

2015-03-16 Seven Factors of Awakening Concentration

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SPEAKERS

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So Good evening. So can you hear me all right? Said loud enough out there so far away so you can really hear me out there. Bill bit louder. Let's see. Can you hear me now? Can you see me now? So, okay, great.

So I'll continue this evening with a series of talks on the seven factors of awakening. This is one of the core lists in the Buddhist tradition. There's many lists, but there's a few in terms of the meditation practice, which are particularly important. And the two, probably the most important terms of meditation are the list of things you want to overcome when you meditate and the list Things that you want to develop. And what you want to overcome is the five hindrances, the five obscurations that keep what keeps your mind agitated, caught up preoccupied. And then you want to develop the seven factors of awakening, which are these beautiful factors that arise in the course of practice. So, today the topic is going to be concentration. And as an introduction to which is the concentration is the sixth factor. So, we've done now, five of them. And the first five are mindfulness investigation, energy, joy, and tranquility. And so, now, building on all these comes concentration, that topic of work concentration translates Samadhi which has such important role and some of the different Indian yoga traditions that you know it's very has almost a sacred connotations or feeling it's very special and word very powerful word sometimes some of the systems of Indian religions and in some some Indian religions the word Samadhi is is used for the ultimate goal of what in maybe in Buddhist terms be called Nirvana. So, it has a kind of very special place and exactly what it is, is not conveyed.

So, well by the English word concentration Samadhi is a richer word word for one thing Samadhi refers to a state, a state of being more than an activity of the mind like a focus of the mind. And so, to develop Samadhi is not to develop or only develop, you know, one pointed focus of mind you To develop a very holistic, integrated, unified state of being that arise when we can when the attention is really centered, and stabilized and undistracted from the stable focus that it has. And that unified feeling integrated, holistic feeling state is quite Sublime is quite a beautiful thing, partly because it's a state of being fragmented. And many times in life, we go around being quite fragmented. We jump around and do many different things in the mind jumps around quite a bit. And you know, one of the interesting exercises to do in meditation, if you've never done it, you might try it periodically, is to count your breaths. And you don't have to count very high. It's good enough just to count to 10, 10 breaths, I like to count the exhale. That's how I was taught. And then when you get to 10, if you get to 10, it started again at one. And why, why it's an interesting exercise, it's a kind of reality check to find out how present Are you really? or How much do you get swept away into your thoughts in a way from what you're trying to

do in the present? And chances are you some of you probably want to get to one or two or three and let alone You know, getting up to 10. But so it's not that they have to get to 10. But what's very helpful is to kind of notice how far you get and what takes you away. And then you start studying that get interested in that what goes on in that mind that pulls you away from the from just being focused on the breath in the moment. And once you start seeing that, what distracts you what preoccupies you, then you can start develop some developing some wisdom about it.

