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SPEAKERS

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So, what I'd like to talk about today is a description or discussion of one of the more important discourses of the Buddha called the Anapanasati Sutta. Sutta means discourse. Sati means mindfulness. And anapana means breathing in and out. So it's the discourse, the Buddhist discourse, on mindfulness of breathing in and out in the tradition of mindfulness that kind of our center comes from. It's mostly from the Burmese tradition, which the primary foundation of background for the kind of practice is a different discourse of the Buddha called the discourse in the four foundations of mindfulness. And that's basically what I teach some little variations of it, but that's kind of the background for it is that discourse. And there's no other whole other way of practicing mindfulness taught by the Buddha that's offered to them. discourse called the Anapanasati Sutta. And there are some teachers emphasize this technique as being you know, that their specialty in what they offer, the great forest teacher would Odessa, who died a few years ago, that was his primary practice was doing this anapanasati. And, and then, of course, Buddhists to some degree that they love, but they end up often being in conflict with each other, in my ways better than your way in this way and all that. And it's quite lovely that in the discourse itself, in the unhappiness it suited this discourse, after it describes the practice of mindfulness of breathing, and then offers a wonderful way of just understanding how the two different practices are harmonized, how they work together. How by doing the, the breath meditation practice, you were actually fulfilling the four foundations of mindfulness. So right at the very beginning, there's an attempt to harmonize the differences. I love it. So, breath meditation is very important in Buddhism. Almost all forms of meditative Buddhism emphasize have some emphasis on breath meditation. My teacher in Japan said that all of Buddhism can be fulfilled, through emphasis through meditating on the breath. And in fact, if you read the Anapanasati Sutta, it says the same basically says the same thing that the whole path of Buddhism right up to enlightenment can be fulfilled. Through emphasizing the breath, making the breath, a primary focus on what's a meditative practice, then the discourse and describes how you use the breath, how would work with the breath, in order for it to have that kind of great benefit. The discourse starts out with a context for which the Buddha is going to give this this teachings and the context is quite beautiful, I think. And the Buddha is

staying in us, outside of Varanasi in India, in a park kind of a palace park that he was given He was given this palace megara, his mother's palace, it says, and that became the monastery for his him and his monastics. And he was staying there. And there were a lot of monastics around him was an occasion where a lot of his senior disciples had gathered around him. And were there also. And you can imagine the Buddha kind of sitting there in his, in his grounds. And then there was around him and orbiting around him a sense with some of his senior disciples who were already enlightened and practiced a lot. And they had their disciples around them. So you have this, you know, the circle of anybody had what describes in the discourses that the Buddha then around the Buddha, all the senior disciples, were teaching their students, and some of them were teaching five students, some are teaching 10, and some are teaching 30. And you had these orbits of, you know, kind of around. And mostly the Buddha didn't teach, it seems so he just, I don't know what he would have does usually when other people teach, but he was wonderful. He was relying on his disciples to do the teaching. But then on the full moon They had a gathering. And they met outside the Buddha sat under a tree and they met outside and all the monastics there came together. And the Buddha said, This is great. It's really wonderful to have all these people together and practicing and I'm very pleased with this practice. They're doing very pleased with the practice and the progress. All these different monastics are making in their spiritual life and this is great. And I've decided to stay here one more month in this this location. That news spread through the countryside, and more of the Buddha's disciples and monastic disciples gathered then outside of our Nasim makaras mother's palace, his monastery and during that month to be there, and there is even more teaching activity was kind of these feelings teaching factory were going on and as people were teaching people were practicing. After a month, the Buddha gathers his disciples one more time, this full moon again, which is just traditional time for everybody to gather all the monastics together.

