Name, Buddha, the word is a title. And it literally, it literally means someone who is awake, be awake, the awakened one. And that title then gives you that title gives the name to. We call now the religion of Buddhism, the way with the teaching or the practice of the one who is awake, the practice of becoming awake. And I'm very fond of the word awake. Sometimes people will use the word enlightenment, the enlightened one, but that's a little bit confusing that word for many reasons, but the word awake to me is a lot simpler and most of us have have some experience of the delight of waking up. Maybe even if it's after some wonderful nap. And there's a kind of refreshment, you wake up, you're basically awake, you know you've been sleepy or dough or yawning or doing something and then you wake up, and it feels really great, refreshing, bright. And we could understand the practice of Buddhism is a practice of waking up becoming awake. And there's, you could, you could kind of put it off into the future or some kind of Great Awakening. Or you could see it as the attempt or the practice or the movement of being awake to what is happening right now. To waking up to what's happening now What is this, just being awake to it? And that has different connotations and saying being mindful or being focused on what's happening. Right now, be mindful to some people could sound like work to do something. But to be awake is more. There's a quality of effortlessness to it, even though you might have to do something to kind of ignite the wakefulness. Once you're awake or something effortless about it, and awake, the quality of being awake, has some wonderful. Awake has some wonderful qualities inherent in it. Maybe we don't often think about it. So maybe I'll just tell you some that I think are there and you can see in your experience, whether you can identify them in some experience you've had we really felt a bright awake, here present. One is with being awake. There's often a feeling of really being clear and present. I'm here reality is there. I can see it. I'm here for it. There's a clarity of presence with our experience. Often we're not the mind sight often wandering away and Daydream lost in obsessions when we're awake. But there's a there's a kind of a clear presence with the experience. Sometimes that's the presence of wakefulness has qualities of precision, where you can really see the highlight and clearly see how things are, in a small way, when I was home this evening, I was washing the dishes. And I had a little moment of wakefulness. And I was amazed at how colorful our kitchen was. I've never taken in colorful boxes of red and boxes of green, and different colors and, and it all stood out kind of a highlight. You know the details of what's going on to this kind of a discerning or discriminating or clarifying aspect of seeing what's there. And then there can be a quality of energy. Sometimes the energy is almost invisible, but certainly the lack of energy is absent. If you think Oh, I'm so thirsty, lethargic and tired, slugging through life, but there's a kind of energy and brightness To the experience of being awake, and there's energy there. And then perhaps there's also the experience of some kind of joy. In the experience of being awake, maybe we don't think about it as joy but a lightness, brightness, delight. Perhaps there's a feeling of balance, or equanimity. You know, when you're when you really feel awake and bright, we're not so likely to be reactive to things that happen around us or to us. When
we're lost or confused or tired or obsessed. It's a lot easier to be reactive to what goes on in our life. But it really being awake and present. There’s a little space or mood or in our psyche, in our mind. We’re not so quick to kind of just react to someone saying, you know, I don't like people who have hair or people that don't have here you know, okay.

