

2005-05-04 Concentration (Week 3 Part 3)

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SPEAKERS

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In order to develop a practice of concentration, or to develop a capacity for concentration, it's in part, developing a muscle strength. So, you know, so for example, if you can hang in there for two breaths, then you want to kind of develop the strength to be able to hang in there for four breaths, and just stretch how long you hang in there. So there's certainly the mind gets stronger as you do this. So if you spend a lot of time memorizing things like memorizing the Metta Sutta, you develop a certain strength, strength of capacity to memorize becomes easier to memorize the more you do it, the developing that muscle in a sense. And then parenthetically, might say that, that memorizing texts, memorizing things actually helps meditation practice helps with a concentration that kind of like to say must You're using. And so there's a strength thing that happens. And that strength, strength is something that you can kind of carry with you into your daily life. It was like working out in the gym, so you kind of get stronger and you can carry that strength into your daily life, you strengthen your mind. The other side of concentration is learning to soften and like go and relax. And so there's a whole side of learning what to let go of learning not to be caught by preoccupations and learning to soften. And both have that both happened together. And in different times, you might be learning more the strengthening part or the types of letting go apart the softening part, but both are needed. There's a gap in civil taneous Lee and both are needed in order to develop samanya concentration states. The Buddhist tradition distinguishes different kinds of concentration. So kind of like perhaps kind of like I don't know if it's a fair word, but like quantum leaps and concentration, and are different, you know, right. There are four categories of concentration that I'm talking about now. There is what's called preparatory concentration. And that's the kind of concentration you need. When you're not able to concentrate. It's the, it's the cultivation of concentration is the work, the work of getting concentrated. It's the work of kind of engaging and trying to get concentrated. So the mind wanders, you come back, you can focus again, is preparing yourself to concentrate is preparing the mind working the mind. It's called pari Kama Samadhi in Pali, and that's kind of like what happens when you sit down in regular sts consciousness you've been going around your daily life, you sit down, and the mind is, you know, a

little bit, a little bit of quite a bit distracted wild caught up agitated, and then you know, you have to apply yourself that initial application of agitated mind distract mind. That kind of concentration you there's called party commerce is preparatory concentration. The next kind of concentration is called Chara, I think it's the word but Chara Samadhi. Which, which means neighborhood, vicinity, or access, it's access concentration is that concentration you need, it is opens the door for the possibility of going quantum leap into the next level of concentration. And the word also has the meaning of neighborhood in the neighborhood of getting concentrated. And this access concentration is a concentration when there's no longer any distractions that keep you from being concentrated. The hindrances to concentration are local longer operating for you. So nothing's hindering the ability to be focused. You're kind of in a groove, it's possible to stay there. mind what Mike wonder a little bit, but into thoughts but it's kind of like there's a rubber band attached to your thoughts and use come right back you kind of go out but the rubber band stretches and then pulls you right back. So you know, mostly you kind of stay there could be one pointed focus, it can often come with a sense of well being, sometimes a little bit of joy or delight, sense of kind of now you're kind of on in the groove, you're there your presence and, and there's not really anything is going to pull you away, no distractions anymore, particularly no hindrances and getting away. That is that that is kind of a door than or say this way that access concentration is a fork in the road before meditation practice. And there's two directions a person might choose to go. One is the person could go into doing Vipassana practice mindfulness practice, because in order to do mindfulness practice really deeply really thoroughly, you need to have the obstacles or the hindrances to concentration, settled out, no longer kind of grabbing the mind holding on to the mind. And then when the mind has this clarity and in the groove of being concentrated, then it can go into developing further mindfulness will careful investigation and what your experiences. The other fork is not to do any investigation at all of our experience, but rather to develop full absorption full concentration, one pointed concentration on one object. And this is that doesn't involve investigating or understanding anything. It just means kind of plunging in or diving in or abandoning oneself into what the object of focus is. So as you really become a word that's nice in English has become absorbed in in, what you're focused on. And now absorbed in a good book you get absorbed in your breath is kind of in this stage of absorption, then has, again different stages, different quantum kind of steps that you go through, as you go deeper and deeper, higher, higher, more more concentrated. And these are what's called the jhanas, or the absorptions. And there's eight of them. And we'll talk about them next week. So there's three basic phases. There's the preparatory phase, there's the access phase, when you kind of arrive at the door of the able to do something with your mind. And then there's getting either getting absorbed or going into greater mindfulness practice. So the initial stages the preparatory stage, a lot of that has to do with working with the obstacles and concentration. And there are a lot of obstacles to getting concentrated. which some of you have probably gotten a hint of already. It's pretty unusual person who can sit down and just get concentrated, get absorbed occasionally and meet people who, for whatever reason, are like the Barry Bonds of, you know of meditation, and they just seem to have some kind of, you know, inner capacity just like, you know, wow, that person did it. Most people do not have an easy time getting concentrated. So, most of you, I think, hopefully will take that as an encouragement, rather than discouragement, that your difficulties in getting concentrated are completely normal. Most people have