You can understand is it really worthwhile reviewing your shopping list one more time? Is it really, you know, worthwhile to have one more sexual fantasy, you know, you've had your share of them perhaps. And you know, what more you know, is it really worth it? Or do you have better things to do? And you know, you can go through the common things that pull you away. And you know, if you really take it in and really register what your mind is doing, with wisdom with an understanding, as opposed to skipping in and kind of not really paying attention to what you're doing, but really kind of clearly intentionally acknowledging what your mind is doing. Is this what you really want to be doing? Is this really serve you to nourish you does it benefit you. And with some wisdom like that, it might be almost a natural thing without any effort to say No thanks. And then start again, and then not be so easily prone to wandering off. You might find over time, that it's actually more enjoyable, more satisfying, to stay in the present moment on something like the breath than it is to jump around with Mind in all the different places the mind can go. I think that it's been said many times, but I think that it's fair to say that our 21st century minds are becoming increasingly fragmented and distracted. I think the so many of us who spend a lot of time on screens now. And there's something about the way the mind and the fingers work on the screens, and that keeps us kind of searching and looking and engaged. And it's in some ways, it could be a nice engagement, but it also can reinforce the mind jumping ahead and wanting and you hear the ping of email and all gotta check that and then we look at this and you don't just, you know, you're doing an email, I should check the news, you know, or, you know, this and that. And then you jump around between websites and you search and you're that searching and looking and something pops up and you look at it and try to understand it. Then you get impatient look for the next thing and Follow the links, you know all these things. And it doesn't it's not conducive to a settled, stable, relaxed mind, a mind that's at rest in itself that's open and intelligent and engaged. But it's not jumping around. It's not looking for something beyond itself and looking for the next thing and little bit anxious, you know, what more is there to get? I don't know if that characterizes your mind very well. But I suspect that if you pay attention to the effect of screens, I noticed at some point that that I had to be careful with these screens for myself. Because I sound I don't know if addictive is the right word. But I found that there was this momentum in my mind. That was not my desire or my wish, what I wanted to do, there was almost like a physical momentum in my mind to keep searching, keep looking, keep checking. Beyond that, you know, anytime it's kind of time that I needed to do what I was doing. And that momentum of looking and wanting on the screens is not conducive to this whole holistic, integrated sense of just being present that comes with Samadhi. And I think that so. So the seven factors of awakening now in the sixth factor comes with the state of Samadhi. And it builds on the others. And I want to step back and offer you a very simple practice that I do, also as a way of getting into this topic in a particular way. And a very nice practice I have for myself, is that when my mind has trouble concentrating, I sit down to meditate, in my mind has a mind of its own, I'm thinking a lot and it can't just just thinking just kind of pulls me away and not really meditating, not really here and in a mindful, clear, intentional way. And I'll try to gather myself and refocus on my breath and come back. And it just doesn't work because the mind is kind of off and thinking about a lot of things and so That's so circumstances what I like to do, one of the things I like to do is to say to myself the word here, H e, r e, I just say here. And it's a, it's not like a command like you do to a dog here. It's a, it's actually kind of more like, acknowledging I'm here, this is here.

And then as if here is completely okay to be here, whatever is here is fine. And here and then I kind of like open my mind, my awareness up and just to see and experience what here is like, here is a person whose mind is distracted here is here is a busy mind. Just here, oh, that's what it's like, here. Here is whatever comes up I do here and then whatever shows itself it's happening the present moment. I just like, take it in and measures over here and this is what it's like. And I don't have any hope that I'm going to stay present more than a moment. You know, just a moment beyond just saying here, like here and I register. And so it's very allowing, it's very no judgments about what's going on. But it slowly begins to help me not to be so caught up or feeding the things that I'm thinking about. And it's done in a very peaceful way. Because I'm not against having a distracted mind. I'm not struggling against it. But I'm waking up from it, and becoming kind of bigger than it and making space for it. And I'm not feeding it by perpetuating it and keep thinking about it. And I'll do that for a while. And generally if I do that, for, you know, a few minutes, things begin to quiet down. But if I try to force my mind to stop thinking a lot, I just really forbear down in my breath and really stay focused, or try to do other things to stop my mind from being so distracted. often enough, it actually makes my mind more busy or agitated. tense or something. And this thing just here, the simple thing, just acknowledging that here, it's great to be here. It's kind of a, it's kind of awesome, awesome off field. You know, just being alive is pretty, an immense thing. It's a pretty rare thing. It's a pretty complicated thing. 5 billion years of evolution has come to you thinking about what's for dinner. I mean, that's pretty amazing. It How did that all came together, a lot of things had to happen for you to have those little thoughts about, you know, what should I have for dinner. And, you know, it's pretty complicated event that, you know, a lot of human development and a million development and all kinds of thing had to happen. So you could have that simple thought. It's pretty amazing, just to be alive. It's pretty amazing just to be here, and to kind of slow down and to take it in. Repeat a story I told yesterday he was walking down here to give the Sunday morning talk. And as I was walking about I live about a mile away and so I was walking down and I passed the house that where the front door was open and on the street and the curb was a car with many the doors open wide. And this like two or three year old boy came out of the car. And another two or three year old boy came out of the house. And they went out of the house was carrying something like a backpack. It looked like the family was going on a trip. And so these two boys met each other kind of right in front of me. And then they were walking next to me on the sidewalk that'll get as they went to their car. And one of them said to the other, which would you like the pink one or the yellow one and the other second boy said Don't care, and the first or whatever. And this first one said, then you can have the yellow one. And I guess you'll have the pink one. And I heard this little there was they seem so small to me, like two or three year old boys. And they probably hadn't been talking for that long learned it hadn't learned to speak very long. And I thought, Wow, it's a pretty complicated thing. How do they learn to do that? I mean, it's they're too young for school. So how do they learn like the word which isn't the word which, and yellow, which is the yellow or the pink? that's complicated ideas. And which do you want that's even more complicated? There's you and then I don't know, it seems like that was pretty. You know, that's pretty sophisticated. To know, you don't know. And then and then the other one said, Well, in that case, I was crying. Wow. Wow. Now you've made me wonder about me.

