotions have to do with what happened before. There's my intention to sit here there's this experience of being in a room with other people and they're making noise and I'm hearing that and then it's my self righteousness and then I feel the tension and then both my legs are tired my hike and so you know, we probably all of you are getting a headache, you're listening to this and not getting concentrated. I apologize. I'm trying to put I'm trying to use this as it make a point right. So this is an example of all the different many ways in which the mind is scattered goes off in a different direction gets fragmented very easily. And that was just the tip of the iceberg of all the different things that might can be involved in. And if you watch your mind, it's not so uncommon from human minds to be jumping a lot. Very interesting exercise is to sit down to watch your mind, let your mind do whatever it wants. And then try to get a sense of how often your mind your attention, skips to do things. Like you have, are you just thinking about those potatoes and how much they're going to pay? And which period? That's like one topic, right? You know, you do that for five minutes at a time without interruption? Or do you do it for you know, 10 seconds and you think about work and then another 10 your mind jumps over and something else and then you wonder about the itch and is a cancer and then your mind jumps very quickly to something else? And how, how quickly and how often is that jumping around happen? It's a very interesting to discover how much the mind jumps, jump, jump, jump, jump and you have Six jumps a minute, you have 60 jumps a minute, you know, how many jumps Do you have, and so the mind can be scattered, it can be jumping around with jumping around many different things. So we call that a scattered, fragmented mind. And the body also in its own way, it can be scattered and fragmented. And so what Samadhi is, is beginning to harmonize all these different functions, all these different mental physical processes that we have. So they're all operating for the same. for the same purpose. They're all operating in the same direction, the same focus. And that's one of the reasons why Samadhi is so pleasant.

Because in why something like the breath which for a novice could seem like the most boring thing to look at, can end up feeling the moments of blissful things you can ever experience just staying with the breath is because it's not the breath in itself. That's wonderful. But what's really wonderful is this feeling of being unified, becoming whole, all these different parts of who we are come together and are working together in harmony. And you know, you're not jumping around anymore, just really there. You're focused on the breath. So your intention is with the breath. You're thinking, if you're thinking much is with the breathing, you know, think about anything else. Your emotional mood and emotional state is in harmony, or comes out of being present for the breath. And your physical experience is in harmony with focusing with the breath, being with a breath. And so emotionally, physically, intentionally, cognitively, and whatever other functions we have. They're all they all seem. They're all coming together and working together as a team. And so in Buddhism, we call that unified unification of mind. And when the mind is unified, it becomes blissful. It becomes so loose strong sense of well being, can arise. And so it's not the breath in itself that makes brings the sense of well being, but rather the unified experience being whole being complete. That happens that's there. And in addition to kind of the better sense of the sense of well being, is that most of the stress that people experience most of the distress that people experience has a lot to do with the stories we tell ourselves, the thoughts that were involved in. And so when we begin shifting our attention, energy of awareness away from our thinking, or thinking, no longer predominance, and we're more and more here in our experience, and so and we're unified so we're not thinking about something else anymore. The energy of and the stress of these difficult stories that we tell ourselves are no longer operating. We're not telling ourselves Difficult stories anymore. And so, and without the suffering of these different strain of these difficult stories, judgments, interpretations, identifications, we have, then that minds natural capacity for peace for well being as a chance to surface. And there's waiting for you inside not very far away a tremendous amount of kind of reservoir of peace and happiness, that we can't really access very well. If we stay caught up in the world of

thinking, and especially that thinking is bad news. You know, constantly getting bad news. So Samadhi practice is a practice of learning to put that to rest. the thinking mind or Let it not be the predominant experience and entering into this present moment experience in a fuller way with all our senses. So I call this kind of begin to tune into our subjective experience. Not Thinking experience. And that subjective experience of being alive spec experience of being begins to transform as we develop Samadhi into it because it becomes a state that we enter into. And there's a series of different states that people can experience many different states. Some of these states that you enter into Samadhi states are progressive, so that it's kind of like equanimous, that there are certain levels of Samadhi into one and then at some point, there's a shift and you enter the next one's a shift, you can enter the next one shift into the next one. And it's quite fascinating journey. It's kind of amazing. I think, kind of inspiring reverence, producing to experience the deeper states of Samadhi. Especially because, at least it's my experience that most of the time for most people certainly most of the time for me Entering into a state of concentration or Samadhi is not something that I can do. I, what I do is create the conditions for it. And at some point, it just something shifts inside, and I enter into the deeper state. And so I create the conditions, but I don't make it happen. And so because of that, it's it feels more like a gift. Wow. You know, it's like, somehow, how am I this is really fortunate This is really special. And so it's kind of like making yourself so what are the proper conditions, the helpful conditions to allow the Samadhi to arise? So that's one of the things I'll talk about. over these next weeks. We'll talk more about the practice of Samadhi and some of the states we get into and how to work with it.

