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So good morning everyone.

And

what I'd like to talk about today was inspired by a particular

description of a concentrated mind that appears repeatedly in the ancient teachings of the Buddha. So I'll read it, one translation of it now and then that'll be the introduction to giving this talk.

And in this case, the Buddha is talking about his own mind when it was concentrated. And here's the description. And perhaps as you hear these different words that describe a concentrated mind, perhaps you could see if there's any reference point that you have in your own life, for your mind or your body or your sense of being that somehow relates to some of these words.

My mind was concentrated,

purified,

fright,

unblemished, rid of imperfection,

malleable,

wieldy, steady and attained to imperturbability.

How often you can can you describe your mind that way?

So

so I was looking at this recently and inspired by it and

looked at the ancient Pali version of the words to kind of live with the words for a while. And so what inspired this talk on concentration?

And, you know, meditation, we're Meditation Center, I'm a meditation teacher. So it's nice to be part of one of my jobs is to talk about meditation and

Now to

support people in their meditation practice and maybe to inspire people in meditation.

And one of the important components of meditation practice that we teach is concentration or something we call Samadhi.

And it's one of the great gifts. It's one of the great

capacities of the mind. Because it's a way of integrating the mind. It's the way of bringing the mind into a certain kind of harmony. That isn't often not the case. When people and people's lives are fragmented, the minds are fragmented, caught up in many concerns and activities. And many people who begin to meditate or even people meditated for a long time even I do so sometimes I sit down to meditate will discover that my mind is jumping around quite a bit. It has many concerns. It goes after chasing after it's thought

Sir, the thoughts got the eye the nose and, and it's not just one thought but sometimes I'm really, you know, zeroed in on a particular theme. But sometimes it's just amazing how jumps around.

And a concentrated mind is a mind which is not jumping around. A concentrated mind is a mind that is not inclined to chase or grab or grasp on to. Its thoughts, its ideas, its feelings.

And,

and to get to, to to become concentrated to discover this integrated, unified, holistic sense of the mind. It does take a lot of mindfulness, it takes a lot of self awareness of what's going on in the mind what's happening inside.

And when people start looking at the mind, they discover sometimes quite surprising.

things.

Sometimes the mind is an entertainment center.

Sometimes it's a control center. Sometimes it's standing guard at the ramparts, and defending itself from all possible dangers.

And to start discovering what the mind is up to is quite fascinating.

Recently, I was learned about this myth, the Greek myth called the myth of judges, I think it's pronounced

and, and it's in from

Plato's writings, pieces, and it has to do with a shepherd who discovers that there's an earthquake or something opens up this hole in the ground. So he goes to investigate and he found finds in that hole, buried. Bronze, big bronze horse stack you

But somehow there's holes in it and he sees that inside, there's a dead person, it's extremely large person

who apparently has only wearing a ring. So that this checker takes the ring and goes along fine for a while.

And whereas it and one day turns their ring around so that the little gem I guess it's on it is facing inward in to their towards the palm, I guess. And because he's in a group of other people discovers that he becomes invisible.

And when he turns it back the ring then it becomes visible. So that's an interesting thing.

And so he somehow manages to get become a servant or messenger for the kings who has access to the palace. Is it good enough, and he uses his capacity to be invisible to make his way into the chambers of the queen and there's

succeeds at seducing her.

And then he uses his capacity to be invisible, to go make his way into the chambers of the king and kill the king and become king himself.

So, I don't know what the rest of the myth but

but that's enough.

The and this myth is has to do this. This myth has to do with ethics has to do with how people behave when they're seen, and when they pave when they're not seeing when they're invisible. And,

and so I think the idea of Plato, that people are very much motivated by the reputation, how people other people see them and what other people think. And so if you're invisible you can do things without any any effect on your reputation. And you can do all you know, there is no there's no restraints made.

to people. So the question is, what would you do? When you're when people can see you? And for you know, the ideas? Would you do things that are supportive and helpful for the world? Would you be an angel who went around and picked up after people or something? Or? Or would you take advantage of this amazing power to kind of become wealthy and

talk in all kinds of things that you can get? What would you do? How would you What would you do if you're invisible? Well, I'm thinking about this myth. I think I'm thinking what kind of there's two areas in modern life where this is quite relevant. One has to do with people's use of the web.

