

Concentration: Week 4

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I had to go back and look. I don't remember the I took. I took it me. I take it to mean if a person is capable or there. I guess a word that appears twice in the discourse is skilful, someone who's skilful. But I don't remember. Rivanovwa's a good translation.

I am. I translate it myself, but I don't remember my translation. I have to translate it twice and memorize it the first time. But then I realize it was a bad translation, and then I re did it, and I have memorized my new version. And what I gave you is the version that they used at the altar. The translation I you gave a son ers bath in on a bad one. That's the bad one.

Yes, Karen, in company with you. As I meditated for a long time, misunderstood, and what I notice is a lot of urine dreams I made of dreams as a over first that sometimes I'm not sure what then my tendency is to serve positive sir, lively thinking of the emotion. It is best to shift and ever just go back. Observation Tiat: So you mean you're having a nightmare while you're sitting, or it's at night when you're sleeping? Hello, what? I just thought that I was sleepy.

Yes, you more sleepy be when I wake up, and then sometimes I'm up for a while, and then you sit. Yes, I can't answer that for you. Then you're welcome to do. You don't go back and forth, and you should have a serious session every day of concentration practice. And then at other times, if you go to practise, other times you can do what you think is most useful. It might be useful just to sustain the concentration if you find it.

If you are finding it useful, you might want to continue just doing that. There is something be said about developing a strength of mind. It becomes stronger than the pull of difficult mind states or difficult thoughts or something. So you can't develop that strength. You can override it. At other times, you might want to do if you object on it.

You know, you don't at always override things. Sometimes we want to look at things carefully, and it's your call what you think is most interesting and most useful. One is that is where I

like. Ones like that time, day, and I find that there's a kind of startling it. My mind says, or It's I like that. Yes, one we.

It's pretty common phenomena to have. What happens is the mind gets quieter, gets more concentrated. The normal conceptual mind that we use to always orient ourselves in the world quiets down also. And much the way we perceive the world is actually through the filter of our concepts and our ideas. And so does that activity of the mind, the conceptualizing activity mind, quiets down. And until you feel comfortable in that state, there's a transition period when Some people start having perceptual distortions or a perceptual disorientation.

And now, sometimes it's physically. Sometimes the body feels really long. When the neck suddenly gets really long, you feel really squat, or you feel really light and or floating, or various things. Very things might happen. It's like the sensations are still coming in, and the mind is processing, trying to process it. But it's well freed up from the old way of understanding.

It puts together new configurations. And then also if the conceptual mind has quieted down, and then there is no activity of saying that this is Wednesday or this is Thursday, and that could easily be a moment where a person doesn't even know who they are, who am I? And since most of us only feel safe in the world if we orient ourselves in the world by who we are, a very clear concept what's out there can be. A fear can arise, and one of the hindrances to one of the obstacles, or one of the kind of bumps in the road in doing any meditation practice. But also concentration is fear that arises from entering into a way of being in the world with the normal ideas of how things are the settled away, especially, you know, when there's very little sense or no sense or a little sense of who I am or that I even exist.

And so some people will kind of sometimes you get very calm, very concentrated, and they can be taken off guard, and they, you know, go into a deeper state, and suddenly they can all they can't get excited or afraid. They can pull themselves out because, you know, Oh, my God, you know, I don't exist, or Who am I? or But if I can continue along this route, I'm going to die. You know, you know, something strange kind of fears arise like that. We, right? But just you there you are, enter into a new domain, enter into the unknown there, and make sense.

And you know, to say it's involuntary maybe means you not. And if the mind was very, very still, or merely watch the processes of mind going on, you wouldn't say it's involuntary, but most people don't have that level of intimacy with themselves. It happens just like that. It seems involuntary. But if you know it's pretty normal, it's not a bad thing. As you continue practising, you'll get more comfortable in those states, and you get comfortable not needing

to know.

You know what day it is. You don't even care any more. I, yes, I've noticed over these last three or four weeks that after I like this morning, I left, and so well in the setting this morning, I'm very concentrated, very calm, and then I leave, and then I just measured how long it took me to be all full of fear and anxiety, and and everything, all that busy world. And it was before I got home, like ten minutes. How can you counteract that? When you, when you settle, you get very calm and very, very concentrated, and then you leave, and then you're really a sort of susceptible, sort of a tender man.

In the world comes all the things that you're exposed to, you know, in your life, just come flooding in. Yes, sometimes the concentration practice or meditation practice can kind of take, again, take you out. You can drop your guard, and then you get a greater impact from the world around you, and you actually get more disturbed than you were before, when you had all your defences up. And also what you're pointing out to is that concentration there's he's very little wisdom in concentration practice, and so you need a fair amount of wisdom in order to navigate through our world and do it in a wise way. And if a person constantly relies on concentration for their peace and sense of well being, then relying on something which is not very reliable a long term, and you might be able sustain it for more than ten minutes sometimes, but then you need to go back and get recharged. And so you can do one or two. I can do any number of things.

One is that you could try to live in such a way that you stay simple in doing one thing at a time. So you do the things you do in the spirit of that, of being concentrated, being focused on one thing at a time, having your intention and your actions coming harmonized. And it can be very helpful. I'd rather than do suddenly get a mind getting dispersed and doing ten things at once. The other thing is to do vipos. One ovipos knows where the wisdom comes from.

And as you're doing *vipassanā*, you'll learn the skills of how to navigate our reactions, our thoughts, our feelings, and what goes on in the world. And that's really where the wisdom resides as *vipassanā*. The other thing you can do is sit back. I don't know if this applies to you, but I think sit back and, you know, go for a walk or something. Sit back and cut a look at your life and say, What needs to change here? Sometimes we have to change our life and change our behavior if you want to live a life that's somewhat more contemplative or in harmony with that. So those are my thoughts.

So, ma'am, I think I have a similar experience to a really good meditation morning. During the day I sat in scared for our evening, he said. So I take on the wall for a funny information

is really good. counting on I can remember the gentleman's name at he's a monk, and here is a whole experience from when he uttered last many years later, and on things that he did. Having a similar experience was he just said his meditation were all he thought when he was a nare machine. So a foe. So yes, or some people will, if the breathing is the primary meditation object, they'll stay connected to the breath out their day, and kind of a dual tracking kind of thing.