But I was kind of a little bit an odd what we often take for granted, it's just us, you know, taking so much for granted this complex, amazing capacities we have to be aware to have language to communicate. And I was kind of in awe of how did this happen. And so the consequence of that little r was the rest of the way down here walking down here, I was just like in a state of all the trees and the asphalt and the cars and whatever, just like here, wow, just this year. And this ability to be really hear at home and hear at home with yourself at this moment as it is, is one of the great things one of the great pleasures and is you know, one of the great rewards or it's very meaningful to just kind of come here and a simple be a piece be at home and yourself here. And this is one of the things I feel very grateful to Buddhism for is to coming to appreciate this and Having those kinds of extra experience come to me much more often

than it used to. And in some people feel like that's enough just to be fully here. Just appreciate this moment. So this is true. And as we do this practice of being here, reminding here, trusting here became home here, just connecting here. Our psychophysical being who we are is not static. Things change. If you notice that you're tense. If someone says, boy, your shoulders are really tense, you're up in the hills up in the air, you're here and you hadn't noticed. Chances are he said, Oh, you know, just like pretty Neato. Just you change because of it. You don't say wow, here this is like Wow, that's pretty cool. 5 billion years of evolution brought me to 10 shoulders. Let's celebrate this I'll show everyone you know, it's amazing accomplishment that the universe, no usual things just, you know, we're not static right things change and, but how things change depends a lot on the conditions we put into place. And so if you spend the whole day preoccupied and caught up and worried at the end of the day of a headache, you know, those, you know, things do change and the conditions you set in place during the day led to the headache. So, the, when you practice mindfulness, when you practice here, when you commit yourself to really being committed from the use of the word commit, but when you really intend and act on the intention to really intend for intentionally Be mindful, intentionally be present. For here, intentionally relax and the nice way here, notice what's here even without wanting anything to change You will change. You can't observe yourself without starting to be involved in a process of change, just the psychophysical system will change. And that Buddhism talks about this change as often as a path that unfolds and it has certain patterns that unfold one after the other. And some of these patterns can be watched at times and you can familiar with them see how they kind of almost follow a lawful pattern or particular unfolding one after the other. And the seven factors of awakening can be seen in this way you can seen as partly as a path of unfolding that as you develop, first we develop mindfulness which simply to be here and recognize what's here. And as we recognize what's here, we become more discerning what's here we can see more clearly what is here. And we can see that having 10 shoulders up all the way up past My ears is painful and not so good. And so they come down, you start seeing that you have the difference between that tension of being preoccupied preoccupied to certain things. And the relief of that by relaxing the mind and softening. The difference between entering a conversation with hostility and sarcasm, versus entering a conversation with kindness and generosity and care for the person you're with. To be able to notice difference of these kinds of approaches, means that then we have the ability to choose one over the other in a more useful way. We see that there are paths forks in the path we can take as we go along. And you don't have almost some some of these things you almost don't have to choose which path to take. You'll be it almost be chosen for you. If you really are clear and see what's going on. You can almost like you know, if you touch a hot coal, you know, you don't have to think about it.