Interesting news that you, you're that way but, you know, so it goes through. And so to be awake. So this is a task and Buddhism is to discover wakefulness to be awake. And in teaching Buddhism to so-called Buddhism. The Buddha didn't teach Buddhism was in Islam. He didn't. He was saved that headache. The Buddha taught, didn't teach a teaching, like we would think of like your tenants, I could believe in philosophy, what's the philosophy of Buddhism? He didn't have to read those books in college and philosophy of Buddhism. But what he said he taught there were special to what he had to teach was not what we call philosophy. But he taught certain practices and certain states of mind that a person can have that are conducive and supportive and expressive of awakening. And central to this teaching and he said there's a really core to what he's teaching was a list called the seven factors of awakening. Seven, I think of factors would be like fractions to see if you divide up awakening and seven parts you get these seven fractions of awakening, one seventh of awakening each one, seven factors of awakening seven aspects of awakening. And these are things that get awoken and cultivated and recognized as people engaged in the Buddhist path. And their qualities that some teachers will emphasize, we already know is aspects of our psyche we already have our being that we have. They're not coming for and we have to import. But there are other things that we have experienced in their lives. We know somehow the psyche knows. And so we can orient ourselves a little bit around something it's already familiar. Some people will talk about practices being a kind of homecoming, coming home to something so really familiar someplace we feel at home and address. And so the factors of awakening are very similar to those qualities that I enumerated in relationship to being awake quality, so it's like to be awake. So the seven factors of awakening, the first one is mindfulness, or real clear presence, we can see what's going on right now. The second is in what's called investigation or investigation of Dharma has some kind of sense of investigating or inquiring or discriminating or being discerning about what what it is, we're present for. Little curiosity. So it's one thing to be present for something. In other words really look carefully and see what that is to be present for. The third is effort or energy. The fourth is joy. The fifth factor of awakening is tranquility, calm, being relaxed. And the sixth factor of awakening is called Samadhi. often translated into English as concentration, but it's a unification of our being and our mind, a harmonizing of all the different aspects of who we are into kind of a oneness into Unity, into a kind of a stability and steadiness and then there's equanimity. And equanimity is considered the most sublime of these the most kind of, and equanimity is just phenomenal balance of mind. That is not a neutral balance of mind. It's not a dullness or blankness. But it's really a kind of a peak state of the psyche, where it's so alert, so balanced, so awake, that is not going to be for or against our experience not gonna be affected by our experience, but it's gonna be very clear and present for whatever's going on. So the seven factors of awakening. Some teachers will emphasize that they're done progressively in the sense that we start with mindfulness. Mindfulness is what we do, the practice we do, we add to the situation. And then the other six, following the wake of mindfulness, almost like a natural progression, you have to do anything really actively but the others, but if you do really diligent mindfulness, the others will follow. So the first thing is mindfulness, which is what we mean practice here.

And perhaps we can use the word wakefulness rather than mindfulness to kind of change little bit, the habitual ways we have of thinking about it those who have done a lot of mindfulness practice, with practice being awake to what our experiences as it's happening. And the emphasis as it's happening. In we could say the lived experience now. Because often human beings don't live in lived experience, don't buy them thoughts, their ideas, there are lost in the past the future and obsessions and ideas and
reactions. And so some people they'd rather rather be anywhere but right here. Hopefully not right now. But anywhere breath right now, you know, because it's uncomfortable, it's frightening. It's all kinds of things or they have such strong desires about something else that we want to get. So we want to try to get the grass is greener somewhere else. And so we can't rest here with this situation, this person we're talking to, because something else must be better. afraid we're going to miss something and lose something. There's a phenomenal number of, of activities of the mind, which makes it difficult for human beings to actually be in really, really be in the lived experience of the moment. Sometimes exceptional or not so exceptional, but sometimes, you know, there are activities that kind of bring it on. I know some people will do dangerous sports, mountain climbing, for the way in, which really brings them into the present that can't be anywhere else. But right here. And it's really, you know, a peak experience to really be fully here and have the mind be able to waver one bit from the present moment, because, you know, if you do, it's a long way down. And so, you know, we do a little bit safer. We do mindfulness practice, we don't have to climb mountains to learn how to be present. But it says it's harder to do it when we practice this way. Because the danger is not as high and so we don't have that adrenaline going. But we're trying to learn to do it kind of in a more natural way to understand them. To discover how the mind works, how to work with the mind, in and of itself and not use an external thing to help force the minor bring the mind or inspire the mind into the present moment. So a lot of mindfulness practices, investigating learning, discovering who we are, who we who are we in a live present? What is our experience, like? investigating finding out, but that requires a certain level of mindfulness of presence. And so we come back to the present moment. And what is this? And it said that mindfulness is actually very easy. What's hard is remembering to do it. Or what's hard is keeping it up, keeping it going. You can beat our show up and be here for a moment and then the mind goes off. So it's a training we do to learn how to be in the present moment, to be present, come back. And it's also a training and learning what mindfulness is. And even though you might have heard a lot of different teachings about mindfulness and you think you might think you know what it is, I think that it's always a kind of refinement and re discovery of what is actually mindful. So what is it to be mindful? What are the qualities of mindfulness that we bring to bear