And he says how pleased he is. And he says in this assembly, there is no idle chatter. There's no idle prattle. I love that little description is no idle chatter. And sometimes I get a feeling a little bit too much idle chatter. But there's nothing wrong with idle chatter perhaps. But, you know, sometimes you get this kind of gathering of people that are quite intent in a beautiful way, quite engaged in some sincere endeavor. And, and that's kind of like their focus is on this series endeavor. And they're not kind of being distracted by a lot of idle talk. So it's not idle chatter. There's kind of an intenseness in the group but tennis you know, in the practice and what they're doing. And, and he says again, how pleased he is with how it's going. And he said, describes the assembly here in this assembly, there's a certain number of people who are fully enlightened. And here in the assembly, there's people who have attained different stages of enlightenment different stages of spiritual maturity. Here in this assembly, there are people who have are practicing the four foundations of mindfulness. Here in this assembly, there are people are practicing the seven factors of awakening. Here in this assembly, there are people who are practicing loving kindness meditation, there are those who are practicing sympathetic joy. Those are practicing compassion, those who are practicing equanimity. It goes through a whole series of practices that the people are doing in that monastery. And I love this description because it describes how at the time of the Buddha, there was this diversity of practices that people are doing even in his presence, you find in history of Buddhism, teachers will emphasize this is the true way this

is the one way you know my way or the highway kind of thing. And so, you know, there's only you know, but right at the beginning, you have this great offering of diversity of practice. And you find other discourses of the Buddha, where he describes his great respect for the diversity of people. Who in his audience are different each are from each other, and how they're not expect expect it to be different. It's kind of like people are deeply respected for their differences. And, and, and, and because people are different in a sense, there's also differences in in practices, maybe different phases of their spiritual life or their district different dispositions. There are different practices for people. So he draws it out, lays, it lays it out. And then he says, there are some people who are practicing mindfulness of breathing. And let me describe to you now how to practice mindfulness of breathing. And then he's going to describe it. And this is the core of this discourse. And what he described is kind of like bullet points, PowerPoint. If the Buddha had PowerPoint, it'd be that way. And, but it's, it's 16 stages 16 points. And these 16 are divided into four pieces. category. So they're called the four tech treads. And it can seem a bit daunting to hear about 16 stages seemed like a lot to keep track of. But there's a kind of natural order to this, in that, as practice deepens, it kind of follows, you know, there's a deepening process that goes on. And that deepening process sometimes have a kind of kind of lawful order has kind of order it takes. Sometimes people are all over the map, they're jumping around in that order. Sometimes they go backwards, and sometimes it's spiral, like, we're just going to go through the 16th in a sense, and then you go another, go, go do it again, or you go through the first eight, and you can go back again to the first and do it again. But there's a kind of pattern that's going on there. Some teachers will emphasize, be very careful and practice the first one really thoroughly. Maybe spend months, you know, on one, one, the first and then do months in the second or go on retreat and spend days on the first days and the second and kind of going to go through systematically until we come to the 16. There are different ways of doing it. It can be understood as being going from coarse to refined. And that's the pattern. It's kind of like if you using sandpaper and your wood is really rough. At first, you need to use really coarse sandpaper to make a difference in that course wood. But at some point, you're not going to get the wood anymore, smooth from the coarse sandpaper, and you have to let go of that and bring more refined sandpaper. And use that until you can't get any more benefits from that refined sandpaper. And then you do the next more refined sandpaper and you might go through four or five different grades of sandpaper, until finally all you have is you using a very fine, soft piece of cotton cloth in order to kind of just the last little polish.

So same thing with the meditation practice or with the mind the inner life is that it goes from the kind of course experiences of meditation and as the meditation deepens, you go to more more refined experiences. And then you need to shift the kind of practice you do to correspond with the fineness Or the roughness of that, where you're at any given time. So the discourse so in this this, the first stage then, is very simple. Actually the first two stages maybe should be set together is the person understands discerns knows that in breathing in a short breath. This is a short breath in breathing out a long breath. This is a long breath in breathing out, I said what if we got a short breath knowing they should notice a short breath in breathing out a short breath, they should know it's a short breath in breathing in a long breath, they should know it's a long breath in breathing out a long breath. They should know they're breathing out long breath. That is pretty basic. Pretty simple. Some people can