That this as an image is probably in a way that, you know, it's like it would be a magic power in the ancient world to be invisible. We could navigate the whole world with the web, in a privacy of our own kind of home without anybody knowing what we're looking at what we're doing, and what how we're interacting the world.

And I've known people, I knew one person who had so many aliases on the computer on the web. So you know, on Yahoo, I think that Yahoo sent an email, so you can't have that many.

And so,

the so what, you know, what do you what do people do? What do you do on the web? And no one sees? Is it you know, this shopping channel? Is it pornography? Is it Warzone stuff? Is it you know, what do you do? What do you say cat pictures, cat videos, you know, you know, what is it? You know? What, you know, and is this helpful for you supportive for you? Is it healthy for you or healthy for the world to be involved in that? The other place where the mind is, you know, where we're kind of invisible to the world is what we do in the privacy of our own mind. And how would you feel if other people, you know what your mind was broadcast on the wall here came to meditate at night.

And we chose one of you

different days and we were just, you know, broadcast what goes on inside? And would people go, Oh, that's so nice.

That's so inspiring.

Or would it be, you know, would you be horrified if people are watching and seeing what goes on in your mind? You know, what goes on in there?

And it is what you see in your own mind. If you saw it on the wall, would you you know, would you be kind of horrified? Would you be shocked. And I say that a little bit seriously, because it's a very, that the, the distracted mind distracts itself by its distractions that were so kind of consumed, sometimes what we think we don't necessarily see necessarily see the patterns and the themes that we keep repeating over and over again, or it's easy not to kind of take it in the import that we're doing with our minds doing over and over again, but if you see it in the wall,

Oh, now now I got admitted. Now I got to really see what's going on. Is this what I want to be doing with my mind? Am I just

required to continue having my mind operate weights always operates? Is this what the mind is supposed to be doing? Or are there alternatives to it?

So is the Mind Control Center and entertainment center or guard center? What is your mind? And there are there are options for what the mind can be for us. And that's when we come into this world of concentration and meditation.

The mind can be a laboratory, where we discover and explore and experiment with what's going on inside.

The mind can be a sanctuary, where we go into the sanctuary, it feels like a refuge or a place of safety. place we get nourished. It can be a sacred temple, and to more than just a sanctuary. It's a place that in

inspires us and opens up this does have of peace or wisdom or compassion or love and beautiful way.

What do you see in your mind? what goes on in your mind? What do you you know and what are you? How are you contending with it? What are you doing about your mind? Are you merely going along?

Are you? Not really are you kind of complacent with how your mind what it mind does and or are you engaged in the process to, you know, to change your mind in a way that is really healthy for you maybe healthy for the world.

And that's part of what we do in practice of concentration. It is. The idea is to move the mind towards a very healthy state,

a wholesome, wholesome state of wholesomeness or wholeness, a state of integration, some people like to talk about it.

So it's, we start seeing that the mind what the mind

Does and the many times the ordinary mind people have people take it for granted this is the this is our birthright. This is how it is it's always been this way. Sometimes it's even invisible to them. It's like the fish doesn't suppose supposed to not see the water it swims in. It can be invisible to us what's really going on inside and what we're thinking are we doing? And the part of the Laboratory of meditation is to start really seeing and what we do. And I think it's sobering to be able to see that

how much the mind grasps onto and chases and searches and once its thoughts, its feelings, its ideas, its fantasies, its plans, its memories, and it's kind of kind of chasing and doing and doing that grabbing on. And it's so common, it's such a common phenomena for human beings to do this, and so kind of second nature are so integral to how they experience themselves.