And it's very helpful to do that. The meditation word, some people use like a mantra when they do that. Its many, many things resolved. Sutta The other thing that relates to all this is that the level of the level of calm and joy and delight that can happen in concentrated states is, if it's really intense, it's unreasonable to expect that you'll sustain that normal life. It'll go away. as soon as you leave the meditation state. And its a part of working with our concentrated states is to learn how to have some equanimity in acceptance around the fact that there is the benefits that come from it, the states the good qualities pass, and having some ability to negotiate that with some equanimity. And its a very important part of the wisdom of this, of this practice.

Oh, there it goes. Rather, you know, there it goes by, as opposed to, you know, shoot, you know, what to do wrong. I'm such a terrible meditator. Its only ten minutes, and you know yesterday was eleven. I'm going downhill, you know. So just accept that it passes. It will pass.

OK, It's yes. I answer a er, Oh, you'll have a lot of tasks that you're responsible for, not a lot of obligations, not a lot of work to be done. Some people find different jobs. You know, you can decide for yourself how you would interpret that in your life. You know you have to do what you have to do, but you know, a lot of people take on a lot. Some people are neurotic and taking on too many responsibilities, just they sign up for every possible class or task or job, you know, everything. And though sometimes you on and do less, sometimes it's undarmicto more darmic activities and take on more, you know?

Yes, Allison has them there. They're also on the web, but in the web site. But yes, it could be the way I could be. The way I've understood it is that the metesuita describes a gain. I think the translation maybe not as literal as it could be, but I might, my current translation, I actually change for the first phrases a little bit. So it says something like A For those who seek the state of peace, its a little bit arbitrary word is path or state or the dimension of peace. Those who seek or who want to attain the state of peace, this is what they should do.

They say they should live this way in these long lists of things you should do, and then you should also a loving kindness should be an intimate part of your disposition towards the

world. You should suffuse the world with loving kindness. And its those two things together which are important in the end of the suit. They talk about no longer being reborn in this world, and this is really this is the final attainment in Buddhism. So loving kindness by itself is not enough to attain that. But loving kindness is a very important element of the character of a person who is going towards that attainment because it, as in the end of the sutta, you know that that person no longer has any sense desires and the person doesn't hold to fixed views and has clarity of vision. So *mettā* by itself is not sufficient, but its a very important element in the overall path of practice.

So I see the sutta not most people read the suttas being champion loving kindness, since the bulk of it is but loving kindness. But I see the sutta as being really about the path towards liberation, with loving kindness being a very important element of it in any case, but your interpretation is beautiful as long as you remember to include yourself, that you wish that for yourself, that you have all those things. You don't just say, Those people can do it, but I'm going to be busy and burdened and conceited and proud. And that's the old one. And that's the old one. What happened with that was that I found a translation that I really liked more than any many ones I could find. But the problem was that I had no idea it was one that Zen Center and San Francisco chanted, but no one could tell me who had translated it, and the publisher wouldn't publish it unless they knew.

So I didn't want to go with any others, and I'd like kind of what was in that one. So I re did it. I didn't really translate the first time. I just re did it in such a way that there wasn't any copyright problems, you know. I kind of had the right, you know. And then that was earlier this year or last year, earlier this year, I think. I start looking at that and looking at the Pali, and I was, Oh, gee, I don't think that, you know. I don't want this is two. This is two, you know. It's not literal enough. So then I went back and made a more literal translation. So the person you said, Sander, you don't know, No, this incident knows where its from? Yes, I like it a lot.

Okay, so let's do a sitting, and who would like to recite the Metta Sutta at the beginning of our sitting today? It would be really nice if someone volunteered, because then I wouldn't have to burden someone by calling them out. You would like to give it a shot. Atating next week. Every one's expected to be memorized and we'll recite it together. So please be sure by next week to have it down. In case of everybody, make themselves comfortable. And when you feel everyone in, when you are still on it settled, you can start.

If this is what should be done by one who is skilled in goodness and who knows the path of peace, let them be able and upright, straight forward and straightforward and gentle in

speech, humble and not conceited, contented and easily satisfied and burdened with duties, and frugal in their ways, not proud and demanding in nature. Let them not do the slightest thing that the wise would later reprove, wishing in gladness and in safety: May all be thus. Whatever living beings there may be whether they are weak or strong, omitting none, the greater, the mighty, medium, short, or small, the seen and the unseen, those living near or far away, those born and to be born. May all beings be at ease. Let none deceive another. Let none deceive another or despise any being in any state. Let none, through anger or will, wish harm upon another. Even as a mother protects with her life or childhood or child, so with a boundless heart she might cherish all living beings, radiating kindness over the entire world, spreading upwards to the skies and downwards to the depths, outward and unbounded, freed from hatred and ill will. Whether standing or walking, seated or lying down, free from drowsiness, one should sustain this recollection. This is said to be the sublime ability by not holding to fixed views. The pure hearted one, having clarity of vision, the freedom all desires is to work again.

So I've talked about the concentration involving unification or integration of different factors, harmonizing and working together for the purposes of getting concentrated. In we can talk about the mind and the body being together in the same place at the same time. And another important factor that gets unified with those first two is our intention that our body and mind and intention are harmonized, working together, that we intend to hold our awareness here in this present moment, in this body, hold the mind here. In order to do that, it's helpful if you approach the practice of meditation concentration with a respectful attitude, a kind attitude, with loving kindness, friendliness towards yourself, with respect for not only the practice you are doing, but also respect for yourself for doing the practice, with an appreciation of the importance of the practice, of your undertaking that for this time of sitting this is the most important thing that you can be doing, or at least one of the important things you can do, so that you can put your heart into it, a heartfulness. So then composing yourself, composing your body, your mind, your heart, to predispose it to be interested in becoming concentrated or stilled, to be settled and steady on your breathing, so you can make a fuller contact with the breathing. It can be helpful to take a few deeper, longer, slower breaths.

The beginning, it can be helpful to trust your breathing, the process of meditative breathing. Trust that it'll take care of you. And with its own patient way, you'll settle the active mind, settle for now. The various feelings and thoughts that pull you way, keep you scattered. Sometimes I think of the breathing as being like an umbrella doesn't stop the rain, but the water just washes off the sides. You can stay with your breathing one breath after the other.

That's staying with the breath doesn't stop your thoughts or your feelings automatically, but they just wash off the side. You don't get involved with them, react. You don't react to them, they just wash off the side. Bring the awareness to your breathing, and then steady the awareness on the breath. Perhaps there can be a feeling of having the awareness rooted in the breath body, that part of the body that breathes, rooted in your body. And as you relax, as you let your body relax, perhaps your awareness can fill your body with the breathing at the centre.