What I like to say this evening, still is to mention some of the purposes or functions of Samadhi state why somebody entering into Samadhi is useful. And both people who practice mindfulness and people who practice concentration practice can experience a Samadhi Samadhi is not only the purview of people who do concentration practice. So what are the purposes of why would someone be interested in Samadhi? one purpose is that it steadies the mind, it stabilizes the mind. And an agitated mind a fragmented mind is jumping around a lot is, is a mind which cannot focus for a while at a task, because also a mind that cannot see very deeply into our experience. You need to have a lot of stability in the mind to see clearly. And the analogy I like to use is that of, you know, if you hold a telescope in your hand look at an object far, far away, you know, like, you look at the moon with a telescope, you can't really hold it still enough. it wobbles just a little bit right Enough, dairy can't really stay focused on the moon or whatever. But if you put the telescope on a tripod, then you have the stability and you could hold the focus and see much clearly what's there. A very different analogy for this stability is that the mind becomes clear. It's not like the waters are no longer agitated, and the waters become clear. And when the water is when the wet, the surface of the water is still in the water is clear. Then you can see into the bottom of the lake, maybe or the pond, you can see what's there. So when the mind becomes still stable, steady, we can see more deeply into our minds. And that's one of the purposes so it's a great support for mindfulness practice, because it helps us to see it much more clearly. Another function of Samadhi is is to do is to do his healing. It's very healing to enter the states of Samadhi Because partly because a big part because of the strong sense of well being that can well up the sense of unification that can be there. The to be unified in order to get unified, we have to kind of empty ourselves or heal ways in which were divided. And so you don't necessarily heal from all kinds of physical illnesses. But you can heal from all the psychological divisions that we have inside of ourselves. In psychological wars and conflicts we carry the tensions that we build up. And it's remarkable how much physical symptoms are connected to the psychological tension and conflicts that we carry with us. And so some of this, sometimes they talk about concentration, practice, being a purification practice, because as you do it, and you you becoming whole or unified, some of the various places we're not told or we're broken or something began to show themselves and then this they start to heal. Sometimes they heal because as I'm in Samadhi states, there's so much such a strong sense of well being of peace of trust that it's and safety in these states that some of the some of the difficult

places in the heart and the mind can begin to relax, can let go finally starts to feel safe. It's okay I can really let go It's okay I don't have to hold on anymore. I don't have to stay gripping grip to these concerns. I've been gripped in all the time or, and some people have chronic fear, they carry fear with them all the time. And it's only an experience. See, Samadhi is such a visceral, physical, kinesthetic kind of embodied experience, to feel this holistic feeling of being well being kind of suffuse your body, your pores is variable. formative to that part of your musculature, which is afraid and holding you tense and kind of cautious and looking around. Finally, wow, maybe it's okay to relax is kind of like you get, you get into thaw in the warmth of the Samadhi state. So it said that Samadhi is very healing statements. That's why sometimes Samadhi practices are given to people rather than mindfulness practice, because of the healing effect that it has. The other reason that function of Samadhi practice is that it makes the mind soft, very open, spacious, relax, malleable, pliable, some of the language that's used, imperturbable.