a difficult time getting concentrated. And it's possible to develop your capacity for concentration, it takes time it takes effort. It takes knowledge, experience and wisdom to do it. But you have to do it, you know, come. Most of the people who have good are good meditators. Most of the great realized practitioners of the past were like you and they had trouble with a concentration. Whatever trouble you're having, you know, it's normal. You know, if you ever watch a baby learn to walk. Most babies have trouble with that. And very few they get just get up and then you start to hear him ready to go, let's go for a hike. You know, they kind of take you know, one or two steps and they fall down, you know, and then they try it again and they take another couple and they fall down and a lot of falling down. They wobble and they trip and they, it's, you know, it's a mess. For some reason, that's probably necessary. Very few of these toddlers get discouraged. They just hang in there and they keep doing it and keep doing it. Keep doing it. And eventually they kind of are walking so For people who have never tried to cultivate their minds, their minds are like babies. And learning to develop concentration then is the face there's a lot of faltering a lot of falling down a lot of obstacles or difficulties that arise. Please don't get discouraged by that. You just have to keep trying and keep trying keep working and keep working on it. And things will come along, things will gather together and in support your ability to concentrated so what this means though, is that obstacles hindrances, difficulties and concentration to concentration are normal. And anybody who wants to develop concentration has to learn how to work with the difficulties that might arise. And so this whole preparatory part of stage of meditation is a lot of has to do with learning, learning how to be wise and skillful with the obstacles to concentration and difficulties that arise. So in saying this, I want to emphasize that in order to develop ability to get concentrated, you have to have a lot of experiences with the obstacles to concentration, so you can become wise about them. What that means is that you're not gonna get concentrated really fast, you're not gonna sit down and boom, there you go. You're gonna try to get customer you're gonna engage in the practice, the mind will get stronger day by day. But you have to be have some sense, hopefully a sense of welcoming or feeling of appropriateness in learning to understand and explore and work with the various factors and make it difficult to get concentrated. So there's many things that might happen. One of the things is, is your thoughts, your thinking, and so you have to develop certain kind of wisdom around thoughts, through your own experience. You can certainly hear what people do You'd have to say read books about it. But a lot of it is really looking at your own thinking mind and working with it and understanding it and, and negotiating how it is. I think it's whenever possible. It's best policy is not to be bothered by your thoughts. being bothered by your thoughts is one of the first you know, it's one of the great hindrances to getting concentrated, you're not going to get concentrated if you're bothered by your thoughts. So don't be easier said right. It's really easy to be a teacher. If you say things within you know, the practitioner has to kind of deal with it real quick. So but it really so that idea of Don't be bothered by your thoughts. Meditate, sometimes bothered by them, and then it just agitate themselves more. So if there's thinking in the background, don't worry about it. Keep the breath in the foreground long and keep the breath in the foreground. Don't worry so much more. It's in the back. Maybe it'll settle down by itself eventually. Or if the thinking is in the foreground, and really friendship getting concentrated, don't get agitated or get judgmental about that. Just kind of, okay. This is what I have to work with. A lot of the things I teach in the mindfulness class that I about working with thoughts apply here, where