in a situation? There's a wonderful simile that Buddha gave for mindfulness of a describing kind of the quality of mindfulness of a goat herder, who, during the growing season when the farms are all growing their crops, the goat herder has to watch really carefully over all the goats to make sure that they don't eat the crops. And it'll make me kind of anxious kind of on top of everything. But when the growing season is over, and all the crops been harvested, then the goalkeeper can rest up against the back of a tree is back against it. Back of a tree, and just be relaxing, just kind of stay alert and watch the goats in distance. Make sure they don't run away too far get stolen, but they can he or she can just kind of be there kind of looking, very relaxed without any anxiety, because they know that goats are not gonna get into trouble. I'm not gonna eat this those plants. And so mindfulness is that latter kind of awareness. It's relaxed, it's at ease with how things are. It's not anxious about how things are, it's not leaning into the future. It's not concerned about the details of what's happening. But it's very relaxed observation kind of mid distance. Everything's okay. Watching, just being there with it. That's one aspect of mindfulness practice. It's a relaxed awareness. It's an on anxious awareness. It's an awareness of what's happening, that has no agenda about what's happening. It's not trying to change what's happening, but rather to see what's happening to be present for what's happening to be what's happening. We could say the, it's not a change what's happening, but to deepen what's happening now to change what's happening, but to deepen our experience with what's happening. So if we try to get rid of something or to change it, we're missing the opportunity to have a depth of experience with what's happening. It's kind of like someone who has a postcard of the coastal mountains here. And so they're always looking at that postcard, this beautiful postcard. You know, it's great to show their friends Look, it's beautiful postcard. And then at some point, they realized, well, actually, I can just put the postcard
away and look up, you know, in the hills there, and it's beautiful there too. And actually, it's different kind
of beauty. It's three dimensional. And they realize they've been living in a two dimensional world looking
at the postcard. So many of us live in two dimensional world with our life. We have opinions and views
and concepts and ideas about what we're experiencing we interpretable the experience. And to a great
extent human beings live in the world of the concepts and interpretations of events, and not in a kind of
immediacy, three dimensional immediacy of what's actually being experienced. So part of what we're
trying to do mindfulness is to drop into a depth of experience with what's here. What does it mean to
really have to drop deeply into this moment right now? And there's different dimensions of the present
moment. There's the experience, we're having what we're seeing and hearing and tasting and feeling.
And there's also that aspect of the psyche that is being aware, that's taking that in, what's the quality of
that? Is it present in a relaxed way? Is it anxious? Is it jumping on top of experience? How is it that
we're with now are we with the experience we're having so to to explore The nature of what it is to be
present, to be mindful. And to be mindful to wake up to what this experience is right now. And to look for
the depth in it, as we kind of open to the experience, whatever it might be, it might be the breath we're
having, as we do breath meditation. It might be the body, we do body meditation, it might be the
experience of having conversation with someone really being present for that, because what's the
depth of experience here right now, in me in the room, and the person listening requires certain kind of
presence, to take in much more of what's going on the concepts and ideas of what's going on in the
conversation. So then, that comes in next factor of awakening, which is investigation. For the going
deep experience in depth of this moment, is to investigate or be curious, look into this experience, feel
their way into the experience, sense it more deeply. Discover what it is Look behind the concepts you
we have, the ideas we have, what it is, and what it does it in its own right, and its directness itself.

As the interest is there to investigate and find out what it actually is, if the interest is natural, the interest
gets awakened because so interesting and we realize we don't know what reality is, perhaps and we're
kind of curious. It tends to arouse energy. We want to do it, we want to engage in the sense of
engagement of curiosity of energy. Oh, yeah, this is really great. And you see that in almost any activity
we're really interested in doing. We have a hobby that we do and really interested in the hobby. And
we're engaged you know, time can stop or seem to stop you kind of lose ourselves in the activity and
the effort is there the energies could be there. And you know, almost easily and naturally because really
interested in that. So They have the interest factor aroused, brings energy brings effort, the natural kind
of effort to the practice. Part of the function of effort of energy is to help us help the mindfulness
become continuous. So this isn't just, you know, touching into a moment of mindfulness. And then, you
know, coming back five minutes later, it seems to bring together moments of mindfulness, which is
continuous moment after moment. So the effort, the interest, the energy is there to keep it going. In the
present, what's this? What's this? It maintaining the mindfulness continuously. There's a variety of ways
doing that. One way, of course, just to choose one object, like the breath and just cultivate
mindfulness on the breath. Like some people do that the meditation. Another way of doing it kind of
almost the opposite end of the spectrum, rather than choosing one thing. to focus on stay mindful of, is
to do what's called choiceless awareness, to open awareness up and just be aware of whatever is
being revealed in the present moment. not choosing not being was there, giving up control of what is
there, but then become very interested very present, what arises. Now there's a sound now there's a
thought, now a feeling. Now, a body pain stays for a while. And so just kind of open to the realm of
experience in the way that it shows itself in the present moment. And this is a wonderful thing to do. It's
very freeing, because that's what's most Conway very common for people. Like everyone, probably
most of you here, all of you here probably. The mind as some is reactive. It's quite quick to judge to
criticize to Want to point the push away to be afraid? It's very rare for the mind to leave the experience
alone, as it actually is, wants to do something with it, what's in it for me? What does it say about me?