say forget this Buddha's and this is so this is like this is too simple. How I understand this is that beginning of practice as you begin tuning in to your breathing, and you're asked simply to start noticing what your breath is like your own breath. You're not asked to change it, you're not asked to judge it. You're not asked to have a better breath. In California, you're supposed to have a long deep breath. No. in certain circles, that's kind of the ideal that people come I get burden themselves with a certain way of breathing. Forget about it. The instructions is simply pay attention to how your breath gets to know what it's like, become a connoisseur of it, just get to know and really well get to know your breath in different circumstances. Sometimes you'll feel the short sometimes long enough to know how it is. study it, hang out with it. It has two benefits many benefits. One is that you simply get to know your breath and a lot of understanding a lot of the breath can reveal so much About our life. Someone told me yesterday that in Taoism, there's a expression that something like the breath is the bridge between the body and the mind. The breath is a phenomenally sensitive instrument activity that is affected by the environment affected by our inner life, by our emotions, by our reactions by all kinds of things. We can learn a lot by tuning into the breath. For example, for me, sometimes I tune tune into my breath when I come to a red light. And lo and behold, the way I've been driving has affected my breathing. And I take the opportunity of the red light to relax my breath. Usually I relax my belly, because sometimes I drive a little bit. You know, when it gets someplace leaning forward a little bit, you know, a little bit contracted because when you want to get someplace you so you check in and you learn. And so this is shorthand for these first two stages, it's getting to know your breath as it is. For some people, the whole lot of benefits when there's a training of it, is simply learning the tremendously powerful art of not judging your breathing, just learning to be with something in a non evaluative way, without criticizing, judging, being embarrassed, being angry, just Oh, learning how to be with something in a kind of neutral way. For some people, that's a phenomenally difficult thing to do. And it might take a long time in meditation, to learn to be with a breath and kind of a friendly neutral way like that. Being with the breath that way also has the benefit that the breath itself is a calming, mindful so breathing is calming. So it tends to bring concentration calm is the next the third stage language changes, the first estates two stages, just simply the languages. Notice. The next one it says, the monastic trains him or herself. And here is a training begins. Earlier it was kind of a training. But here, there's an kind of active training you get. Now we're getting actively involved in your meditative experience before, it's because kind of a passivity, kind of receiving the breath, being with the breath, knowing how it actually is learning how to do fear. That is a kind of a training, but it's more of a passive training, getting out of your own way. And now you're asked to kind of be more active

on trains oneself, and when trains oneself in the following way to become sensitive. The word is sensitive to one's body. So one person becomes sensitive to one's breath. And now one becomes trained himself to become sensitive to tune in to one's bodily experience, the physical experience. It's so important the body In Buddhist practice, that without really becoming embodied without learning how to live in your body, with your body, being in your lived experience, it's very difficult and not as safe to go into the deeper, more subtle experiences of Buddhist spirituality. So, then there's then the next stage of practice is learning to become sensitive to your physical body, what's going on, you know, many people are in their heads all the time or in their activities. And it takes a lot to sometimes

people to be in their bodies and notice what's going on. Some kind of slow people has to be the red light, you know. And then oh, we might as well do something here, I'll pay attention. And, but, you know, we kind of in focusing on you know, especially if you're very busy, or very stressed, busy and stressed. They're not synonymous unnecessarily, but tend to help people be outside their bodies, not in their bodies. So we train ourselves to become sensitive to our body. It's not choiceless awareness here, but it's actually choosing to tune into our body. However, the instructions are a little bit different. It says, as the person breathes in, as a person breathes out, when trains oneself to be sensitive to the body. So the person who continues, being with the breath, breathing in, breathing out, working with a breath, tuning into the breath, massaging the breath, being massaged by the breath, plunging into the breath, rubbing the breath, surrendering to the breath, abandoning oneself to the breath, becoming one with the breath, all you know, I don't know, it's kind of just really working with the breath. Then there's kind of like a dual track going on at this point. Multi tracking is perfect for Silicon Valley. Buddhist multi tracking. And this is you start tuning in, you start trying to be with your breath, you be with your breath, but then you also The same time you become aware of what goes on in your body, you start becoming sensitive to your body. It can be just kind of globally aware of your body. But one way that's very beautiful combining these two is you become aware of what's called the breath body. The experience of breathing, that the physical, what your body does as you breathe, is not just move your diaphragm, but there's a kind of a ripple of of expansion and contraction of sensations of pressure and release of pressure in much of your body as you breathe. The Still you get the more sensitive you become to the body. The more you become aware of how much the simple activity of breathing, ripples out and sensations in much of your body. For example, you can be aware, not just of your diaphragm or your chest moving, you can be wherever your breath, your belly moving, wherever your back rib cage moving, you can be aware of maybe subtle sensations and lower back pressure and release of pressure can be aware of your shoulders moving and sometimes little ripple of sensations going down your arms down into the pelvic cavity, you can feel alternating pressure, sometimes the release of pressure or more weight and less weight. You can feel expansion and contraction there. Sometimes, you can sometimes feel like going down into your thighs, if you're very, very sensitive, people have told me you can feel the breath, kind of effecting kind of ripple of, you know, you know, throughout your body, I haven't actually experienced it all my body and kind of physically, sometimes I have the sense of kind of a wave of energy, a wave of something more amorphous, that's connected to the breath that kind of travels throughout the body and actually at some point, becomes larger than the body, kind of a presence that expands beyond the physical body, and then contracts again. It's maybe an artifice of the mind that that that happens, but some sense of energy field or field. So in this third stage, when becomes aware have sensitive to the body. And some teachers emphasize becoming aware of the breath body. So rather than focusing on the breath in one particular place as sometimes instructed in your belly or your chest or in your nostrils, you're actually becoming sensitive to the whole experience of your breathing like a big bellows, it arises and passes your homebodies fellow. The fourth stage is still at all the next part of the following stages after the first two starts off with when trains oneself to the next one is when trains oneself while breathing in while breathing out to relax the bodily formation.