you need to learn to understand the emotional ground, that the thoughts arise out of. If thoughts are really bothering you, in meditation, there's probably some mood or emotional ground that's giving rise to the thoughts you're having. So if you're planning a lot to probably set a ground of worry, if you know all kinds of things that can be so can you can tune in to the emotional ground, then it's more likely easy to settle the thinking pattern. They kind of work with that to resolve that. Sometimes There's the energetics, there's tension in the body connected to thinking. And so sometimes you want to kind of look and see where the tension is. And then relax the tension, kind of soft and give yourself a massage. So you know, there might be tension in the jaw or in the forehead or in the brain or in the skull someplace or the shoulders, many different places that might manifest. Sometimes you need to relax that's going to soften that maybe as you breathe out, just relax, relax, kind of relax that kind of thinking energy that's there. You can let go of thoughts forever. But as the thinking energies, what is kind of wound up, you'll just keep kind of pumping up thoughts. So what is it that needs to be settled and be relaxed? One of the ways of relaxing is to use the breath as a relaxation technique. Because every time you breathe out, relax, relax. Remember, if you do too much of it, you fall asleep in a useful skill around think thoughts, sometimes is to say no to them. Sometimes thoughts are like little kids, and they need limits. And little kids who know, they really liked limits. And so they might take you for 30 seconds for setting limits, but they actually feel a lot happier because they know the boundaries are what are they find this place in the world? So sometimes our minds are like little babies, you know, little kids, and you should say, no, we're not gonna think about that. That's really can be sometimes very effective, very solid. No, not now. Sometimes it's soft. Now. Some people use the image of notice of noticing what they're thinking about, say, Well, I noticed what I'm thinking about. I'm going to shelve it and they kind of image and take their hand up and putting those thoughts up on a shelf. Michelle, but then later, I'll think about it. And that's enough to kind of let the mind kind of put it aside for now. And then you can keep going occasionally with thoughts if, if there's a lot of thinking going on, you just can't can't stop your thinking. Sometimes what you can do is Give up that insensitive, okay, I'm just thinking, I can't do anything about my thing. I can't stop my thinking, my thinking is not going to, you know, I can't stop or let go of it so I can stay focused on the breath. I just come back by what you do then as you go along with the thinking, but you start thinking about useful things. Just kind of, you know, start, Okay, I'm gonna think, maybe start, start thinking about your breath. You know, what's that breath like, and I wonder, you know, just kind of create a whole thought world around your breath. If you will, we think anyway, might as well think about the breath. Or think things that are useful or healthy. Take about wholesome things or skillful things. You can think about nice things. If you're gonna if you can't stop thinking, maybe you could choose what you think about and you can choose least think about something pleasant. You know, take something nice and just think away. Chances are, if you think about something nice for a while. If you think about the breath, that whatever has been agitating, you will settle down And relax a little bit. That's a, that's a help, that's useful thing to do. Another thing occasionally, that can be useful to do, and you have to have a lot of wisdom for knowing when this is occasionally it's appropriate is to the ancient texts say, clench your teeth, and just kind of bear down. I don't know if you have to necessarily clench your teeth, but sometimes you just kind of like, kind of get really even tight, kind of really solid and kind of directed and kind of, I'm just gonna stay with a breath, I'm not going to leave my opposite opposite focus, kind of really kind of hold on

tight. You know, if you're in a big storm, and on a boat and the boats being swayed back and forth, and the big waves are breaking over the boat and the wind is pushing you around. You hold on tight, don't you hold on really tight, and that's appropriate. Occasionally meditation that's appropriate. And, but it's only very occasionally because sometimes you know, people get in trouble doing that kind of approach. So a lot of it has to do with the whole understanding of the world of thinking. Part of is having wisdom about thoughts, understanding, that's not useful to spend time in meditation thinking, as one teacher said, nothing whatsoever is worth thinking about while you meditate. So to really be convinced that thinking about the various things you can think about, is not really useful, not well spent time during the period you're meditating to really be convinced about that. So you're willing to put it aside later? No, not now. Let go and come back if you're not really convinced that so why would you want to let go of your thinking, your psyche is going to keep going there. So we have the wisdom terms. And this is not useful now. To have the wisdom perhaps understand, it is useful to develop concentration. There's a lot of benefit that comes from it. So that takes a lot of time. Maybe To get a handle on the world of thinking, and that's one of the things we need to do as we do, all possibilities are concentrated. The other thing that might happen is it turns out that your your psyche, your mind is agitated for particular reasons. And until you take care of those reasons, the mind is not going to get settled. And if sometimes you keep pushing, trying to get caught and can concentrated without taking care of some of the reasons for being distracted or agitated, it's not going to work. So you might need to do kind of, you know, do moral inventory, you know, you might have to look at some of your things in your life. If you've kind of unresolved issues. Maybe you need to go and resolve some of them. And, and, kind of one example of this is my friend, John Travis was meditating in India, in the 60s, and he was Long retreats very dedicated practitioner. And at some point he was having trouble with his meditation practice. And then he was having some thoughts about his father. And he went to Ram Dass in India that time explained what was going on and then said, Oh, enough of this meditation, he needs to go back to Kentucky and visit your father. Honestly, but don't stay too long. And so John Travis went and made cut his hair and got a suit made and went to Kentucky and, and saw his father and enter this Father's world and, and kind of had to kind of resolution about his relationship with his father. And once that was resolved, he was able to go back to India and continue on his practice. Some people who meditate think meditation is supposed to solve all our problems. Sometimes meditation shows us it's something they have to take care of things in other areas of our life in order to get it's not so uncommon from New meditators. have memories of earlier times in our life come up. And sometimes those memories have to do with transgressions or, or pay that cause other people. And people realize, Oh, you know, I need to apologize because it's still kind of sitting I didn't realize was still sitting in deeply lodged in my heart this unresolved issues. In fact, I lied or stole So, and the hearts simply not going to open up or relax or do what it needs to do in order to get concentrated, until somehow you make amends to heal the kind of relationship. So I mean, it can be kind of funny, you know, you call up someone after 30 years and say, you know, it's skill and, and I want to apologize for you know what I said, I lied to you or something and he'll who you know, you know, or sometimes people in a way that sometimes you call someone up and they don't want to talk to you, there's angry with you. That's their issue. They don't want to talk to you but the fact that you made the effort and maybe all you need to do to settle your heart, but kind of the cleansing of your mind. Life is sometimes

