

Samadhi (47) Calm And Inner Clarity

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So hello and welcome to the second talk on the second *jhāna*, the second absorption, the second state of deep *samādhi*, immersive *samādhi*. And it's a state where the word immersion is particularly apt, that we feel like we're immersed in a state of maybe of calm, clarity, and unity. So I'm going to read to you the standard description of this state from the ancient texts that I read yesterday. With a stilling of applied and sustained attention, a practitioner enters and abides in the second *jhāna*, consisting of joy and happiness born of *samādhi*. With inner clarity and unity of mind, free of initial and applied attention. The practitioner fills, pervades, saturates, and permeates this body with the joy and happiness born of *samādhi* so no part of the body is not touched.

So, one of the great delights of this kind of deep concentration is kind of like we have joy and happiness for no reason. Or to say it more accurately, that it's a joy and happiness that's born from the *samādhi*, not from external conditions. Not because wonderful things happen to us in the world, we get what we want, we get pleasant experiences in the world. But rather, it's something that's not dependent on the world being any particular way. But it is dependent on being deeply settled. And deeply settled here means, among other things, that there's a lot of calm, that there's a lot of unity, a lot of settledness, coming together just here.

We're not fragmented. We're not divided among ourselves. The feeling of being whole, and there's almost no thinking. And for many people, this would seem impossible because of how incessant thinking can be. But thinking is an activated state. That is, it's your friend, it's a very friendly relationship, and you certainly don't want to banish your thinking, or it's very unfortunate to have a negative relationship with your thinking.

It's with time, through this practice, you become friends with your thoughts, and your

thoughts can be your friend. But it's also a time where you can relax deeply. For people who like to listen to music, it can be quite lovely to listen to music. Wonderful. And they can be even more special sometimes when the music stops. And there can be a deep sense of stillness, of calm, of peace, with the absence of the input.

And so much so that to have the music start again, even though it's wonderful music, just seems like there's too much input now. There's too much activity going on. And it was just better to be in this very simple, quiet, peaceful silence. So maybe you have better metaphors for this than music. Walking. Some people, I like to walk a lot.

But also it's nice to stop walking and just sit and then not get up to walk again. It can be so content and happy just sitting and being. And so the same way we're thinking is that at some point thinking can get so quiet that it almost seems to disappear, or it does disappear, discursive thinking certainly stops. And in a sense, it's replaced by clarity, that awareness is still present when there's no thinking. Awareness is not dependent on thinking. And so the ability to sense, to feel, to be conscious, to be aware, is still there, but now it's not filled with thoughts.

And because thoughts are kind of like the smogs, thoughts are kind of like the waves on the ocean, and the sea, and the lake. And so when the waves stop, then the lake is clear. You can see to the bottom of the lake, perhaps. And it's so amazingly enjoyable sometimes to look into the water of a very still lake where the water is completely clear right down to the rocks below. So this beginning to appreciate the quieting of the mind, the stilling of the mind. And you can't do it easily and quickly if you're just coming off the busy life to meditate.

But as things get quieter, more settled in meditation, there comes a time where you kind of see you have a choice where you see that oh, I can leave the thoughts alone, I don't have to be involved in them, I can just let them fade away, I can trust the clarity, trust the calm, I trust the place where there is no thoughts, and this allows the calm to grow. And if you're still staying with something like the breathing, then there's this wonderful delight, this joy, this happiness from being really settled, calm, unified. The idea of becoming unified, in my mind, is kind of like all the different psychophysical systems inside of us are now working in harmony, flowing together. And that harmonious flow of our inner energy, inner sense of being, can come with it a tremendous sense of joy and happiness. But one that has a peacefulness and calm associated with it.

And so I want to read the metaphor, or the simile, that Buddha gives for the second *jhāna*.

It is like a lake that has water welling up from the depths, like an underground spring, underwater spring, which has a lake which has no water flowing in over the ground from the mountainside from the east, south, west, or north, and where the rain god does not occasionally supply it with water.

So this is a mountain lake, beautiful basin, and there's nothing coming in from the outside.

So, meaning that there's no stimulus coming.

So, in the second *jhāna*, we're not really involved with hearing sounds.

You kind of, that's, you could in a sense, but it's a loud sound maybe.

But you kind of, that's not the orientation.

And you're not oriented towards seeing.

You're not oriented towards smelling or tasting.

So there's not any input coming from the outside.

And the rain god doesn't rain into the lake.

And I understand that to mean that the rain god perhaps, if our thoughts are the rain, that if the rain god floods us with thoughts, then we can drown in these thoughts that we have.

But even the thought maker, the rain maker, is no longer creating thoughts to stimulate us and to agitate us.

Those are also kind of coming from outside.

Certain way thoughts are kind of an external input on this deep sense of being in a lake, immersed in a lake.

So, then, the cool, upwelling water. So cool in India, being a hot, very hot climate, is refreshing and wonderful and delightful. Maybe a cool lake in northern England where on a damp, foggy day doesn't feel very inviting for people kind of steeped in the English language. In India, they're steeped with Indic languages and the word cool is a very welcome word, a very inspiring word even. So the cool, upwelling water from this underground spring, underwater spring, would fill, pervade, saturate, and permeate the lake with cool water so no part of the entire lake would not be touched with the water.

So also a practitioner fills, pervades, saturates, and permeates this body with a joy and happiness born of concentration, born of *samādhi*, so that no part of the body is not touched. So here there's a feeling of this vast kind of clarity of being in a lake, kind of this wonderful kind of pool of *samādhi*, pool of goodness, pool of calm, pool of clarity, pool of unity, that is completely kind of, feels like it has no boundaries, but also feels completely kind of con-

tained in itself without any input come from the outside. And there's a good energy coming. There's a sense of joy or delight or happiness, well-being that is flowing or tingling or radiating through the body. And that is what the clarity, the calm, is making room for. Almost like allow the room for it and allow that calm, that joy, and that happiness.

Sometimes it feels stronger. It can feel like rapture, ecstasy. Allow it to kind of fill the whole body, fill everything, so no part of your body is not touched by those good feelings, by that pleasure. So the main point I'm trying to make today is that when the time is right, to let the thinking mind become quiet. Let it become so quiet and still that you feel the remaining clarity, the remaining spaciousness and calm that the reduction of thinking provides. And then that clarity and that calm then creates more space for the joy and happiness, the sense of goodness, the sense of well-being, the sense of contentment, the sense of coziness, the sense of sweetness, the sense of beauty that can kind of well up from deep inner well.

So the welling up of joy and happiness letting it spread through the body. So this hopefully gives you a feeling, a sense for the second *jhāna*. And even if you don't experience this in meditation, maybe this kind of talk is maybe a little bit evocative, like poetry might be, that maybe touches something inspiring for you. So thank you. And we'll continue tomorrow.