Releasing your hand from the hot coal, your hand just will do it. But if you're a really, really really I guess it'd be pretty preoccupied. But if you put your hand Nicole would be so preoccupied thinking about something else, you might burn yourself because, you know, the natural process of letting go doesn't happen. So then there's engagement, there's interest effort. And then there's a, as we get engaged more fully in the present moment, it feels like there's an engagement with the present moment. Like we have to keep making the effort to be present. But it feels like we're like, like, it's kind of like we're in the groove or we're in the flow are we in like, like, there's kind of like moving, then certain joy arises, delight. And so this joy can arise in this practice. And joy is a very important part of Buddhist meditation practice that sooner or later, more often later, joy will arise. And there's different kinds of joys the joy of being alive The joy of being engaged the joy of having freed up our life energy from all the undermining ways that are places that our our energy can go or our interest, our attention can go. There's so many ways in which people get depressed get anxious, because of particular ways of thinking that they're involved in, and they kind of can undermine us and drain us. But if they're our life, energy and interest and attention, don't go into those undermining thought patterns. They'll natural lightness and energy can begin flowing through us. And it tends tends to come with a kind of with a kite with joy.

And the simile that the Buddha used for this kind of joy is that of a lake that has no input from the outside, beating the scent the sense doors are not getting nice, beautiful sights, nice, tastes, nice, sounds nice, whatever experiences from the outside, so it's being fed from the outside. But the lake is being fed from the inside underwater spring, that wells up inside that's very refreshing and delightful. And there's movement that moves up from the inside and fills us fills the lake. And so the sense of this the joy comes as an inner feeling doesn't mean we don't have joy for for any reason from the outside world. It all like this feels like movement and a current kind of nice energy. upwelling, from inside their life energy is released and been freed from all the ways it's bottled and constricted and undermines us and then this process then continues we are relaxing, calming settling, the flow of this inner strength, inner stream inner spring begins to calm down. And then the analogy or the assembly that Buddha gave is that of Very still pond or lake that's completely still that's filled with lotus blossoms of different colors. And I guess I don't know this is the case, but I apparently lotus blossom, some of them can blossom underwater. She talks about all these lotus blossoms. They're blossoming under the water. And they're all suffused and surrounded by this very refreshing very still water. So imagine the most refreshing pure, clean kind of water you can go into it just feel so good to go into. And that's the kind of water that surrounds these lotuses and the lotuses are all kinds of colors. Implying this Lotus is kind of this beautiful flower. And this inner sense of beauty, sublime beauty and peace. There's no movement, but its whole body is suffused by this peace and happiness. And the word this used here is happiness. And then things get more tranquil. And then we start getting more concentrated. And the concentration here, as I said before is a state more than a focus. And too often people who meditate want to get concentrated will think that they have to kind of bear down and kind of a laser focus. And one of the really difficult things is when people almost think that concentration is involved seeing through the mind's eye. And so then at some time people actually have their eyes closed meditation actually engaged this gauge their eyes to really kind of try to see what's there. I'm not going to be present. And I don't think that doesn't relate not conducive to the soft, relaxed mind. that's required to have somebody it's mind that have somebodies mind state is a soft, relaxed, pliable, spacious mind.

So you can't get to there by bearing down or getting really tight. And we get there more by letting go and relaxing. So there is this path of unfolding. And what I will try to do by starting with the practice of here is to say there's two different movements that go on here in this practice. And some people will do one and not the other. And they appreciate one for not appreciate the other. But the two I think, work really well together to create for a peaceful meditation. The first movement is just a movement to be to be here. To Be mindful as if just being this moment is enough. And I'll just be here unconditional acceptance of this moment just here. And sometimes people who take that approach, actually kind of dismiss or are afraid of or, or have full philosophies of why there shouldn't be any gaining idea or any place to go and develop. And now you sometimes you go talk to teachers and that school They say, you know, I got really happy meditating isn't just like, oh, that doesn't count. Just be here. But then you have the people who don't have any appreciation for the tremendous value and beauty and preciousness of just being here. And they only know about let's get someplace. Let's, let's let's do so you know, let's try to improve ourselves and get concentrated and get let's get that joy. You know. And that's all the striving and pushing and trying to get and, and that doesn't work so well either. And, but to be able to hold both of them together in balance, to be able to not be chasing after something, but to really cultivating a stronger and stronger ability to be here. Relaxing, turning off the cell phones. You know, just you know, give your mind a rest. We need national parks where people You know, national refuge where there's no Wi Fi. It's our minds. You know, sometimes I think that if we could all go back and experience 1960s minds, we would think we were enlightened. You know, because it's basically I bet I bet our minds were so different back then. Then this minds, it's so computerized.