necessary thing to do or your interpersonal life, resolving things. Sometimes that's what becomes clear. Some meditators will go to therapy, when they kind of they come to a certain area of their life where they just can't go get concentrated. So that's an obstacle that might happen. Other obstacles might be, you know, how we live our lives. If our lives are really stressful, then we might think we got to get concentrated and calm through meditation. But actually, there's a very close relationship to being able to do get concentrated, and living a life that's supportive of concentration. So you might have some people might have to look at how they're living their lives, and maybe try to figure out some way to change their lives to make it more supportive of developing the kind of health that can come from a concentrated mind. So You might need to sleep more get more sleep, watch less television, go to fewer horror movies you've got maybe find different work occasionally, maybe, you know certain kinds of professions are so driven, or the way we are engaging them so driven, so ambitious, So toxic, that maybe that environment is simply not compatible with beginning to kind of open up and relax and soften and get concentrated. So some people need to kind of in order to kind of settle some of the obstacles concentration really need to kind of look at their wider life and take care of that settle that they have a less stressful life live a more ethical life. Some people need to exercise. You know, if you don't have if the body is not some kind of decent shape. It's very hard to get concentrated in the deep way. I think the body needs his help help the body to be in a place Kind of, you know, it doesn't have to be, you know, kind of Schwarzenegger kind of shape. But, but you know a little bit, you know, needs to be a little bit of, you know, good operating order. actually getting too much exercise can be detrimental, for developing a strong concentration practice. But you need to have the body a little bit in good shape. So looking at the at the rest of your life is sometimes helpful. Sometimes, there are psychological issues of how we relate to ourselves and how we see ourselves. So it's not really a relationship to other people, but to relationship to ourselves, are the obstacle. And sometimes they can be settled through meditation practice and dealt with that way. But sometimes they can't and sometimes you need to do something. And it could be a variety of things, that somehow you deal with the psychological issues of your life. So for example, if there's a lot of self hate, or self, a lack of self esteem or a lot of fear or a lot of something Maybe that has to be dealt with outside of meditation. And sometimes fear, if we drop kind of surface consciousness of the mind, the mind settles to some degree. So people are surprised at how much fear there can be, and how pervasive it is in our psyche. And so sometimes meditation can help and you can work through to the meditation. And sometimes you need to, you know, maybe do some kind of work, therapy or something else to work with some of these psychological issues. So that might get concentrated. Classically, in Buddhism, there are lists of, of hindrances to concentration, and the most classic list is called the five hindrances and happens to be the newsletter article this month is on the five hindrances, so if you haven't read it, you can read it now. It'll go into it. The five hindrances are one of the most talks in the 500 series are probably the most common talk given on meditation retreats. We teach every retreat gets to talk about the five hindrances. And that's because they're so common. They're so common that it's best not to take them as being personal failings. They're just what the mind does. And we have to learn how to work with it. The mind tends to be very driven by desire. very driven by feelings of ill will or aversion. And driven means gets caught up in into those worlds of desire, worlds of ill will, gets caught up with restlessness and anxiety gets caught up in sloth and torpor, resistance, lethargy, and he gets caught up in the