That their sense of self is often closely tied to this movement of grasping and wanting and doing. And it's kind of inconceivable that we could be alive or self where it could be a person without that kind of activity of the mind doing wanting, getting grasping,

trying to, you know, analyze, repair, fix, you know, all kinds of things it's always trying to do.

And in doing so, the mind is very much involved

with the content of the mind.

And so our thoughts ideas or feelings are the content is what awareness what attention with the mind is focused on.

in meditation, important part of meditation practice and cultivating concentration. And mindfulness as well is to shift the attention from being preoccupied with the content of the mind to understand the context of the mind

What's the context for having all those thoughts? All those ideas mind jumping around? And what's the wider kind of name some people call it the background or the context or the frame of reference, or what's the overall mood or state that the mind is in when it's doing that. And sometimes we can feel that, that the, that the distracted mind that jumping around mind, the fragmented mind is has a mood or a state, which itself is agitated,

which is unsteady, which is filled with,

you know,

not such nice thoughts and feelings and intentions and ideas. Maybe it's a small percentage for all of you have good people here. But you know, occasionally they come through something that you don't want to see projected on the wall, and that this ancient tradition might call a blemish in this translation. I gave

And I call them our foibles, your foibles come through that your boy boss is kind of friendly.

And,

and

the mind is, is not still it's constantly moving and going, moving around.

There's also the mind can be quite cloudy, it can be kind of dull or dense. And, and so there's not a lot of clarity because we're kind of ingrained or absorbed in what we're thinking about. And you know, we can kind of get lost in that inner world. And we kind of lose ourselves. There's no the clear self, that knowing self, that self that's cognizant of, or the mind that's Cognizant, gets lost as we get pulled into this world of thinking.

And so to cultivate concentration is to begin reclaiming the mind from its destruction and unconcentrated

Mind is a distracted mind. A concentrated mind is an undistracted mind. Not only is it undistracted but it when the concentration gets strong. It's undestructible as the mind begins to settle down, it's still very distractible and you can get a little bit focus maybe you're successful to stay with two breaths in your meditation. Wow two breaths and then along comes a, you know, a wonderful thought and then five minutes later you wake up wow, you know, where was I and if you try if you trace back but you're thinking about it was a long journey, you know, that chain of associations one thing led to another and, and, you know, so you got seduced or pulled into it.

And so, but to become concentrated enough still enough, that the mind is not destructible as a beautiful thing, and it allows a kind of coming together again, sometimes they talked about gathering together the mind

Integration is the word I like today.

And

so how do we do this? And generally it's done by doing something very, very simple. I was very, I feel very fortunate that when I started my Zen practice, when I started meditating, when I was about 20, the instruction I was given was to count the breaths. And so I've been doing breath, breath counting on and off now for, you know, well over 40 years, I still love it, I still find it useful. But I did a lot of it when I was young. And, and that was kind of the doorway for me into discovering the worlds of concentration, and discovering myself the mind the capacity of the mind, to become integrated and whole.

And, and so, counting the breath is an ancient tradition that goes back in ancient Buddhism. They gave that advice and it's a kind of classic Buddhist teachings.

doesn't work for everyone. But it's a nice, it's a generically a good thing to reference point for talking about this process of concentration.

So the way I write how I taught myself to count the breath was to or used to count from one to 10.

And the primary count is on the exhale. And because my mind is so powerful, my distracted mind my thinking mind is so powerful. I can't give it any you know, I have to be very careful not to give it any little quarter any little, you know, space. So that it off it goes, you know. So, what I do with my count, is I say the number

in a very extended drawn out way, the length of the exhale. So I would go if I get the first one, I would go wow.

Do the checklist approach one

There's, there's so much idle time, you know, that I'll fill.