My self image, you know all kinds of things go on, your mind's always kind of trying to figure out,
manipulate and orient itself around what that experience is. When we start doing the continuous mindfulness, then what we try to do is be mindful of each thing that arises. And to hold it with some spaciousness, some awake, fullness, letting it be as it is. So we say for example, we're staying with the breath, be mindful of the breathing. And then a thought occurs. It whatever that's supposed to be. It's not happening fast enough in my meditation. I'm not getting concentrated quickly enough mindfulness. I'm not awake yet. You know? Just and so the mindfulness catches at Oh, look at that. You're mindful of a moment of being reactive judging, you're searching. And then, A moment later, there is impatience to Oh, there's impatience. The next moment perhaps there's a thought, meditate for a long time, I shouldn't be impatient. So one option you have isn't to criticize yourself for having that thought. But we've tried to do with mindfulness as being continuous is to get out of that get out of this flow of the reactivity. Get out of the flow, the thoughts and ideas interpretation of the experience, and see it be present or notice it. So the Buddhist talked about that there's two streams that we can be. One stream is a stream of our reactions or thoughts or thinking or judgments are self identity or self image self definition, a stream of attachment, a stream of clinging, a stream, stream of resistance. And we put and normally we're going along in life carried along in that stream of attachment.

The second stream or current in the same river, for the current that goes up river is that of mindfulness of awareness that the presence that doesn't buy into or doesn't invest into or doesn't get hooked into what's going down river. So you're in the water, you're swimming along. And this wonderful boat floats down. It's one of those, you know, it's great. It's one of those floating casinos you know, and all this seductive stuff that's happening in that casino. It just looks so great. And the next thing you know you're on the casino flowing down the river. Because you've gotten attached to float upstream, you have to let go of the attachment. You see you see the casino going down the river. So look at that. It's like a senior look at bright colors. Look at that, oh, here comes my attachment arises and attach, I want that. But you see it, as long as you keep seeing, keep looking premium present, you're not going to go on the casino, you might have all kinds of reactions, but you keep seeing them. This is what's happening, what's happening now as opposed to getting hooked on the reactions, believing them. So you're allowed to be exactly as you are. Have the reactions you have. What you asked to do is to step out of that current and then to watch it and see it and doing that you begin floating upstream rather than downstream. So part of the effort, the effort aspect of practice, is the effort to be continuous and keep it up so that we don't get swept up by the stuff that is appearing in the present moment. This is why I like to think would be part one of that one of the, I think there should be two bumper stickers for be passing the students. One should stay, I stopped for everything. Which means whatever arises, I'm going to be there for it and really be present, be awake to the other side of the bumper should say, I don't stop for anything. And this that was doesn't stop for anything means that I'm going to be present for everything. But I'm not going to get into anything I can get on that stream going downstream. I'm going to keep the flow of mindfulness going upstream, keep noticing now what's happening now what's happening now. So the effort is there. Then as the effort is there, to investigate the presence at some point, then what about what can arise is something that's called a rapt interest. The interest is not just simply You know, there is no interest against taking the quality being wrapped rapturous, of being delighted. It's kind of like a natural joy that arises when the psyche is fully engaged and interested in present what's actually going on now. Maybe in the way that someone feels some level of joy, when they're completely involved in a hobby or completely involved reading a book or completely involved in a conversation. It's complete interest in involvement, some activity. So the same thing in meditations complete involvement in presence and engagement, the interest can give birth to a certain kind of joy. And other thing that can bring joy is when we start flowing upstream rather than downstream. It means that we're no longer taking on the burden of our attachments or clinging, we no longer have obstacles, we're no longer allowing things to be obstacles. We no longer being weighed down by all that kind of stuff, actions of the mind and the heart. And it's delightful not to have to carry all these burdens. Some people carry