So here you actually be much more active involved. You're actually doing actively do something you begin to relax, calm, what's called the body bodily formation. How I understand the bodily formation here, is that part of our physical experience in our body which is an artifact of our mind is a formations formed or created, constructed out of activities of our minds. It's all you know, you say it's all activity of the mind. But in shorthand, maybe we can say it, the reactive activity of the mind, the egotistical activity of the mind, the self centred activity of the mind, they're all inadequate ways of talking about it, but that part of the mind where we're reactive and judgmental and criticism and kind of and you know, we get you know, for example, that part of the mind egotistical part of the mind translates into our body, becoming tense or tight, or holding our posture in certain ways. So as we tune in become sensitive to our body as it is, first you do it non judgmental, just being there with attention with the body as it is, and you might spend months or a long time just being with it, then it nonreactive way to your own the physical consequences. I've had Been reactive in the past. He's tuned in to be with it. The fourth stage is you begin to relax it, you let go, you relax, you actually take time to relax those tensions in your body. And you can you can do it systematically. You can do it haphazardly, but you can go through your body and find where the tension is in the holding are. And then relax. I find it very useful to do it as I exhale, because exhaling is kind of letting go. But you can actually do it on the in breath or the out breath. I find it very helpful for me to relax my belly when I meditate. And I don't care as much tension there's I used to, but I often find it still valuable to relax. Even when I give Dharma talks, I remind myself sometimes to relax here because as I'm talking, I could kind of round up whenever I relax, and then sometimes I relax my chest or sometimes I can't relax if I'm been stressed for some reason. But as I breathe, I'm aware of the tension there and I breathe. As I breathe in, and the chest expands. I breathe into that tension is kind of stretched like a massage from the inside. And that massage going back and forth, works, that tension begins to kind of loosen it. Sometimes the shoulders, sometimes some tension in the face, in the forehead, or the jaws, or the cheeks or the eyes, and I kind of just relax it, sometimes I'm aware of it in my hands on my arms, the more subtle, insensitive you are, the more subtle and sensitive you can tune in to the subtle, you know, tensions we carry in our body. Sometimes I will kind of relax the whole body kind of treat the whole body as a muscle kind of sometimes I treat I I relate to my mind, that mind we think is in here, the brain the way to the brain as a muscle. And sometimes I feel pressure there. And sometimes as I breathe out that relieve that pressure. So in this kind of training, you're not being doing choiceless awareness you're not doing and, you know, allowing things to be not just doing accepting things as they are, which is a very important practice in our tradition. You're actually doing something with experience, you're relaxing it, calming that bodily formation. That's the first tetrad. The second tetrad begins by as you're breathing out as you're breathing in, experiencing joy. And so here, becoming sensitive to joy. So here, again, it's not choiceless awareness, you're now instructed to tune in to that part of your experience, which is joyful. If it's there, and you if you don't, if it's not there, then you go back to the first four stages. And keep working on that. Keep working on staying with the breath, working the breath, massaging the breath, abandoning yourself with the breath, work, becoming sensitive to your body, relaxing attention to your body. It's a wonderful feedback loop as you relax your body and you're kind of working the breath, being with a rhythm of breathing, breathing in and breathing out, letting yourself being being held by that rhythm being supported by Rhythm sooner or later, and later might be much