So it might be a little bit in a little bit mantric in the sense of using a sound to kind of fill the mind. And, and so that But then I also learned that as I say that one

at the same time simultaneously, I think there's a releasing that goes on, it's kind of like letting go and settling to kind of settling in and relaxing. So I'm kind of letting go in some subtle ways each time.

Kind of like I

like that. In particular, relaxing of the thinking muscle.

I think of there's a, the energy, the, the tension, the pressure that can be associated with thinking especially if thinking is intense. I kind of feel you know, from my,

you know,

I find it useful. Think of it as a muscle

And then I'll soften that thinking muscle, that tension or energy. And it's not very dramatic each time but it's least something to do to keep me focused to these two things of staying with it breathing, feeling it, sensing it, I feel it in the belly in the torso,

doing the count that fills the hole, exhale, and then releasing something and softening the thinking mind softening the body. I found very, very useful for me. And for one thing that softening is an antidote for the tendency people have to get intense and concentrating to get to get good not get to get

concentrated in a contracted way. And contracted and this is not useful. For the purposes of this it's really a relaxed

when I first went to practice in Thailand,

I was just kind of crap. You know, I had to I flew into Bangkok and

and you know where it is?

meditation crash. So I crashed at a little monastery in downtown Bangkok. And so, first morning I woke up in talking to some monk and, and about meditation. And I got my first little teaching, and I was told.

He said, a concentration is all about letting go.

Oh,

okay. That was news to me. So that was nice. So anyway, so I've learned this kind of, you know, to release, and then on the inhale, I'll do the count as well. But I do the same count. So actually, to do one, I start with the inhale, and I say one, then then exhale, I do this long one. On the inhale. I also kind of feel the inhale with the sound of one.

But, but I've learned that

it has to be like

a feather touch. So super light, almost like an iMac

I'm doing the one. Whereas on the exhale, I can work a little more like I'm doing in my mind. But then for some reason I have to do very tenderly unlikely on the inhale. Otherwise I mess it all up. Somehow I get agitated or something. And so it's a very gently I say,

that's probably been too loud.

But you know, and then and then, and sometimes, if I, if the breath goes really long, and sometimes a breath is not smooth, but because we kind of slow and a little bit, kind of like, step by step, exhale or inhale, and then I can't quite go one more.

So nice. So I kind of go like little echo like 11111 like that.

And, and then comes to,

and if I'm lucky.

I remember what count on that

and do three

Then my mind get to three and then I might do three over again because I'm not sure exactly.

So the all kinds of you know, odd things happen if I lose the ideas if you lose count or if you mess up the usual instruction, just go back to one and start over again. And just kind of go through it again. And but I'm kind of more permissive if I do, I think I've done three times. So that's okay. I just continue from there.

Or it's my best guess is I'm at four, okay.

Keep it simple. And

the

and then what I've learned is that I can get concentrated or settled or the mind can get settled without necessarily getting proficient or going from one to 10 it just doing the exercise. So I don't get wrapped up about like I have to get the 10 I'm just contend to be doing it.

Zen priest, I know a friend of

mine went to practice in Japan. And he says that his teacher also taught breath counting. But the told the instruction was to count to one, and then start over again.

So that was nice to hear. And, and so that he could have loosened up this idea that it has to be like, you know, I did, the goal is to get smoothly from one to 10. And so then I'm relaxed that as time develops the mind, the mind gets settled. So I think of the, the counting and doing this as also when you do if you do have one to attend, though, so there's four things the mind is engaged in, experiencing or feeling the breath, doing the count.

relaxing and the exhale releasing and the inhale this very light touch of the inhale. There's also a releasing I do, but the exhale that releasing ad down and settled on the inhale because I guess it's the

Feeling going up, it's more like a release or up into the sky, my, my thinking mind, it's kind of that's the movement, very subtle, that it's very, very subtle.

So those are three things. So, the breath, the count, the releasing, and the fourth is remembering where you are in the count.