So the value of just coming back and being here, and appreciating that as we do this, there is a path that could unfold and it's a valuable path. It's a worthwhile path. And in appreciating it and kind of being sensitive to it and making space for it and kind of smelling it and following the center of it, supports it and helps us to go forward. And part of these familiarity is to know about these seven factors of awakening. Not to strive after them, but to appreciate them to or not to make them But to allow them to happen. And as we know them, it's easier to allow for this to occur. Part of this is somebody. I'm very fond that the word Samadhi and it's a Sanskrit word. And it comes from one way of understanding the etymology of the word is that sam is the same prefix as the English word con, come, with. And the dhi part of Samadhi has the means to stand or to pose. And it's, so it becomes posing with and that becomes very etymologically the same as the English word compose. And I really like the word compose as kind of a translation for Samadhi because concentration, as I said, implies kind of many people in mental focus. Composure is a physical embodied centeredness and groundedness settled but old fashioned to say get composed. But some of the older people here will probably remember a time when it was not welcomed to be able to compose yourself. But maybe it's time to, you know, resurrect the word use it more often than being composed. Because you know, if you say compose yourself, I think many people think of it physically, like just kind of sit up straight and balanced and be settled. And this idea that this integrated unified field of Samadhi has a lot to do with our body. And so this first settle into our body and compose yourself around the breath, as opposed to focus the mind's eye on the breath.

What happens if you compose yourself on the physical experience of inhaling and exhaling, expansion and contraction, the sensations of breathing and composure then you compose you kind of like you're making your body into a temple or home, that can be the that can harm The experience of breathing, where the experience of breathing happens within that home. And you kind of let the, you know the breeze or the breath come and go in there, as opposed to being up at the control tower. And you have no control tower, you're kind of zeroing in and looking down and you're kind of actually, you're in control tower kind of removed from the experience, as opposed to making yourself a temple, composing yourself and opening yourself in your body. And then letting the experience or breathing kind of enter or be in that kind of home place that you're here being you're composed. And you can compose your mind, I think blows your mind is a very different feeling than constantly in focus your mind to compose your mind and maybe have some of the same associations as you compose in your body. It means calming or settling or stabilizing the mind and not having to jump around and chasing after things. So the body can get composed and settled. The mind can Get composed and settled. And in the mind, it doesn't have to be have chasing after many things at once. It's actually a quite a wonderful thing. To have the mind, just be involved with just one thing. You're thinking about one thing you're paying attention to one thing, it's just, everything's about one thing. Just Just the breathing, for example, just being here in the present moment. Some people who for who are novices to this idea of like, even with the breath, staying just on the breath, can't imagine why this should be interesting. Can't imagine why, you know, what's the breath I mean, it's so boring. You know, there's there's all these great things to watch on my screen, that are you know, so much more interesting, my breath. But to really add the sense of pleasure or satisfaction and or meaning and purpose, and confidence that can come from being really settled and composed in the present moment. settled on the breath. Just that one thing, just being here in the hands of a lightness that comes with it can provide a tremendous sense of enjoyment. Satisfaction can come with tremendous sense of purpose and confidence. In fact, the higher levels of concentration, the Buddha talked about it coming with a lot of confidence. It also comes with a very strong sense of equanimity, and very clean, pure sense of mindfulness. So, with this is not something that you can sit down, you know, in five minutes decide to have Samadhi. But it's one of those things that begins to arise with regular practice. And it's, like I said at the beginning, Samadhi is almost like a sacred thing. And you want to approach something that's sacred, with a certain degree of