later. You'll become sensitive to to some level of joy in your psychophysical experience and might be very, very subtle joy, you might actually feel a lot of other things, they're stronger. And that's okay. You might feel depressed, also. But if you start feeling a little inklings of joy, you're instructed to tune into that joy. It's great for people who are always focusing on the negative. Some people are, you know, have like a magnetic mind, you know, to their pain, and we need to respect our pain. But you know, to have like a magnet

is kind of unfortunate. So this, you know, so we're trying to encourage you to then, you know, gravitate a little bit towards the joy to the delight that might be there. As you're working in massaging the breath while you're sensitive to the joy, that can be a feedback loop by feedback loop. We're massaging and working that breath being with the rhythm of the breath actually can reinforce or strengthen that joy that you've been you're tuning into. And as you tune into the joy, you realize that that's actually from being concentrated can working with the breath. So encourages you work the breath more, it's kind of like shepherding you to stay on the breath. So you work the breath more is kind of is wonderful feedback. And as the more you stay with the breath, the more joy you feel, the more you tune into the joy. While you're with a breath, the more you can kind of feel more joy. And so sometimes the word here becomes rapture, you can actually feel rapture at this point, quite strong. Once you've gone through this stage enough, then you go to the sixth stage, where now you tune into that part of your experience as you're breathing in, breathing out, you're always being with the rhythm of your breath. You're always staying out rhythm, working the rhythm, Buddhist Scott rhythm and then you You, you tune into happiness. And happiness is considered it a little bit hard for some people to distinguish joy from happiness from use the vocabulary of it. But the happiness this next stage is to tune into some kind of happiness, which is more sublime than Joy. Joy is understood to be so much so much, somewhat energetic, compared to what's more sublime or more settled form of happiness. So you tune into that part, the joy might be there, there actually might be there. But in the corners of it and the cracks of it, you tune into that part of your experience. It's more sublime, more settled, you feel more at home and much more comfortable, more comforting. rapture can be very uncomfortable. It's quite intense. And even if it's not intense, you know, people get into some kind of rapturous stitch state and meditation at times and at first it's like being so great. Finally, you know, there's all this huffing and puffing, you know, and finally, I experience You know the you know some reward of all this work and after a while feeling is kind of raptures like enough already This is enough you know you get you get people get tired of rapture Can you believe it so you tune into the, the subtlety of more subtle aspect of what's called happiness is more settled tends to be more deeply settled in the body. rapture some people is a little more, he certainly has a strong physical aspect was a little more energized in the mind also the mind kind of excited a little bit, the mind gets quieter and still there's more stillness with happiness. And as you tune into that, the rapture begins to fade away in favor of this more sublime more satisfying happiness. I'm still working with a breath working with a breath but sensitive to this also to the happiness then the instructions are working with abreast and more when trains when self becomes sensitive to the bot to the mental formation. Earlier it was the bodily formation the bodies of more course experienced in the mind. So here become sensitive to you since very sensitive to what's going on in the mind, the mind the mental formation, and here I understand the mental formation, to be

that part of the mind that involves are being actively using our mental faculties, the activity of the mind, again in short 10 inadequately the egotistical mind, the reactive mind, the thinking mind which is always reacting and planning or the part of the mind which is involved in in perceiving things in funny ways, perceptive mind, you know, perceiving and judging feelings about how things are that reactive. Here the instructions are just a tune into the tuning into this mental formations, the mental activities. Instructions are only tuned into it, be sensitive to it. It doesn't say be sensitive to your mind, and then beat yourself stuff up for it. Someone said self knowledge is seldom good news. So sometimes that's sometimes that's the case. So you're not, you're not instructed to pay attention to what goes on in the mind and then judge it and be criticisms criticize it. Actually a beautiful thing is that you start tuning into the subtlety what goes on the mind meant, after you experience all this happiness, so you have this background of joy and happiness, to do this work. And for people who you know, obsess with their kind of difficult negative inner life. Sometimes it's kind of like a dead end to kind of