And that that takes, you know, I can you know, I could count from one to 10 pretty quickly, in fluently in front of all of you. But

But in this, you know, quiet and subtle focus way in my mind, I was meditation, you know, it's a little bit harder. So there have to engage the mind little bit more actively to remember that count it but it's not a big deal. It's not like I have to try to you know, remember my parents phone number when I was a kid or something, you know, like, what was that?

The, you know, it just

and so those four things gather the mind and keeps the mind

Thinking about other things. So in this regard, I think of the, the counting, as the windshield wiper of the mind. thoughts will keep coming in, but others keep gently being kind of, there's no space for them, they get they get washed away, they get wiped away. And, and as long as I kind of stay on track, there's not actually a lot of room for a lot of thinking.

And little thoughts will creep in. And, and then, you know, the windshield wiper work works. And I find it still to this day, quite amazing how quickly these thoughts creep in, you know, like, you know, it's like, you know,

you know, not just zero to 60 and

half a second, it's like, zero to 6000 you know, something it's like, and

I read recently, that amazing, I don't know where they came up with this number, but someone tried to do a study and said that the average person

Has 70,000 distracted thoughts a day?

And I try to do the math. And that comes to 60 if the person is sleep seven hours at night, so you know, so there's 17 hours of being awake. That's 68 distracted thoughts every minute.

So that's 68

tp M.

And that that's really that that's like a lot. I can't be that much.

You know, and then but, but so then I saw that No, well, then now I have told you this right here. Now we have a new idea. Thoughts per minute, what's your TMP

and so now I can be now I can have a new concern

is my TMP average and my

Am I kind of slow you know, maybe I'm kind of dough and my TMP in a bed, you know, I'm embarrassed now in front of all the rest of you. Maybe I have a really fast TMP and Is that good? Or is that bad or now I'm concerned about my TMP about. Now you guys are

just, you know, there's no shortage of things to think about, and be concerned about. And so the windshield wiper comes along.

One, too, and there's not there's less and less room to be thinking. And what happens like that is that slowly, the energy of thinking begins to dissipate. The tendency to grab into search into want, begins to quiet down. And this is one of the reasons why the whole system or psychophysical system starts to relax when we get concentrated. A lot of attention is carried in how we're relating to our thoughts and how we're chasing them or involved with them or fixing them or, you know, frayed

More, you know, whatever, a lot of the emotions come out of these things we do. And so as the thoughts, as we give less energy to thinking and more energy into the breathing, then the scattered ness, the fragmented jumping around, the chasing of things, begins to quiet down, and the mind starts becoming less fragmented. And the energies of the mind start becoming settled.

And, and as it gets more settled and less and less scattered, and all that, then the mind's capacity to be aware, becomes stronger. And some people you I like the word, word, lucid awareness, because lucid what that means to me is it's a reflexive awareness, where the awareness is strong enough, we know are aware.

And so now we're talking about the context of the mind. Awareness is the context. And that's the one in the primary content.

Next, we're working with the container, the holder of all this stuff.

And when we start becoming aware of this holder of it all, we can start we can start feeling that it becomes clear and brighter. Some people use the language of light, like it feels like it's really like brighter, filled with light, with clear light, meaning that you can't actually see the light. So it just feels the mind feels that way that is just

now clear, filled with light or just open and receptive.

And then, as the thinking mind quiets down the blemishes or preoccupations, or the imperfections or the foibles we have, don't don't pull us so much. We're not grabbed by it. And, and so they kind of settle away and fall away and the mind starts feeling cleaner.

or pure as a purity or cleanliness in the mind that goes on. So clean, bright, clear, becomes qualities of the mind has

the

the mind also becomes quite soft. And that this is a very important reference point for developing concentration is we're looking for a soft mind, malleable mind. And so the idea of, of trying to get concentrated in the contracted way we were hard and tough on ourselves and really pushing, we're going in the opposite direction that we want to go. And so we're looking for the mind becoming soft and malleable.