And as the mind gets softer, the mind becomes more workable, you have more, you have more choices in the mind, you have more ability to shape the mind when it's softer. So the example I like for this is for many years ago, my son was in, I guess he was in kindergarten. And every week on a particular day, they would the kids would work with beeswax, colored beeswax. And so they had a process to work with the beeswax in the classroom. The kids will go get the beeswax from the shelf. And then they go put it in, cup it inside their two palms with their hands together the beeswax. And so that because the B work was cold and hard, and you can't really work if it's hard, and they put it inside their hands, and the teacher would tell a story. And the story was finished, the beeswax would be soft, and then they could shape it into something beautiful. So, a mind which is gripped by attachments and fears and resistances and preoccupations, will over time become harder and harder and You can't really work it, you can't really understand even how do I let go? How do I relax? How do I, you know, if we have some really deep, deep attachment that is really at the root of our personal challenges. We might not even know that we have that attachment because the mind is like hard beeswax. And you're aware that you're, you know that there's a problem but there's basically the mind is a black box, you don't know what's in there. As the mind gets softer and softer, then we can see more deeply what's there is no longer a black box. We start softer and softer at some point the mind can be shaped. The mind can be a shape with more concentration, it can be shaped with goodness, you can the role of intention, you can set resolves, have an intention, and the mind will kind of go along with that because it can be shaped you know, let's do this. Let's do this activity, but more important as the mind gets soft and softer and softer. Then at some point, the grip can relax. So if I hold my fist together forever for a long, long time, at some point, it's gonna be very hard to open it up. But then, at some point if you're slowly slowly thaws, and somehow it gets loose enough, it's finally I can open it. I've done that. Then in the cold. I think somebody's done Nicole and Nicole naked, so tight, I can't hardly move my fingers. But then you go into the warm, warm room and slowly begin to thaw until you can open them up. So same thing with a heart or the mind. As the mind gets softer and softer, more relaxed, more spacious. Then it begins to finally be able to let go of some of the deepest attachments we have. And so some people know they're attached but they don't know how to let go of it. know they're clinging to something. They have no clue where to where it's that because perhaps because the mind is still too hard. Bye. To beeswax, and you have to soften it. And Samadhi practice is a practice that softens the beeswax of the mind. In a nice beeswax, all different colors, it's quite beautiful right? So, and then ultimately the purpose of Samadhi in Buddhism is for liberation. And so, and this has to do with study of non clinging. So, to really have this mind that is very strong mind that the mind the mind that is in Samadhi is a very strong mind, even though it's very soft and relaxed. You know, maybe the analogy there is I've known people who've done a lot of yoga, who are extremely strong, but there's something about yoga and strength, where the muscles actually look flabby kind of Rather than they don't they have this big, you know, like they don't look like bodybuilders. And there's something I don't know what happens, maybe they do, there's kind of a soft, relaxed way, but there's quite quite strong. So the same thing with the mind, the mind gets

quite strong with Samadhi. But at the same time, it's very relaxed and very open. So it's a very useful mind to have, I can apply to all kinds of things. Your 10 people have a lot of Samadhi tend to be much more efficient in their life, they can be able to do tasks much more focused and work through things. Also, when the mind has this deeper capacity for stillness or Samadhi, it tends also be much more creative. It tends to have access to creative thinking, creative problem solving easier, and to intuition becomes much more accessible because the beeswax hard mind has caught up in thoughts and preoccupied and jumping around. It can't doesn't even have space for the ability to tune in. into the deeper wellsprings of creativity intuition that we have.

So, anyway, I guess got a little sidetracked there. So their ultimate purpose in Buddhism for Samadhi practice is to support us support the mind support the heart to to let go of every last possible contracted state that the heart and mind is capable of, to completely be set free. It's a beautiful thing, beautiful path. So Samadhi Samadhi is a wonderful state. How do we translate Samadhi into English, the word Samadhi. My, my personal preference is with the English word composure, to be composed. And partly it's I'm allowed to do that because the etymology of the word somebody saw some means same as con or come complete. Measure width. And the deep part of Samadhi means to pose to stand. And so that's, you know, the pose of composure means to stand to pose. So, but why I like it is composure, concentration lends itself to the idea that we have the laser kind of focus from the mind, composure is a unified experience of the whole being. I think, for most of us, for me associated with this, that I compose myself in my experience, so someone says to you compose yourself, I would probably do something my body first and foremost, you know, kind of like, gonna sit up a little bit and relax and then kind of get a feel good, make my feels kind of balanced with gravity sitting here to compose myself in a dignified present way. And so we're here we're back to Samadhi. We're composing ourselves on the breath, for example, and that's the object I also like composing, because I we compose a piece of music, a piece of art. And so to compose ourselves on the breathing is to make ourselves into a piece of art into a piece of music. Isn't that nice? So that's the introduction. So, I'll give three more talks on this topic and I hope that you'll enjoy this journey of exploring Samadhi Thank you.