do mindfulness practice. And if that's where the mind gravitates all the time. For sometimes people should be told, forget about mindfulness, get concentrated, first, get some joy going. And once you have some joy going and you're kind of happy, then tune in to what's going on your mind. But that doesn't work for some people. So there's many ways of practicing and listening to this. Please don't observe burden yourself that this has to be the way of practicing. But this is kind of a description and maybe some people, you know, it might be years and years of practice. It's kind of encapsulated in this short little PowerPoint presentation. So you want tunes when self and when sick and sensitive to the mental activity, the activity of the mind what goes on there. The eighth stage is once you become sensitive and establish that sensitivity to the mind, breathing in and breathing out, staying with that rhythm, staying with that working that breath, keep working on it, trying to get more into the breath more present for it. One then relaxes when it comes to mental activity. So again, you're doing something here, you're relaxing, that activity, all that extra activity, all that preoccupation concern, you begin relaxing the judgments up. So you see if you can relax it, put it to rest. Not so easy. Sometimes people do psychoanalysis or psycho therapy to help them put together There's certain things to rest. But there's, you know, whatever you can do up, maybe meditation is put that activity to rest. The Nine stage is now you're still breathing in and out. But you become sensitive to the mind. Now this is different than mental formation, the mind. Sometimes the word Cheetos translated as heart. It's something larger than their mental activity, that part of our psyche, the heart, the mind, the heart mind, which is larger than the little mental activity we have. The egotistical mind the big mind some people call the clarity of the mind the luminosity of the mind sometimes in the commentaries, he talked about the nature of the mind which is bigger than any particular thought, we have ideas, we have reactions we have. We tune in to tune into the quality of the mind and the quality of the mind is something that's very Precious, if you get a sense through meditation or through some other active some other way of how to improve the quality of your mind, then it's I encourage you to safeguard that quality of the mind is probably one of the most precious resources you have is the quality of your mind and how to work it and take care of it and, and, you know, start tuning into the quality of the mind the larger field of the mind with your mind feels like and there's many different aspects of how the mind feels like it's a whole

exploration in itself. Breathing in and breathing out to become sensitive to the mind. Breathing in and breathing out. Then in the 10th stage, you you become sensitive. Let's see. That pretty well to now. The wording is one, when trains oneself in set hertz the translation is satisfying the mind breathing in other translations are gladdening the mind delighting the mind. And this is not a technical word, the joy and the happiness are technical words and meditation. But this is more than kind of just generic kind of just general kind of feeling, delight or satisfaction in the mind, sometimes described as kind of, you've had, you've had enough benefit much enough success in the practice, that you see the practice works. You see the Dharma actually is true. You see the sort of learning the quality of the mind that the wonderful, wonderful, precious resource in your own heart. And you start feeling some delight and satisfaction with this practice with the Dharma with yourself with, you know, with your own mind, this beautiful, beautiful part of yourself. So it's kind of you allow yourself to feel satisfaction or feel delight in the Dharma in the practice in yourself and this inner quality of yourself. So you, you tune into that part of you and you're allowed to have it you let it become stronger. The next stage Breathing in and breathing out is you focus on steadying the mind concentrating the mind further. And so it's really great that the instruction to really develop deep concentration, beyond already the concentration you have arises out of a field or out of a situation where you're having this delight and joy in the practice and in the Dharma. So you don't want to be ahead of the game and try to kind of in a tight, brittle way, kind of try to get concentrated, you know, the

softness, relax, Joy is a foundation for doing a deeper concentration as possible. So you study the mind you focus the mind. And here, you might not want to, you might want to stop doing kind of the breath body, the global body, that's what you're doing. We really take one particular point of focus with the breath. And for me when I say it, it's often a little spot Just been below my navel, my belly button. And it was really wonderful. My Zen teachers taught me that and we went to Burma Burmese teacher told me the same place. Wonderful kind of. So I was you know, and other teachers emphasis will tell you to do the nostrils. It's a very traditional place in Buddhism to feel the breath sensations of breath going out through the nostrils. Other times people can do the chest sometimes I do a little point in my chest, sometimes it moves around by point, but I stay with a little point. And it's very small little kind of spot, metal spot. And I just kind of you know, get to really still I can construct a hang on to that spot. I focus on it, I fixate on it. I massage I work in my spot that kind of deterred develop kind of a more of one pointedness on that spot. And it's which is there with the breathing and it gets very, very, very subtle. Sometimes I don't feel any movement of breath at all. There's a breath come to stop it just a little spot of pressure or sensitivity, that I still feel I just I work that sensitivity. Stay with it. That's it was for me it's different. It's different for different people. So the stage, you're actually working the breath still, but you're trying to steady stabilize, focus fixate, to really get a one pointedness of the mind. The next stage is called still working the breath, you liberate the mind. And it's not really clear what this means. The commentary said this means liberating the mind from the hindrances, you start liberating the mind from its clinging. So as the mind gets more concentrated, you let you liberate you free the mind from that, which keeps it from getting concentrated. The five hindrances are classic obscurations, to concentrations. And so you'd be getting a sense of the quality of the mind you'd have the light in this in the practice, you're starting to focus the mind concentrated, maybe this these two