As this begins happening, it feels very satisfying. It can feel like home it can feel like at some point, it becomes so nice that it becomes clear that when a thought arises in the mind, why would you ever want to get involved with that? Like No, thank you.

Have it so good here. You know, it's like you've taken this wonderful bath or shower you completely clean and you have completely nice clean clothes came right out of the dryer, the nice and warm and so cozy. And someone says to you, you know, could you know that? I don't know what, you know, can you go out there and roll in the mud?

You know, just like, you know, why would you do that? So the, why would you pick up these thoughts when you don't have to, and kind of it feels a little bit almost dirty to do it or, you know, agitated or it

feels, you know, it's this kind of, it's so much this this is a better place to be this settled, quiet, peaceful place.

The thinking mind gets quieter. But it's very important as we develop concentration I found for myself to not

have an all or nothing.

attitude, like there's that you'll use. If you can just find that switch and you turn off

thoughts, then you do it right. And until that switch is found and your turn, stop thinking, you're doing it wrong, then you know that God's not doing it right or something.

There's is rather it's a slow process of quieting and calming. And it's a beautiful, it's interesting process to watch this laboratory of the mind to watch the quality of your thinking. As you get more and more concentrated.

One of the things that begins to drop away first is discursive thinking, having conversations in your head, you know, you know, big judgments and analyze analysis of what's going on.

And there might be simpler and simpler thoughts. There might be individual thoughts that bubble up rather than whole train of associated thinking going on. And these thoughts just float up. The thoughts begin having less substance less weight, less density, unless contraction. They're not so big, they become thinner.

They become weaker. Some people refer to them as, as just like clouds

traveling through an endless sky, just like you it's a cloud. That's all it is this is floating by. Because we're not grabbing on to it, there's very little tendency to want to identify the thought with me that this says something of me, this is who I am, I think therefore I am. It just a thought. And just let the thought drift by and they get softer and weaker. And it's becomes like a faint sound far in the distance or we think in images, the image becomes more more diffuse or less clear. feeling like it's further away or

less detail or were simpler and simpler. That goes on.

And, and sometimes it feels like there's like most levels both most most.

levels of intensity around thinking has to come to a stop.

up. And there might be very, very rudimentary thoughts going on, of recognition of what's happening. And those rudimentary thoughts of recognition, what's happening in the moment might just be in simple words or simple phrases, like the mind is clear, this is settled now.

This is good.

And having those thoughts is not a problem. They can actually be supportive, encouraging, stay here, this is good, be here Be quiet.

And

so why do this?

It's so foreign to the ordinary state of life, ordinary mind that we have, that it can be frightening for some people to such an unknown place. It could be it doesn't seem like it has any importance for me. My important life that I'm living is in my thoughts and ideas as he's trying to resolve things, fix things,

managed to do something with my life.

I have to solve things and get ahead. And so the world of thoughts is the world in which everything's important happens. And if we're not thinking that all that's important, my life is not present. Why should I be there? Why should I settle down?

For one thing, that settled quiet mind gives us a different

vantage point from which to see the ordinary thinking mind. But we can actually study it and look at it more realistically. We're not so quickly pulled into its world and seduced by it. But we can see what's what's happening. And we learn we can have more choice. I like to use the word power, more choice about what we think and how we think and be able to choose more productive, more healthy, more helpful ways of thinking. Rather than have something which is unknown inside of us, choose for us and we're just going along with whatever

You know, the mind throws out?

Some people and not not any of you, of course, but I have known I've known some people who refer to some of the stuff in their mind is garbage and trash. And so, you know, it's not very nice thing to say. So I won't say

and, but you know, have more choice about what to do we see it in a different way. And we can have more choice about what to do, what direction to do with the mind.