It might be helpful, if you can, as you exhale, to let the thinking mind become still. Let go of your thoughts as you exhale, and let the mind, the thinking mind, become still like the placid surface of a lake. Let your attention become steady on the breath. Let the awareness attach itself to the breathing. Sometimes it's helpful to appreciate the stillness in the body or the stillness around you. In that, appreciation of stillness can sometimes help you stay connected with the breathing as if the breathing occurs, for its contained within a field of stillness.

Nurturing stillness means, while you stay with each in breath and out breath, if it's possible, see if you can let the breathing gladden. You bring some joy or some delight as if you were fanning the flames of a fire with the breathing. See if you can let the mind, the heart, the body become even just lightly, a soft little bit delighted or happy as you exhale. Let there be a letting go, a kind of letting go that brings a kind of mild joy or delight. And then, while staying connected, staying rooted in your breathing and the body, see if you can notice if there is any feelings or sensations of pleasure, joy, delight within your body, no matter how subtle. Look around your body and find that which is pleasant, connected to your breathing.

And if you find some pleasure or some delight or joy. Let the breathing be like wind, which is flaming, fanning the flames of that joy or the pleasure to let the pleasure or the delight or the joy spread, diffuse outwards through your body. Or maybe its a sense of light, white light. Let it become stronger and spread out throughout your body. As you breathe in, light that corner of your experience which has some joy or some pleasure as part of it, or some sense of ease. And as you stay with the breathing, see if you can almost let that feeling of ease or pleasure, happiness, delight spread through your body, your mind, your heart.

Remembering to let go of your thoughts every time you think. You breathe out, letting the mind become still. So with a still mind, you can tune into the stillness, the pleasure, the ease or that might be found in your body and your mind. If you do feel any delight or ease or pleasure, it might stay very subtle, and that's fine. Or it might get stronger, and there's no need to put any bounds on how intense it gets. let it get as intense as it wishes. You're

allowed to really let the enjoyment feel you.

If making a small, little half smile helps with that joy or pleasure, you might try that out. If your mind tends to be distracted easily, then stay with your breathing. Take a real interest in your breath. Fall in love with your breathing. Appreciate the beauty of breathing at ease. If it's relatively easy to stay with the breathing at this point, let go of any special attention to the breath. Let go of any attempt to be particularly with the breath. If you stay with the breath, that's fine. But relax that effort of focusing on the breathing intentionally in favor of kind of immersing yourself more fully in the illness or the joy or the delight.

Kind of like if you immerse yourself in a very comfortable pool of water, you lower yourself into the water, lower yourself in, submerged yourself in whatever cool, delightful, comfortable feelings there are in your body joy, the happiness. If it helps, you can, a few times very quietly, say in your mind, whisper to yourself joy or delight or happiness, perhaps to help evoke these states more strongly. You might find that to be thinking about anything at all at this point normal thinking, as you do talking to yourself, it maybe it feels rather coarse, feels like it takes a lot of work. You want to let the mind discover its deep possibility of rest. See if you can put to rest your tendency to think, letting the mind become like a placid pool still, aching, spacious, cool. If you still feel some delight or pleasure or joy, continue to let it suffuse all the parts of your body: your torso, head, arms, hands, legs, and feet, as if you are sitting in a bubble of stillness or joy or ease. Or if what you see is white light or yellow light or some coloured light, let it envelop you.

And now, within your experience, see if you can highlight whatever feelings, however subtle they might be, whatever some sense or feeling of peace or ease be. It's either mental or physical or heart felt. Even just its a hint of it in the high light, the peace or the ease. Let everything else fall away as if you re enveloping yourself in a soft, clean cotton blanket. Let the peace and ease envelop you, making you feel very content, safe, at ease, at home with a mind becoming very still, content in itself. And then take the last minute or two of the sitting to let go of any holding to anything you have. And review what that sitting was like for you.

What happened to you as you sat here? What worked? What didn't work for you in terms of getting filled with joy or peace or delight, getting concentrated? Let your mind think about this. Bbalokis of the Buddhist path is to realize our potential. Do not cling to in the world without clinging to anything whatsoever. To release the heart, the mind, from all the things that keeps it constricted or tight or afraid or angry or bitter or confused. Experience of release, of freedom or unclinging. Concentration practice is it. In the Buddhist path is not an end in itself. It is a means for helping us do that. Its a means to help us let go of our clinging. And

so we have to always remember that, though out doing this for its own sake, in order to be filled with joy or light, or for its own purposes, but we do these things in order to help us to have the stability of mind and clarity of mind to really begin addressing the deeper issues of clinging.

Now, the this is partly a review. There are a lot of benefits to concentration practice. One is it stabilizes and clarifies the mind, develops a strength of mind that helps us meet more focus in our normal life, regular life outside of meditation. It gives us a sense of a feeling unified calm, which is very helpful. It tends to can bring a lot of joy, a sense of well being, or a sense of contentment with it. And this provides a very important shift in perspective.

But who we are, and who we are in the world, and how we feel, and what are the values that we want to live our life by, one of the reasons why concentration practice is sometimes taught is that the joy that can come from concentration meditation can give you a very different sense of how to experience joy in your life so that you don't necessarily have to go rushing out and fill it with unwholesome forms of joy or other kinds of things. It helps lift off priorities so that what's called worldly joys, their lure, is lessened. They don't seem interesting any more because you have this thing, you know this thing, which is much more satisfying than you know any kind of worldly joy or most kinds of worldly joys that you might experience so far. And part of the reason why this is valuable according to the Buddhist path is that it is very hard to free ourselves from our clinging to worldly joys. And so, rather than just imply telling you don't cling to those things, in part you get your givenness better. Carat this better thing to a better kind of joy, so you can loosen the clinging to those lesser happiness. The Buddha said something like, A wise person would give up a lesser happiness in order to attain a greater happiness. So this is considered a greater happiness, not an end in itself, but because its really helpful.

Then, as we go continual along the path of letting go and letting go, and also as we get more concentrated, its one of the ways that we tend to then let go of self preoccupation. And so again, gives us a different perspective on who we are, because if you get concentrated, its very hard to continue having those kinds of thoughts, ruminations, preoccupations of, you know, all me, myself, and mine, my problems, my concerns, my desires, my ambitions, who I am. Because that's very all those kinds of concerns are nd of coarse elements of the mind. When the mind is really still, those things aren't operating. And to discover that you can let all those kind of problems of our life or self fall away and feel a very deep sense of contentment and ease and happiness without having fixed any of those problems gives us a very different perspective on those kinds of self preoccupying concerns we might have. And that can be

very helpful to see that might give a very detailed perspective on, you know, what we think we need to do in order to feel happy, when we can be happy without fixing ourselves.