worlds of doubt. And these are very, very important mental factors that every good meditator needs to start getting a handle on. The deeper the meditation goes deeper, the concentration goes up into the point of access concentration. As I said back up a little bit. The reason why the Buddhist tradition lists the five hindrances as being kind of the fundamental hindrances to concentration, is it even when the mind when a lot of other things are settled in the mind start to get concentrated and calm and relaxed. These are very tricky. It's so tricky, the mic is still kind of go off into wanting, wanting things to be nicer, more comfortable. We're holding on to comfort in a way that prevents concentration, or involve very subtle movements of ill will, or subtle move moves or aversion to what's going on or something or very subtle movements of doubt. And so good meditators need to understand the world that it was called the five hindrances and learn how to work with them. We can work with them through mindfulness. Sometimes we do in concentration practice, we just switch sometimes, and let go the concentration practice and do mindfulness for a while explore these things and kind of settle them. Sometimes things get settled by just ignoring them, and just staying with the concentration object, and just No, no, they're there and kind of not have the wisdom not get caught by them and stay focused, involved. And sometimes, we need to do some things like develop the antidotes to the hindrances. So for example, if there, if you're lost in a phenomenal bout of lust, I'm sure as hell doesn't happen to any of you, but it does occasionally happen to people. That it might be, you can kind of do it in a playful way, creative way, rather than kind of puritanical way. But you might kind of, you know, imagine your objects of lust that you have. And then, you know, kind of look at them and their body and unusual angles, like you know, or, you know, you know, you know, kind of imagine those parts of the bodies which are unappetizing. You know, in that tradition talks about, you know, not bile and spittle and feces and urine and, you know, just you know, most people, you know, you know, find certain parts, certain aspects of the human anatomy to be anesthetized. And so if you do this in a playful creative way rather than some puritanical way, it can help you with your bouts of lust. And it might be a useful thing to do sometimes. If there's a lot of ill will. Maybe it's useful to cultivate loving kindness, to do some loving kindness practice, and bring some more friendliness and kindness and goodwill into the picture, soften the heart and relax symptoms. Something so sometimes the antidotes kind of settle something out, we lack something. We sloth and torpor, sometimes The antidote classically is light. So it can be physically can turn on the light and have light coming into your eyelids, or sitting in front of a bright window. But have some way to kind of bring some to something that brings energy back into the system. You can be creative with the antidotes. Doubt is a very powerful one. And Faith is the antidote to doubt confidence is so try to arouse, do something that brings faith and confidence. Sometimes, doing a reading before you sit can help with that. Read some inspiring passage that can be useful sometimes. Or sometimes you don't do mindfulness and explore the area of doubt what's really going on there. I think it's best when working with obstacles to concentration, to feel like you have permission to be creative, maybe even playful around working with these. If you have the idea that this is a terrible burden, unfortunately should be happening. And, you know, it's a drag, it's embarrassing that these things are happening, or it's a sign of personal failure, or you have to kind of get, you know, overcoming them as quickly as possible you can because, you know, there's a marathon race going on, we're trying to get concentrated fast, and everybody else, you know, there are all these, you know, those kind of attitudes are not so useful, but maybe have a feeling Oh, that's what's it, what's created