armor, tons and tons of heavy armor. And you know, they're really safe, aren't you? It's really good. You know, I have an image of these big shiny knights and shining lights and shining armor, right? Heavy, strong armor, and they're ready to fight anybody. And then some kid comes along, just pushes them over. And they can't get up because it's so heavy. So really safe, right? So some people carry armor, but they're protected. They're not going to open the hearts to anybody. They're just closed. And that's Thank you. That's the way it should be. Or we're so afraid. And that's a heavyweight there were so filled with ambition and desire. There are all kinds of ways in which were weighed down by our experience. But to have the mindful start becoming continuous means we're no longer succumbing to that and we're beginning to like, lighten the example metaphor simile it's used in the ancient text is that of a bird taking off in flight. At first, it takes effort for the bird to flapping flapping flapping, some point it gets enough velocity going, they can just let it swings kind of out. And the updrafts kind of carry it. effortless. It's like, I imagine it's, if I was a bird, I'd be happy at that point. bring me joy to kind of, you know, soaring like that. So joy is a factor of the path. It's important to realize that because sometimes Buddhist teachings sounds pretty like, like Buddhism is a party pooper. You know, no attachments, no clinging. No self. Yeah. If you don't have a self, how do you go to the parties, right? So this is really bad religion. And so it can sound that way a little bit, but, but there's actually a lot of joy, happiness and delight some wonderful things that come with practice beautiful qualities of heart get born, the best the human heart has a chance to come out. If we stopped, we stopped being in the way of it. And some of these qualities are the factors of awakening. So then as we feel some joy, this is except to be a condition for relaxing, for becoming calm, becoming tranquil, to no longer be in conflict with ourselves, is calming, is tranquil. to no longer be in conflict with the world is relaxing is one of the perks for a lot of people in our lives. Probably the most important aspects of mindfulness is not enlightenment, but gathers relaxation, stress reduction. It's very, very effective, very helpful. It's part of very important part of the path. I think a lot of people need to understand in order to meditate well need to learn to Relax and to have the kind of soothing or softness softening of the body, the settling of the body, the opening of the body, that is part of tranquility and calmness, calmness and the body sets in, in a calmness of the mind. The mind is not tense, the mind is not exhausted, the mind is at ease, peaceful, tranquil. When the mind starts being relaxed and calm and the body is calm and relaxed, then it's a lot easier to get concentrated. Some people try to get concentrated when they're still tense. Just doesn't doesn't work. But to have the mind relax, that the mind lightened, delighted, having some joy and happiness in it. And then to have the mind relaxed or calm. It's really helpful for what's called Samadhi and Samadhi is when the calmness is there and now And the focus is there enough that the psyche in the body begins to reorganize itself. In such a way there's no longer fragmented. And all the different forces in our psyche and body going in different directions, we can often be in our lives. And things begin to align themselves together. The word for one point into its translators, one pointedness in Buddhism, they forgot the properties better translators alignment to be things are becoming aligned or being become sort of harmonizing unifying the body of the being, we get composed right here. And then with a mind which is which a mind body which is composed, stable steadied with a with the DA, which is not fragmented in all kinds of ways. Then Then Begin discovering that capacity to be nonreactive. It's very hard to live in a mind which is non reactive. So it's very important not to set it set that up as a standard to measure ourselves against the beat ourselves up because we're being reactive to our experience. Just keep coming back to the mindfulness. Oh, there is reactivity. Wow. So we just keep noticing this is what's going on without judgment without aversion, just noticing. But as this moment as it builds momentum, this practice at some point, you come to a place with the mind is very developed. Very strong. The effort there, the strength is there, the presence is there. The harmonizing of the being is there. A sense of well being is there that the mind begins is so balanced, that no matter what happens, the mind is going to be equanimous is balanced. Some people might say it's like the mind is so big, so
huge, so strong, so powerful perhaps, that it doesn't really matter what happens. All kinds of things can happen. It's like being a huge big rhinoceros and a fly lands on your buttocks.