And then its also concentration practice as a foundation for the deeper work of insight meditation, of posino. And I'm very fond of the fact that in Chinese, that when they translated the words for concentration, they use the character for stop. And when they translate the character, the word for mindfulness, to use the character for looking, stop and look. And the concentration practice helps us to stop so that we can really look carefully what's happening here and now. So part of a sammati practice, concentration practice, is not only entering into a state of concentration. But almost more important is developing some mastery, some real skill in being able to do this.

So now just a matter of, you know, putting in the time and the effort, or, you know, wishful thinking or hoping that happens, or just by luck. Every once in a while you seem to get concentrated, but beginning to have some sense that you have some ability, skill at doing what it takes to support the possibility getting concentrated. Sometimes it feels and some people will say that you can't make yourself concentrated. Some tiny happens, but you can become skilled in creating all the conditions that allows concentration to ripen. Some people feel you can kind of develop concentration directly. But in either case, you develop a skill either way, either helping you create the conditions for it to happen, or you develop the skills to do it directly. And concentration, you know, is, for most people, run people are not trained themselves, is a kind of a semi autonomic or semi unconscious kind of process that sometimes we kind of direct our attention to pay attention to various things.

In if you turn on a television, most of us will direct our attention to a television, and we have that ability to change our attention on will. But you really do it, kind of have really power and mastery over that, so that we have ability to really direct and hold our attention even when things are not interesting or fascinating in or themselves. We can choose where we keep our mind, develop mastery of that. And then, more importantly, not only mastery of being concentrated, being focused, but mastery over learning how to develop the joy and delight, the peace and the calm that can come from getting concentrated. So is a skill we develop. So in the path of concentration. Its very much part of developing this skill. So it may be helpful to think of it as a skill of pure learning.

So as concentration develops, it brings with it new states of mind and feelings. And as the meditation deepens, an intense intensification of these feelings, these states. And part of the path of concentration is an intensification of states is not just simply in a more and more peace and calm, which is actually intensification. Sometimes get very intense, the states that

might arise. There was a time when, for me, when the concentration got very, very intense, and was almost, you know, nothing left in my experience, because concentration practice is a kind of withdrawal of attention from the sense world, the world around you. Don't hear sounds any more in the things outside of you. If you're really intensely absorbed, and you don't even maybe experience your body.

And for the time when I was very concentrated, there was no more experience of my body, and certainly of the world around me, and very little was left of my state, very states of mind was a very focused, absorbed state of mind, and I got very absorbed in a very intense white light. The light got stronger and stronger, and at some point a whole kind of concentrated state kind of began to break apart when I got nauseous because it was so intense. So it can be very, very intense. Sometimes you don't hold on to some idea that it's only about becoming calm and peaceful. That's, but it's, you know, you get calm and peaceful up to a point, in a sense, compared to our normal street consciousness, and more settled. And then, as you go deeper into it and the concentration develops, then sometimes it in intensification of various factors that happens.

So on the path of concentration then involves entering into what's into states of concentration not just simply having a mind concentrated, but entering to whole states where the whole psychophysical sense of who you are, sense of being shifts from normal way which we are. And sometimes and this is traditionally in Pali, *ntterbonbu* is called entering the *jhānas*. In Sanskrit, its called *dhyāna* ance, the word for Zen. *Dhyāna* became Chan in China and Zen in Japan. But this de of being concentrated, entering into these gonic *jhāna* states, and sometimes it's very difficult to translate this into English, and my favorite translation is absorption, because you're really absorbed in adoption, usually in the contractions, being really interested in what's going there. You absorb. You're interested's often a kind of joy that comes of being interested and being absorbed in what's happening.

Sometimes I think wrongly. You've seen in literature it's translated as being a trance, but translated has connotations, a kind of losing a certain kind of presence of mind. There is a wide range of altered states of consciousness that human beings can experience. And what's interesting is that in the traditional maps of states of mind. The Buddha and the later Buddhist psychologists didn't in enumerate all the different varieties that you can experience. They focus on particular ones that, as far as I can tell, pretty much except for very rarefied states, are all characterized by a very strong sense of presence of mind. So you're not going unconscious you, just like you go into a trans state or a shamanic possession where you don't even know that you're talking like a wolf or something, and you come out of it. People say,

Oh, you know you're channelling this no thing. There's there is not that kind of trance. There is a kind of a very clear presence of mind in these states.

So they think that because the in Buddhist practice the idea of being aware is a very high priority staying aware, staying present for what's happening now, these *jhānas* are absorptions to the point of exclusion of or withdrawal from the world around us, from the normal activities of certain normal activities of life, but also a withdrawal from interest in sights, sounds, creaky floors. You know, you wouldn't even notice those things when you are totally absorb. Sometimes is called a seclusion of mind, which I talked about Monday night. The mind is secluded or entered into a kind of solitude in itself. It's withdrawn into itself the mind, the body, into the inner process normal sensations, perceptions, cognitive activity kind of tend to fall away. A lot of it tends to fall away. And that's why there's sometimes disorientation that happens, and sometimes fear that arises as part of this, because we're so sometimes to feel only secure if we have our thoughts and our normal feelings and things there. The mind which enters into these absorptions is often described as being a mind which is cleansed. It's without blemish. It's purified. It's very soft, pliable, malleable.

Now, as a person or last week, in a way, what's called access concentration in access concentration is a state of mind, a state of concentration where the hindrances, the strong forces of preoccupation things it end to preoccupy it very much, are no longer bothering you. no longer have a hold on you for whatever reason you can get it, no longer have a grab at you, no longer interested in that. The mind doesn't go there any more. It simply does not interest it in sensual pleasure any more. It doesn't get pulled in that direction. Or ill will, or sloth and torpor, doubt, anxiety, those things are at bay. So the mind in it, because it's at bay, not pulled or fragmented into those directions. The mind becomes much more workable, becomes something you can start really using it to stay focused. As a person gets into access concentration, its kind of like a little, you know, brand new toddler. Little babies just begin to learn to stand, and it stands and can stand for a few seconds or a minute, and it falls. And then, you know, over the days and weeks, we learn to stand longer and longer, until after a while it can stand at will for you now, for a long time.