respect to be acquisitive, and say, I'm going to get Today, you know, or I'm going to be in charge is not really respectful of how special this kind of state is. In fact, I don't think of Samadhi the state of concentration as something that I can make happen not in 99% of the time, but rather, it feels like a state of grace, that somehow it's a or a gift. It's something that arises or happens when the conditions are right. And I have to kind of put the conditions kind of get the conditions close. But I can't make it happen. I just kinda have to do the conditions. And then I'm surprised when somehow at some point, the Samadhi factors come into place, and I start, especially when it's really stable and strong, it's like, it's like, it is like a state shift. And you can feel this as change into a new state of being That is a gift. That is a whole different thing that than the usual state and some people have no idea that there are different states of being that we can be in. They, you know, the only the only the only state they know and I think it's normal to be distracted, or to be anxious, so it'd be kind of, you know, fragmented and caught up with many things and jumping around and so this experience of being composed and grounded and settled here. So that here is, is alive and full and stable and, and the only thing that really occupies the mind is just really here, just here with the breath are here with whatever you might be focusing on. It can feel that holistic state and be aware and dwelling with attention in that state.

Some of you had the experience of maybe doing some activity that brings you a lot of joy like because of the absorption You're, you're absorbed into reading a book or absorbed and playing music or absorbed in a craft. And it just feels like your cares, your the cares of the day can recede and you're just involved with that thing and, and it just you not only get so absorbed and so satisfying to do it and it's nice for sure that this kind of the difference with Samadhi is that maybe is that with the activity of reading or something like that, it's the activity or doing it has a lot of your attention. In Samadhi at this state, the pleasure the satisfaction the holistic feeling of that becomes really prominent and you can really take it in and it's becomes a kind of biofeedback system that supports itself and helps it grow and develop even further. Why do this? You know, one of the read the reason there's a number of reasons why I'm Buddhist Samadhi is emphasizes having value. One reason is that it's very healing. The this sense of wholeness, a sense of integrity, a unified feeling, the feeling of the energy of our being kind of coursing through us without any obstacles and any resistance is kind of free flowing of energy. Some people feel that just feels like this healing energy is moving through us to feel so every edge feels really a lot of purity, a lot of goodness, tremendous sense of goodness can kind of feel and rice do. I started appreciating, being ethical in a whole new way, when I started experiencing Samadhi, and this tremendous sense of goodness or purity within the cleanliness and set aside, started coursing through my body, and there's a whole different reference point. For being ethical, and I could kind of feel what are we like to do something unethical, that was somehow just kind of cause me to lose that sense of, you know, such as such tremendous feeling of goodness, but also healing. And there's a lot of can heal psychological challenge that people have. It can heal attachments people have. One of the one of the one of the reasons that Buddha emphasized Samadhi is that it's one of the powerful ways to overcome addictions. Because you now you have a pleasure and enjoyment and satisfaction. That's so much better than a addiction, for sensual pleasure that you can have to have a really healthy, wholesome alternative. The Buddha seemingly offered Samadhi also to hit his teenage son appear out or if you knew that Buddha had a son He had a teenage seven point. So son was a teenager and was studying with his father and his son seems like in the story that his son had a certain preoccupation with his looks. Now, it's probably, you know, if most of you when you are teenagers had probably a little bit more preoccupation in your looks, and you have now and that's one common kind of concern, you know, looking good and what other people are wearing and doing and all that. Well, it goes back centuries. And what the Buddha offered was meditation practice as an alternative to that. And I think it's something again, about the inner sense of well being and confidence in oneself that comes with Samadhi that to kind of let you kind of shed like a snake sheds and old skin, shed some of the vanity and the self preoccupation that somehow can, you know, grab, you know, hold on to us and so

Samadhi can Be very helpful for these number of things like this healing, purifying ethical integrity you know, letting go of a lot of attachments and come this way. But the most important reason that Samadhi is practiced in Buddhism there is that it provides the sense of unity a sense of integrity and stillness and focus that the mind has then it's kind of like provides gives the mind kind of like a magnifying glass to really see what's going on in our minds and hearts.