about this? What can I learn from this? What's the opportunities in exploring this? I can be playful with this. And I think is much more nicer attitude to have. But meditation is a lot easier than to develop concentration, if you have that kind of more lighter attitude, what's going on? Wow, look at that. I just criticized myself again, isn't that amazing? And I wonder, you know, how can I work with a self criticism and can I kind of, you know, sometimes, don't, don't, don't follow. Don't follow my example here. But But I'll give you a example of a creative approach to, you know, meditation, you know, is sometimes I've imagined thoughts as being like a ping pong ball. You know, and awareness is like the paddle knocking it away. Or, like pinball, I like pinball a lot. You know, as a kid, I play a lot of pinball machine, you know, so he kind of imagined his mind like a pinball machine, you know. And so I don't know if that's why he's exactly but was created was fun, playful, and is certainly better than some of the alternative ways people relate to their minds. And if you have that more lighter spirit boards you're doing it's a lot easier than some grim idea what you're doing. One of the obstacles to concentration is not enjoying what you're doing. And you don't even Meditation is not always pleasant, but are not always good news. But hopefully you have some sense that this is a satisfying thing to do or a good thing to do or a beautiful thing to do are phenomenally valuable thing to do dignified thing to do. The Buddhist tradition talks about a nobility, it's a really noble thing to do, to engage in this kind of practice concentration and mindfulness meditation and interview feel some inspiration about this is really a valuable, wonderful thing to do. It's, you know, some satisfaction from the some joy from that some some delight and some inspiration from it. That can help. Meditation is seldom called the developing of concentrated states of concentration. Drop in meditation is not a linear process. at all, often we kind of linear focus in the sense that I'm getting tired Things are going nicer, there's a good meditation, it's only gonna get better, right? You know, it doesn't work that way. Sometimes it goes in, it's my spiral. So more like, you know, it goes up and down. It's and so you can expect that to be times of deepening concentration, and then times where it's gonna be really hard. And then deepening and then hard, in part of the reason, as I talked about earlier, is that as you're purifying the mind, concentration, practice a purification process, you begin dislodging things, they're embedded in your heart, that have been embedded for a long time. And that this logic process, dislodge is something which is difficult to deal with for a while. And it's not so uncommon for people to say what happened. I've gone so far backwards, I'm so agitated now. They're really going backwards. It's now they're dealing with more difficult stuff. And so they have to work through that. And before they can kind of get settled again and get concentrated again. Probably the most useful advice Around working with obstacles, working with the difficulties being concentrated is to have a tremendous respect for continuity, with tremendous respect for just hanging in there and keep doing it. practicing and practicing, maintaining momentum, day in, day out, just practicing and practicing, practicing, don't measure the success of your meditation on a daily basis or weekly basis or even a monthly basis, but just kind of hanging in there. Doing it day after day after day, the rhythm, the continuity, the momentum that gets built up, is very, very, very helpful. And there might be obstacles you working with for a long time, but she expected us hanging in there and making that effort. You're concentrated every day to kind of, you know, there's a kind of concentration just to show up every day to be there kind of certain kind of commitment, just to fall through. continuity is one of the great secret supports Some secret supports to developing concentration. So and with this analogy, I hope I didn't give it earlier. They give analogy of rubbing

sticks to make fire to teach so much so I don't know where I said what. But if you want to make fire by rubbing sticks together, you know, you rub for a while and they start getting warm mistakes. And then I think I will take a break now. When you come back after a while you try it again. I think you know, I'll go have some tea. We come back after we start again, you know, when I need to go pee here, you're never going to build up enough heat to create a spark. So what you have to do is you have to kind of the continuity you have to stay there long enough until a spark happens. So with meditation practice also you have to have the continuity when you build momentum. And that happens in many different levels. For for people who sit every day Sitting every day, day in day out, starts creating certain kind of momentum. And it might take a while, but eventually something begins getting warm enough by doing that, so continuity is very, very important. And a lot of things will get organized, a lot of things will settle a lot of things will kind of reorganize themselves around your continuous practice, you know psychically in your mind, a lot of the obstacles are going to work themselves out. It's really phenomenal to me how much how much the psyche will work itself out, either itself out smooth itself out. As a person goes or regular meditation practice. You don't have to get involved and negotiate everything. You do the continuity and the regularity, regularity, just regular regular, regular so at some point, the hindrances fall away, no hindrances fall away permanently, but at some point, they're no longer getting in the way. And at that point, the hindrances are not there and the mind is able to maintain 1.1 pointed focus they present, then a person is attained what's called access concentration, and, and the different Buddhist traditions, so different Buddhist teachers have different definitions or ways of characterizing access concentration. But the primary one that everyone shares, is that the hindrances are no longer there. There's nothing really in the way of getting concentrated anymore versus there. You're here. It's a very confused, very nice, can feel very wonderful because we no longer fragmented we no longer in conflict with ourselves. The mind is no longer racing off in different directions. There's kind of healing that happens when everything is here and you're able to be present to focus and concentrated and that is the door doorway to going into states of absorption which are We'll talk about one of the things we'll talk about next week. So thank you very much. I'd like to say that if you don't know about it, our center here has a website called audio dharma. org, which has a link to it from our regular website. And a lot of the talks all that a lot of talks given here, the audio are there, you can download them and listen to them on your computer. And if you miss one of the concentration classes, I don't know how quickly this is making it up there. But but the last concentration in the class, I thought, two, three years ago is up there. And so if you miss the second or the third or fourth week, it's kind of similar. You know, what happens to different weeks, so you could kind of listen to it there. Get a little different take on it from last last time. I did. It. Thank you very much