So in access, concentration is often kind of unstable, and its very easy to enter into it a little bit, then we fall out of it, and the hindrances come back, and then we muster ourselves up, we apply ourselves, we focus ourselves, we let go, we reinvigorate our inspiration or faith, whatever it takes, to kind of get the hindrances at bay. And then you cannot get into access concentration again at some point. You know, sometimes they are very classical kind of technical descriptions of what's most to happen when I think sometimes there's a little bit overly

done. I think it's a kind of spectrum of things that happen to some degree. But at some point, it's not just simply of letting the five hindrances fall away. Also, there's the arousing rising of five other factors. So it's five factors which are put to rest, in a sense, get out of the way, and then there's five factors that, in a sense, replace them. And actually, sometimes in the texts, they talk about how these the five hindrances are, the five things that arise are the antidote to the five hindrances. These five things that arise are called the five good factors, the five factors of absorption. And not every time that you get concentrated very strongly do these five have to arise. But in order to enter into the Buddhist notion of *jhānas*, these very useful states, these five are what really start getting high light and start becoming predominant in your experience.

So there is. These five are the initial what's called the initial application of mind, of attention, initial application of attention, and the sustained application of attention, which we talked about before. Then the next, the third one, is joy. The Pali word is *pīti*. A fourth is happiness, sometimes translated as ease, sometimes bliss, and that *sukha*, which is the opposite of *dukkha*. And then the fifth factor is *ekaggatā*, which is one pointedness of mind, the mind to be one pointed. So these five meant these five healthy, positive factors meant to be said to be the antidote for the hindrances. So I can't remember at well, but we see the initial application of mind is an antidote to an sloth and torpor. Are you applying energy? The sustained attention is an antidote to a sit look, wrote down, I thought, I wrote down. Yes, it's said its an antidote to sceptical doubt, because doubt, you know, you get caught up in a kind of thoughts, and now you can see your whole cognitive world is going to sustain a sceptical, staying focus. There's no space in the mind to start thinking about the no doubt. And then the joy the pity sometimes translated is rapture is an antidote toward ill will. They say it's very hard to have ill will when you are filled with joy. And then happiness is said to be an antidote to restlessness, because they will talk about happiness in a while. But you'll see happiness, a kind of the deep happiness of this great factor, is very settled, certainly restful state. The mind is very subtle and contented in itself. And then acagata, one pointedness, is said to be an antidote for desire. I'm not sure why that could be antidote to almost any of it. Certainly antidote to ill will also, but said to be antidote to the desire. So its very neat to have these five kind of kind of matched up like that.

When, in any case, these five hindrances no longer nothing really grabs you, nothing really pulls you away. You're really kind of settled and ready to get into the practice, be absorbed, to be intent, our interest in other things, and are pulled away by the things. And then these other five factors then begin arising. They might be very subtle at first, and it's considered very

as you get more concentrated, more absorbed in your subject of meditation the breath or the meta meditation, whatever it is, these things become stronger. And it's possible also to start recognizing these, having some ability, some skill at recognizing the arise rising of joy, of happiness, of one pointedness, and then feeling it intensifying it. And part of the art of getting into the *jhānas* and then develop in the art of kind of playing within the *jhānas* is learning how to intensify, especially the joy and the happiness part of it.

When we did the sitting, just know how many of you were able to sustain some feeling of joy or ease or happiness, and then also were able to intensify it to some degree, let it become more pervasive through your kind of psychophysical system. That's something you had its one ability to do. Some people, sometimes, it can be evoked. You can actually say joy, especially people who, if you do a lot of this kind of practice, and your mind becomes a kind of habit or a groove of this kind of practice, then a person can its a lot easier just evoke these things. You just go to say the word joy, or sometimes you can just say the name of first *jhāna* or second *jhāna*. You could say it just evoking of it. The mind is very powerful then dropping a word, and the mind, when it can be the mind is very powerful. We all know that. And now the power of the mind is being used for very wholesome purposes. Its like, you know, if you some people have the ability, and if you go to sleep at night, and you just resolve to wake up at five o'clock in the morning or a certain time next morning, some people. You can do that just suddenly they wake up, and somehow the power of the mind kind of operates in a kind of subconscious way. When you make a resolve, something can be evoked. And the same thing, that power of the mind to evoke, to make resolves, and to evoke certain things becomes sometimes very strongly functioning. Or when a person done a lot of a spiritual practice specially for on a retreat and becomes a real they really close at hand.

So I'll go through these. I'll talk about these *jhānas*. But as I do that, the warning is that this is one of the places where more Buddhists probably suffer than almost any other place of meditation. They strive hard to attain these things, and they get headaches trying, or they despair of not attaining it, or they get impatient because it takes twenty years, or they don't do it. Good things are not happening as fast as they expect to, or not happening as fast as their neighbor who is getting into these *jhānas* right away, and there's lust. You know its just a lot of suffering is possible here. And so you be very careful that you have a lot of wisdom, and a lot of it possible wisdom to understand how to work with the states, and a really good foundation understanding what the path is, and standing what you are, and understand your priorities so that you don't suffer because you've heard about these as a possibility.

There are some teachers who actually refuse to talk about these things. Ajonsameto, for ex-

ample, I believe he never talks about jonas. He doesn't like to. He is a policy he doesn't or talk about because it us. He finds that they cause more harm in his circles than they have benefits. And no, and There's such a whole range of philosophies and attitudes towards the *jhānas* in the Buddhist tradition, and some people insist that the only way to getting liberated is through the *jhānas*. *Jhānas* are not the way to get liberated, but you have to go through them, and you have to do them, and some people say you have to do them at all, and you ignore them and do the more important work of the past. And there's all these opinions, and they bicker, and you know, and they argue with each other, and say the other persons got it wrong. And so these *jhānas*, you know, or Buddhist meditation in general, but *jhānas* are a source of a lot of difficulty. So you have to kind of take them with a, you know, have a lot of wisdom when you hear all this. And anyway, I thought it useful to have you be so familiar with these states. And some people, some of you might already be fairly familiar with them, and some of you might be interested in these, and might knowing about these might help you, as you practise, to get more absorbed, more intent, more involved in your meditation.