There is no more obstruction from seeing there's no more preoccupation. The image again is like the Buddha gave us is that of a clear pond at Clear Lake where it's completely clear and completely still the water and you can see right down to all the fish and all the little rocks on the bottom. It has That kind of clarity. So you can really see clearly what's going on. In your mind, you can see the underlying operating system. And then nicely you can see the das of the mind. And you can see the underlying operating system of the mind and what really makes you tick in terms of in relationship to what causes suffering, stress in your life, and what brings happiness and freedom. And so to see this, the subtle and the subtle doesn't mean insignificant to see the subtle deep roots of what we cling to what we hold on to so tight, what really believe what we believe and kind of kind of hang on to these beliefs, or let give authority to these deep beliefs we have and these deep attachments in particular, the deep attachment to self. So a range of ways in which we are attached to ourselves. And you're great, you know, so this is not a dismissing how wonderful you are But your attachment to yourself is not really necessary. And chances are that your attachment to all the ways you're attached to yourself your self image, your self, self consciousness, your self presentation to others, you're, you're all committed to a whole range of things. If you really are attentive, you see that it's a drag. It's not really serving you, it's not really providing you with happiness and well being or peace. But to have this clear mind, really clear, stable you release. In a mind that's also a smart mind if somebody is also can. Mine is really strong and focused this way. He can actually see how things operate very fast. It's kind of not only a magnifying glass, but it's kind of like, I don't know where I don't know what it's like, but it's the mental processing of the mind paradoxically, both slows down. In terms of thinking and all that, and also speeds up, they were able to kind of track many more mind moments and what's going on much more fast, much faster. They've done experiments and people who do meditation a lot, and they don't respond, you know, response tests, how quickly they respond and how quickly they can. Like if they flash, you know, all these images on the screen, I guess, or they show a picture or something and they flash something, you know, it's subliminal, most people can't see because it goes on so fast. Or people who do a lot of meditation have a faster response, and they can see the subliminal messages more clearly, because the mind is seeing much more precisely fast, what's going on are processing. So the experience of the mind is the mind slows down. That's how we kind of just inner subjective sense quiet and peaceful, but the actual processing speed or the mind seems to speed up. And so there's a kind of a clarity and incisiveness and penetration that can go on when the mind has strong, strong Samadhi. It might this this kind of emphasis on Samadhi is not something that's that relevant for most people in their daily lives. Some people have unusual capacities for strong concentration and they can develop this daily life. But this is really something that gets developed on retreats. And this these seven factors of awakening can be a great resource for home life and support life here and there. But the higher reaches of what's possible. And this has a lot to do with going on retreats where you can be cultivate and develop this in an uninterrupted way for maybe days at a time. So I'm talking about now this deep, deep penetrating possibility of Samadhi. Most people only experience on retreat and then not even on the first second, third, fourth retreat. It takes a while for the mind to get rectified to find its way and work through what's there and work out the kinks. And have the wisdom and the kindness and the compassion that are needed for this state of stability, calm unity, to arise that is called Samadhi. So there's one more step in this path of the seven factors of awakening, and that's equanimity. And so Samadhi as it gets deeper and deeper landgate comes to a state of equanimity, which remember the midpoint here was joy. If you remember, step number four. And as a joy is pretty good.

It can each step further is better, is more satisfying, more enjoyable. So even though Joy has been left behind, tranquility is a stage better than joy. Samadhi is better than tranquility and equanimity is the best of them all. So that's going to be at the talk in two weeks. If you can develop your Samadhi for two weeks. And because I'm all for teaching retreat for the next 12 days, so I won't be here next Monday but Meg who's here, Meg Gawler is going to give a talk next Monday. I'm very honored and happy that you're coming to do it. Thank you. And I will be back here in two weeks. Thank you all.