stages go hand in hand as you go more concentrate more. You're also letting go the things that get in the way of further concentration, concentration actually frees the mind. It doesn't, it doesn't limit the mind or tie or tie it down. It actually frees it from the kind of preoccupations it has. It's very hard to free the mind from his preoccupations, especially when you get into the deep depths of the psyche, where there's a very subtle attachment to is, for example, a sense of self. And, and so sometimes you need, it's very helpful to get concentrated, because concentration is a counter force, to the force of preoccupation. So as you get more concentrated, the mind gets more liberated from those forces. As you liberate the mind from those forces, it gets more concentrated. The 15th down to 15. All right, we're at the 13th stage, the last tetrad and this is where some people say you really come back to the passionate practice in its most technical definition of Vipassana and now you start tuning it with a mind concentrated, you tune in to that aspect of your experience which is impermanent, the impermanent, in constant changing aspect of experience. And the Burmese tradition that I practiced in the approach was from the Sati putana Sutra the other way of practicing, and there was no attempt to tell you what your experience should be, and no attempt to train in and try to manipulate your experience to relax it and do anything. There's more choiceless awareness and there was a more spirit of Revelation. As you do the mindfulness practice us allow things reveal themselves. And sometimes the teachers have this attitude that they don't want to tell you anything or what you can expect in practice, because of the tremendous power of suggestion. And you know, you should kind of get the idea of this is what's supposed to happen and then the mind is so tricky, and it'll make it'll construct it artificially is not really going on in practice Are you told experience joy is not really deep met? state of joy, but you kind of just tune into enjoy, you come back to the teacher said, Oh, I'm at the Georgia stage joy. And if that makes sense, but the power of suggestion. So that's one school is you don't suggest anything you, you don't let the students read any of the books. My first teacher hadn't in Thailand, he had his great big library. And all the books in Thai. And as, as Thai people do, they had, you know, they had a big picture of the king in the library. And it was big picture. And behind the picture of the king, were all the books in English.

And they would be hidden there because they didn't want the Americans to see those books. You know, you'd read them after your practice after you finished your course of practice, not before. So anyway, but this anapanasati technique is not this revelatory, just let things reveal themselves, but it's actually you know, you're actually training yourself in a particular way, being directed. So one way is to experience impermanence. The regulatory Let impermanence reveal itself and it's due course. This way, another way of practicing at some point a teacher will tell you now, tune into impermanence, in your experience, tune into that part of your experience, which is changing. When you're very deeply concentrated, you'll start experiencing a lot of change in your psychophysical experience. In fact, the argument is that the idea that things are constant that things are kind of unchanging, you know, even just matter one hour or two hours, it thinks you know, that things don't change much, is a kind of a, a misunderstanding of the mind. Because the mind is experiencing life through its concepts and concepts, see things as being constant. But as you as you get concentrated enough to let go of those kinds of thinking about things, you actually start seeing that things are actually arising and passing very, very fast. You might feel happy When I was 20, I naively said, I was so blissed out, after doing