So the first *jhāna* is that the first five factors, these five factors, are getting intensified, so the mind is absorbed, one pointed on the object of attention. This case, mostly I'm talking here in this class, the breath and the hindrances are at bay, and there's a strong sense of the presence of applied it as an initial application of attention, the sustaining of attention, the one pointedness of that sustained attention, the arising of joy and the rising of happiness. All those things need to be present in the first *jhāna*. And they might be present all with different balances, in different ways. But if you look around in that first *jhāna*, you sutta recognize that all those are there. There might be lots of other things, other factors that might be also present. There might still be some thinking going on. Some discursive thought might be going on. And as the first *jhāna* said, you can attain without going into a being a meditation. In meditation, certain muni happens spontaneously in people's lives that they enter into a very deep sense of joy and absorption, of contentment, of happiness in the mind, very still and very focused. And there might still be some ruminations, some thoughts that are floating free, floating around. And that's, you know, okay, in the first *jhāna*, the and the idea is to can get into, you know, be familiar with is when, once persons enter the first *jhāna*, the one tradition is that you want to be very, you don't be in a hurry to go into the second *jhāna*, the second shift of consciousness, shift of awareness. The Buddha said that if you go quickly is like a cow in its pasture, and before it really knows its pasture, it's already broken the fence to go into the next pasture, and you want to stay and really explore your pasture first. So that is really want. You get what you feel is kind of psychic shift, changing of years in the mind, that whether you can feel like our not absorbed and these factors are somewhat present, you want

to stay there and become familiar with us at that. You will become familiar with a number of things. You'll become familiar with how you got into it, and you want to pay attention to how you emerge from it. And maybe if you have some ability to go back and forth, and it gets some skill there, get a message it, and work with it. Don't be in a hurry to get somewhere else, and they want you somewhat familiar with it. Then you are ready to go into the second *jhāna*.

And the second *jhāna*'s very interesting, because here what's highlighted these five different factors is the joy, and the first two, the initial and sustained application of attention. They are dropped. And here in the second *jhāna*, there's there might be a stray thought kind of thought here and there. There's not really any discursive thinking going on, the normal way in which we kind of, you know, self talk that goes on in the mind. It's not going to happen much any more. It might be a stray thought that goes through here and there, but partly doesn't happen, because discursive thinking. It's a relatively coarse activity of the mind. It's actually tiring for the mind. You feel kind of like you're kind of doing this kind of coarse thing, this agitated thing. And when, in the second *jhāna*, the that things are so subtle enough now, our psychophysical state, your attention on your mind is subtle enough that it feels irritating or agitating to be involved this kind of activity, and you'd rather not. It's obvious you'd rather not. It's really easy to go of it because it's, you know, not interesting, its not nice, unenjoyable. Instead, you have this much more enjoyable thing to be doing, which is continued being absorbed in the actual joy that's in the second *jhāna*. So to move from first to second involves a letting go of the initial and sustained application of thought, application of mind, of attention. And this can be understood in different ways. Sometimes its felt as if you are no longer making any effort to stay focused on the breath. It just seems to happen very naturally on its own, very easily. It just kind of there's no more. You are not applying yourself at all, just happening. You may be feel pulled towards the breath, or it has you. Another way it happens is that there's no the awareness is no longer focusing at all on the breath or on *mettā* or you know anything, but rather it's beginning to let go of that kind of concentration. But now it's focusing more on the signs on the symptoms of being absorbed. And there's a number of signs or symptoms of what it feels like to be absorbed, and one of them is joy. Another one might be an experience of lights, white light, or different kinds of light. Some people have very strong ability to visualize, and as they enter into these deeper states of concentration, sometimes a certain visions appear like flowers or stars. Some people I've talked to see geometrical shapes, lots of geometrical shapes. And its a symptom of this being absorbed. And so what you do now, the attention almost naturally, because you let go of the applying yourself, gets absorbed or involved in these symptoms or signs of the meditation

about feels like to be meditating, or so you might actually use this. So especially the joy here, and the joy can get very intense, can also be very mild, very minor. As one gets familiar with a second *jhāna*, then the idea is to learn how to intensify the joy. Intensification means suffusing it throughout the body, trying to see if you can spread it, so the whole body feels a kind of joy throughout it. And this can be experienced. It's said in five different ways. Its wonderful words. Categories is called there is moment, minor joy, momentary joy, a cascading joy, an uplifting joy, and pervading joy. Minor joy said to be goose bumps all over the body, hair standing up on an end, a I've never had it exactly that way. But sometimes it's said, This pity, this kind of joy, has all kinds of actually uncomfortable sensations. Sometimes it can feel like all these insects crawling like ants are crawling across your skin. And I've sat very deep, you know, very concentrated, and just finally just had to open my eyes, you know, and you know, there's no ants there. You know, I could have sworn, and I was when they were all over me, and there's nothing there. And then and sometimes, a feeling of the skin crawling, you know, skin is crawling. Sometimes earlier in *inco*, when this mind gets really concentrated, but it's before you enter into a jawbreaking getting absorbed there. Other symptoms of a kind of joy that might arise in the system like that. It might happen. And one of them, some people have, is different muscles can feel, or actually can tighten up a little bit, and or there can be very strong buzzing or vibration sometimes, like a third eye area, or sometimes around the face, the jaw, or the mouth, the doubt, the mouth, might feel getting puckered up or tight or taught. It's a symptom of concentration. Sometimes the eyes, even sometimes, can feel taut and tight. If it feels like it's a problem, you can always then bring your attention to those and do be posing on them. But if it feels like it's very much part of getting concentrated, you might just be patient with it. And as you get deeper into a concentrated state, those sensations will fall away. The body will relax deeper, or something will happen. It's kind of a stage a person people will go through, but we then can be mine or joy. There's momentary joy, which is said to be like flashes of lightning through your body. Just suddenly there's a flash of lightning. They can be, you know, very strong, can be very, very small. Sometimes I feel of these little explosions of light and joy, of energy, just like I thought maybe there acupuncture points in my body. It's like a little suddenly strange little point, and they seem to radiate out in like one track, one direction. So they used to be, you know, Meridians. You know, they're the following who knows. But this kind of is momentary. And then there's showering joy, which I can feel like this, you know, waves of just waves, and waves that washing through you, just like you're being showered, a wave on a pallet come pouring through you one after the other. I've been I've been of, and sometimes its intense kind of showering joy can remain after a sitting. And sometimes on retreats, leaving a concentrated state, and going to lunch, and not being