Also, when the mind gets quiet and still from the thinking mind, and has this real steadiness and clarity to it, it's able to see more deeply what's really going on the deeper operating system of our minds, that we can't see when the mind is agitated and busy and chasing thoughts. And so the purpose for this in Buddhism is not to have a concentrated mind. That's not the be all and end all. The point is the concentrated mind has a chance to release see and then lead

Go have some of the deepest attachments we have the deepest cleanings we have. And it's easier to let go of it in a concentrated mind. Because a concentrated mind is soft, the concentrated mind is already let go of so much. It's malleable, it's workable, it's ready. It's one of those words that's used. It's ready to do work. And so it's ready to kind of soft enough to be able to let go. If it's really constricted and hard, the mind

is a lot of pressure in there. It's hard to let go. It's hard to soften further, it's hard to release. So that concentrated mind is an optimal mind for seeing what's going on deeply. And its optimal mind to be able to let go in some deep way. And then the idea is to come back with that release. That's liberated mind, come back into the world again and your thoughts are waiting for you.

They're quite loyal.

And so you don't have to, you're not abandoning them. You're not kind of abandoning your life and you know, you're actually gaining your life.

And here's an interesting perspective on this.

What is that your natural mind?

You know, your basic birthright, your most natural mind that you have.

People who develop a concentrated mind are more likely to say that's the natural mind. That's the Healthy Mind, the mind that's concentrated, and that what we get to in everyday life with all that, that's not really so natural, that's more artificial is the right word. But that's more that's a departure from the natural mind. And that's a departure from being at home in ourselves or being settled in ourselves or letting the deepest qualities of our of our inner life kind of operate in a healthy, harmonious, integrated way.

That if he projected that on the wall

everyone would just go Oh,

like that's like looking at and looking at a beautiful

you know if he projected a beautiful scene of him

you know path in the redwoods or the oak woodlands around here in a nice quiet peaceful day. Ah, that's nice with a creek going through it.

It's not you know, that's who we projected a mind that's concentrated in the wall and could be have that kind of feeling of being in a natural setting a natural place. Ah, this is a good place to be.

The

member when I was

in Burma practicing there on retreat, I wouldn't get concentrated and

it was pretty nice. There wasn't

Another person in the

lodge we were staying in the building we're staying who clearly was deeply, deeply, deeply troubled. And we weren't supposed to talk to them each other. But I had this fantasy, which I never acted on.

I thought, if I could just get him to come and sit where I'm sitting,

that'll take care of him because he just felt like this piece and subtleness and concentration were just kind of like, it was everywhere to filled the room were filled the space filled the bed, just like it was just in the little mind. The mind was kind of like, large and expansive and open, and just sit there and he could feel this.

So it's a beautiful thing, that concentrated mind. So I'll read you

at the end this talk a couple of these

trends to the couple translations of the same description of a concentrated mind.

A concentrated mind

purified,

bright,

unblemished, rid of imperfection, malleable,

wieldy, steady and attained to imperturbability

second trance, translation the same when the mind was thus concentrated, purified, bright, unblemished, rid of Defilement, pliant, malleable, steady, and attained to imperturbability.

When the mind is concentrated in this way, once it is thoroughly purified and cleansed, stainless, without defilements having become sensitive, workable and steady reaching

A state that is unshakable

in the last one,

with the mind settled, clear and bright,

unblemished, rid of defilements, soft, ready,

workable, steady, and attained to imperturbability.

And then what I didn't read this last part of the sentence, it's goes something like this, with that kind of mind, one turns one's mind to the knowledge of the destruction of our attachments.

So I hope that this has inspired you some, that it's a wonderful thing to engage in the practice of concentration. And, and to it's a slow process. And it's probably the kind of process that many times you don't see

growth in a particular period of meditation, but over time, if you do it every day regularly, the mind is malleable, the mind is workable, the mind is can be trained and be developed. And you know you Everyone has a capacity to develop their concentration. And so slowly, slowly, steadily, steadily over days and weeks and months, the mind you'll find the mind becoming more settled, more calm, more

focused, and less distracted. And you might begin discovering the joy, the tremendous joy that can come from that.

So may you

become settled in your inner life.

Thank you.