something that I said, I'll never be depressed again. Well, pretty soon it was never as depressed as I'd ever been got more depressed, never been my life. And I swung. But you know, we start seeing the momentary arising and passing of things. And so now I realize I've talked late, I'm talking over, and if anybody wants to leave, while I'm talking, I'm thinking I'm gonna, I'm gonna finish this, I'm gonna get to the climax. But if you want to, if you need to leave or something, I apologize. And you can quietly leave, and I'll carry on. So you tune into the impermanent, if they that changing aspect of your experience. As you do that, you then tune into you then become sensitive to let's let's see what exactly says when trains oneself Focusing on dispassion is the word here. After becoming really familiar with the impermanent aspect of experience, when focuses on cultivating dispassion, this passion is word that doesn't work very well in English audience. For various reasons, I won't go into it now. The word is my preferred word is disenchantment. The literal word in Pali means fading, when focuses on fading. One's clinging to the world of impermanence. So when we have these attachments, we have this kind of passionate attachments to things. And as we see the impermanence of stuff impermanence helps us to begin, soften and lessen that, in the way we're enchanted with the things of the world. enchanted is what's wrong with enchanted, you might say, but be enchanted is to be in a spell. You don't really see things as they actually are. When you're enchanted. And Buddhism focus on becoming free by seeing how things are seeing things in their clarity. So, with after the experience of impermanence there's a there's a movement then of the mind, it's not really even a training, learning mind to begin fading, it's clinging, weakening the waning of clinging. So you focus on that waning that this passion movement towards disenchantment. You still breathing in and out, staying with the rhythm of breathing out the 15 stage. And these last two stages maybe kind of go hand in hand or as you focus on this, this this passion that happens is fading is letting go the softening of your deepest cleanings. One or two things can happen. And this is the 15th and 16th stage. On one hand, you might see the cessation of your claim. It might just happen on its own, being selfless. Self liberate or you focus on relinquishment, letting go, you can see it how you let go, how you can let go of something. You see the cleaning you see is the last remnants of clinging to oh I let go of this. Sometimes you can let go, sometimes all your attempts to let go or hopeless, but letting go happens by itself a session happens by itself. The deepest enlightenment of Buddhism, most people say will happen through no will of your own.

You just kind of speciation happens on its own. The bottom of the bucket just kind of drops and you fall through. And, but it can happen either way too focused on relinquishment, relinquishing your clinging and letting go of your cling, the enlightenment of the Buddha is that freedom that comes when there's all every single last remnant of of clinging in the heart shackles of the heart limitations on the heart, have we been released as a form of release. So that's this 16 stages of anapanasati. The discourse then goes on and describes how each of those four tetrad corresponds to each of the four foundations of mindfulness. And then it goes on to describe how if you do these 16 stages, you're also cultivating the seven factors of awakening. So these wonderful lists in Buddhism, they're very important for practitioners, all kind of come together all kind of gets actualized or fulfilled, through breathing in, breathing out, breathing in, breathing out, something we all do all the time. And you just work with that. Work with that you work it work with us hang in there with it, and you keep developing yourself with the

breath. The discourse then ends with the following words That is what the Buddha said, glad at heart, the monastics delighted in the Buddhist words. So I hope you were delighted. And there is some other discourses of the Buddha, where the Buddha way, you know, it's not like fairy tale where they all live happily ever after these kinds of stories, because there's one discourse where at the end of the discourse, the monk said the monks and nuns say the monastics did not delight in the Buddha's words.

They were not happy with the news. But this time they were happy. So that is the Anapanasati Sutta. And some of you might be interested in pursuing it further. And if you are, I'd be happy to talk with you about it some some time and retreat or one day sitting or some other way. And for some of you and upon a Sati is not your way. And it's more of the four foundations of mindfulness where the usual way that we teach here. And now also delighted to talk with you about that and work with that. Yes. I'll give you this book come up here at the end. The actually the, these books are available for free. And we have this collection of them here. They're underneath a table. They're not out, maybe someone who knows where they are, can put them out there also in the bigger bodies, translation or the middle length discourses, which we have in the library, a different translation of it. Also, Larry Rosenberg has a book called breath by breath, which is his Dharma talks on this 16 stages. So, as we mentioned, Larry Rosenberg's book was really good. The author has the whole Yeah, yeah, Buddha does this wonderful Thai teacher. He has actually two books. I think one of them may be how easy they are to find. Easy enough. I don't know. And but he has Santi Caro, who is one of his main American disciples translated some of this and published it and so marvelous little book, except near the end where he comes down producer condenser is very critical. In the west always seems to be an uncharacteristic Buddhist way of people who practice mindfulness other ways. seemed odd to me. But then Sunday, Carl then explained, oh, that's not he doesn't really mean that. It's just kind of a rhetorical way of saying, you know, get to work, you guys. Amazon has amazon.com to check out Buddha dot sign. It'll come up on Amazon Great Enjoy your breathing