able to eat, because every time I lift up my utensil, just a movement of my body, somehow I would just be showered, just wave as cascading waves of joy. would just break through me, and I just closed my eyes. I couldn't handle it, you know? And now would you not try again? You know? And I just see now. It took me for ever to get out of dining hall and as showering. Then its uplifting joy. The body feels like it is suddenly very light, like you're floating almost that can happen. And then there's pervading joy. The joy just kind of very pervades, suffuses the whole body. So these are fine things to happen. And the classic description in the suttas is of a mountain pond, a lake that's spring fed, and there's no water coming in from the land, no rivers coming in. But there's a cool spring deep inside the bottom base of this lake, and its out of that spring comes, floats up, or sprays, whatever they do in ponds. The spring kind of flows outwards up into the pond, suffusing the pond with cool, refreshing water. And so this idea of water is very interesting, because again, it's young. But we think of nowadays mythically that water represents the unconscious, and so have not. A lot of these imageries have to do with water. The first *jhāna*, that's almost nine o'clock. Are you guys still with me? I guess you're used to it now that I go over ten minutes. So key. So the first *jhāna* is described with water also, but here it's like the classic description is apparently they had a bath soap. In the ancient world, that was a powder, dry powder. And then they would if you take water and sprinkle water on to dry powder, you could make it into a moist ball that's kind of like clay, like I guess, or and you can hold it into the ball, and you keep kneading it until the whole ball is suffused with the water quickly moist and pliable and workable. So in the same way, in the first *jhāna*, the mind is suffused with the digestive factors and fused with a certain kind of pliability and workability. And the water, you know, is the mixing of these opposites of water and dry powder. Somehow the hindrances in the digestive factors come. The opposite kind of meet, and they balance each other out or something, and you have this pliable lump of mind, which you can now use in the second *jhāna*. You have this, you know, lake with this cool spring water that flows up from underneath and suffuses the whole lake. Sometimes this, the second *jhāna*, can describe this rapture, and because it can be so intense. There still can be happiness there. It's supposed to be happiness. And on happiness, one pointedness and joys post of both. All three exist in the third *jhāna*. Other things can also exist. Other mental factors can also exist there. But these are the three which are really important, these which get highlighted. But in the second, it's mostly the joy. Then, after persons become adept at the second *jhāna*, then they are directed to notice that the or in the rapture is agitating. It's actually you can have too much joy, and when you get at first you feel really high. It's exciting. After all, you can give me a break. You know, this is actually you now. It just tired. It tires me out. That seems to be. You can imagine, you, these waves of cascading joy in go-

ing on and on and on. After all, give me a break, you know. I am so tired of this, you know. Just get, and you know its so. But there's a its relatively coarse factor. And as we move from the higher *jhāna* to lower ones, were moving from coarse to more refined states, and rapture is kind of joy is relatively compared to deeper states are coarse phenomena. And then you are trained to your train to think or to understand that this is actually not, so we know, not a particularly good place to dwell any more, and you want to go to something more refined. And so you see, recognize, that it's still agitating, that it's tiring. It just kind of, It's too, you know, exciting. And now there's something more sublime that's possible. And so you direct the mind to let go of the joy in favour of turning into happiness. And the happiness of *sukha* is considered to be much more sublime. It's not agitating. And it depends on how you look at it, the perspective. But it is much more deep in the psyche, deep in the system. Happiness is kind of a contented, happy, quieter. Its much more quieter, more satisfying feeling than a joy. And so the person begins to recognize that in a heart like that, and begin appreciating this happiness, this ease. Its kind of like an ease. And such is often sometimes translate is ease, but a kind of a much more deeply satisfying happiness, a kind of contentment or soothed, happy, delightful feeling. And this is described as being a lotus flowers on the surface of a lake. That same lake, and the cool water, has not only suffused the whole lake, but now is suffused and cooled. The lotus flowers on top of the lake. I don't quite understand how this image works, actually, but I think what it means is now you're beginning to have some sense that you are not so caught up. So the joy and delight is, you know, suffusing the whole body. And now there is a kind of resting on top of it all kind of floating on top of it all. You're not kind of immersed or submerged so completely in it. Then you realize that the happiness is kind of course also, and a little bit agitating, a little bit unsatisfactory feeling through it. And then you let go of that happiness in favour. And this is what's interesting now is now there's actually a shift in the whole process and is no longer you let go the happiness. And then a new factor arises, and this is the great factor of equanimity. Usually translated is equanimity, and so that it is a rising of equanimity, of a deep state of peace where the mind is no longer subject to pleasure and pain, or being caught by those subject to what's said in the text, grief and sorrow, the mind is at deep peace with itself, deep equanimity. And this equanimity, this state of peace or equanimity or ease or of being somehow separated from pain and suffering, pain and joy, is so much more deeply satisfying for the psyche than the happiness there was there before. It can science sound like equanimity might be a feeling of indifference, maybe, but to me, there its kind of like an emotion is very deeply satisfying. So the second and third *jhāna* are the intensification of some sublime and particular kind of emotional states. Those emotional states are like go of in favour of a much more deeply satisfying emotion or feeling

or state or state of mind called equanimity. There can be very little contact now with the external world. We partly even with your body. Sometimes its a very rarefied, very peaceful state of mind.

Now, why enter these states? Or another description of these states is a kind of beautiful, I think, and a kind of maybe characterizes a little bit the difference between joy and happiness. A second and third is If you're out in the desert and you've run out of water, you've been on a desert for days and days, and it's really hot, and you're parched and desperate for water, and you're miserable, and you're really you know it. Last thing you most want in the world is just to have water. And then you see in the distance, you see an oasis. It's a real ones, not a mirage. You see an oasis, and now you see nice cool trees around the edge of the lake, the oasis, and you just filled, and you know the waters drinkable. Big sign built bolden board. It says, You know potable water. You know it's safe to drink. And you just, you're filled with joy and finally relief. You know, Oh, to feel a sense of relief and joy and expectation. Yes, you ought finally arrived. When we can be happy and safe, and this joy and excitement and delight arises, and to this discontentment and delight, partly you're freed from the wilderness of hindrances. You are not freed from the wilderness and the suffering or the burden of all your normal patterns of thinking, and obsessions, and fears, and anxieties, and the ways the mind works, and what how great. And you see the possibility of greater peace there, of joy, and joy arises from that. Then imagine that you've actually made it to the lake, the oasis. You drunk the cool, refreshing water. You had your fill and you lay yourself down in the shade by the edge of the lake, under the trees, and then you that feeling of kind of ease and content, we kind of continue really happy, you know. No longer any excitement and joy, Oh yes, its like, Oh yes, I've got it. You relax. You can let go. You're no longer hoping and happy. but your wat you're going to get, you're satisfied. So happiness of being satisfied and contented, you're much more settled. So this little bit, I sometimes describe the difference be the second and third happiness that comes in equanimity, as described in the text, because it's kind of a shift that's very different from the others. And it's no longer a water analogy that's being used But rather, the analogy here is the images of a person who has surrounded themselves by a cool, by a comfortable, soft, clean cotton blanket. And maybe that person who's finally made to the lake, drunk the water, he knows, happy it. Having drunk, and then they kind of ate, even taken a dip, and then they lay in any kind of head is nice body length, big white. You now really soft towel, and you lay yourself in this towel. You're completely enveloped in this very comfortable feeling. Kind of may be like a baby enveloped by its mother or something. Just very comfortable. And of the equanimity is a very comforting feeling. And kind of note the image, or kind of enveloped in. This blanket is coming. You know nothing can touch you

any more. You're not bothered by anything any more. You are so contented and settled in yourself. There's a sense of equanimity, a sense of safety, of ease.

Now, for the sake of a footnote, it's said that the fourth *jhāna* and the mind is in a state. That's the state because the mind is so much at peace, so still, and so concentrated, because one peace is still there, that the mind is very, very workable. And now that some of the more refined capacities of the mind can be developed, very refined things that normally, and of course, minds can't be developed at all, and these are sometimes some things can be developed are the psychic factors psychic abilities. I am agnostic about it. I don't know what these are about, but Buddhist tradition makes a big deal about them here and there. And when I was in Tyrland, you know, people would say, Oh, that person there, you know, he can read your thoughts, or know, or he knows what. He knows what we can have for lunch the day before he may, and an inability to levitate and to fly and to read peoples minds and to hear things from a distance. Sometimes people get very concentrated. I've had this experience. I feel like I can hear things that are I don't think it's a psychic ability now is more rational. But I think you now it's not like and hear things outside of the world, but I can hear things like, you know, much further away than I normally can, because the system is so sensitive. Then the psychic abilities. Some people feel that the fourth *jhānas* the best foundation for doing *jhāna* practice, and other people say, Well, you know, other things, and its the state from which the Buddha died, the fourth *jhāna*, that state of peace, equanimity of that state.

So what I'd like you to get from this class today is the idea of that. Its as you develop your concentration practice, it can actually be helpful to start tuning in and highlighting some of these factors, especially the symptoms of getting concentrated, symptoms or signs of getting concentrated, like joy or delight or light, the white light that might arise, and then to use those as a way of helping you get more concentrated. And there's two ways of doing that. One, to continue with your breathing, and let the breathing be kind, like wind that's bellows, that's fanning the flames, and using the joy, the light, or the light that arises as a kind of by a feedback chair leader, the kind of clear, stay focused. Or it's kind of like you're continuing to kind of develop that concentration by kind of massaging the breath, massaging those states with the breath each time, massaging it. Or that's one way. And the other way is to forget the breath, like the breath if you feel like you're really concentrated and stable enough, and then focus on simply on those signs or symptoms of being concentrated and let them become stronger. You're allowed to intensify and change your experience. When you do in concentration practice, you usually are allowed to do that. When you do repossession practice, it's being a bad yogi, but you just let things be But in concentration practice, you don't

have to let things be. You can be actually actively involved. Our actual supposed to get actually, actively involved, so you can get mastery over these things, have some develop skill. And the ability to work with is to help the ability to evoke them or to recognize them, to turn the attention to these factors, to recognize each of those five factors, in turn, some skill in entering into quickly, to attain it quickly. And some people can do that on retreat, in retreats. I sometimes I can relatively quickly move into a concentrated state. In daily life practice, I won't say quick, but you know, then this is interesting. Resolving is a very interesting, very fascinating practice. in a with *jhāna* where you, before you go into it, you resolve how long you can stay in it, and you resolve different things to happen when you are in that state. It's a little difficult to resolve when you're in the state, but you resolve a head of time like you do before going to sleep at night, getting up next morning, and then it sets in motion various things happening. For example, you people can resolve, I'm going to stay in this *jhāna*, the first *jhāna*, or the second *jhāna*, or third *jhāna*, for twenty minutes, for an hour, for certain periods of time, and then after twenty, thirty, whatever the resolve has been, you come out of it. Can you imagine? It's really you. Now, the mind is really an amazing phenomenon, and then any person gets mastery over coming out of it quickly, letting go of it quickly. And then there's master in this. Also important part of it is reviewing the whole phenomena, and that I keep emphasizing since this class. It's before you leave your meditation session, you have to spend some time reviewing what how that was like. And if you enter into the joys, you won't spend some time reviewing how you got into it, what happened, you know. Just so you help to develop that skill by reviewing and familiarizing yourself with it all. So you allow to feel joy, and you ought to intensify it. So you might during next week. Experiment with that and see if you can. Just you don't have to be in any jaunic state, but see if you can recognize pleasure, physical pleasure anywhere. For me, the lips touching is a place where I can easily feel pleasure. Sometimes I'll touch my finger tips together, and it feels pleasant to me, and I can focus on that. Or sometimes the way the breath feels. Some corn or some little aspect of the breath feels pleasant or gives pleasure, or some other part of your body. Maybe feel joy tingling some place in your body, tingling or rising some place. And so go without tingling. Intensify it. Let it grow. Let it pervade the body. See if you can see the difference between joy and rapture and a state of happiness. Explore and have fun with it. Play with us if its accessible to you. If it's not accessible to you, these kinds of things, please don't be burdened by it. Please don't feel like you are a bad meditator. There's a people who have very little ability to get concentrated who do concentration practice. You'll try to get concentrated, focus on doing the practice, and attain a lot more benefit from the practice, then some people I know who have a really easy time getting into the *jhānas* a lot. Some people who have really a hard

time develop a lot more freedom and a lot more wisdom than the people who have a really easy time. So if its hard for you this. Don't be discouraged. But if any of this helps you, you know, then you know, let it help you, let it support you, let it become more playful in fun. So's that okay?

So I'm sorry to talk over, and next week I'll offer I'll be here again an early look at that. I'll be here at six thirty And if anybody wants to talk, please come and talk about your part. Questions about the practice: Please be very personal, even though you know other people are listening. This is really a chance to have an interview and really ask your questions about this practice and how it is for you, and you know how to proceed from here. If you have questions. And now, so please, if you want to come at six thirty, and then we'll have a class next week at seven thirty. Kay: Great. Thank you.