I say that because there was a little six year old girl yoga class earlier. She comes regularly and she counts every time Terry how many times Terry's uses the word buttocks in her class? She thinks that's really cool. Today was only five times anyway, so this you know, fly lands on the rhinoceros buttocks and fly doesn't mind right? So they had the mind kind of strong or powerful or some people heard the word empty. Sometimes the mind feels empty, translucent transparent. The Fly just goes right through. It's not doesn't land anywhere, and different qualities and ways that equanimity is experienced. But the essential aspect is this thing of not reacting for against the mind doesn't lose its balance. And when the mind is no longer reactive and the mind is balanced, when the hardest balanced, has an ease, invest in that place, then something extraordinary has a chance to happen. Something that cannot happen when we're always moving, always reacting. Always in charge, always trying to manipulate or do something. Always trying to figure out who we are trying to make ourselves to be somebody with be at peace at ease and economists with how things are to lose our self consciousness during that acronym it allows was meant to happen and perhaps a little story, maybe we'll Give some indication of this story about Zen monastery Zen monk, who had been very diligent practitioner for many, many years. 2530 years of very diligent practice, he was exemplary monk. He had developed his mind to a great way. He had great concentration, great mindfulness, great compassion. He had look then resolved and dealt so much of his conceit. He was kind of humble and simple. He had tremendous firmness and strength of effort and energy, always engaged, strong intent involved with his experience. He was exemplary monkeys reached the pinnacle of many things of many for many aspects of his Zen practice. But he's still not awakened. And people were kind of amazed. He's, he's, he's perfected since he's perfected as a practitioner in so many ways. So the abbot said, Come with me. And he took them up into

this room in the monastery. And this room had nothing in it. No window. Nothing in it the window just walls and a very solid gate as a door solid like a jail. Big solid bars. Complicated hinges been built to last can break through it and had a huge lock. That gate was a complicated lock, many different kinds of ways that things had to do to kind of open it up. And the abbot put the monk in that room, close that door, but gate and said to the monk, you have three days to figure out how to get out of this room. In three days, if you're not out of this room, we're kicking you out of the monastery. That's it for you.

So he went to work to figure out how to get out of that. That opened that door. There was no other way out to the door. And he had tremendous concentration, great mindfulness and presence. He didn't react. He could see how his mind worked. He focused very intently investigated, that door was completely involved at times, he was really joyful, kind of figuring out the store, looking at it, looking in the hinges looking, measuring the lock, putting more things in, you know, inside the lock hole and a combination trying to figure out you know, exactly how it's built and how it's done. trying different things to focus. So he was he was he was, the fruit of his practice was really there had a tremendous equanimity. He knew the consequences were dire for him, but he could keep his equanimity all those different factors of awakening were there for him. And he try for one day he cried for two days, he didn't sleep he tried for three days. It was getting near the end. And he was you know, looking he was sitting and he's kind of looking around this way that way, cuz I understand the door, trying different things right. figure out, you know, how do you open the store? It was getting near the end. He couldn't figure anything out. I think nothing made any sense to him. And so he just stood there. He stood there, still. He's equanimity was still very powerful. They're balanced, he realized just there to allow themselves to be there. All the effort was still there to strengthen him was still there for all those hours of days of practice and working, that he was still humming from his engagement with at all but nothing was
working so just stood there stopped all his efforts. He just stood there. And as he stood there up against
the door, that gate

he kind of very gently his body swayed and leaned up, throw beaten, pushed against the door.

And it opened. It had never been locked. But he needed to be completely still not trying to do anything.
Since Kevin given up everything he had to come complete stillness. In order to let the door Open

the gate over your heart B is easy to open. It is that easy. Because the deepest gate, the most
fundamental gate, it's not something you can open. But the seven factors of awakening have to be
mature. For you to have the equanimity so you can absolutely do nothing. The kind of nothing that only
can occur when the psyche The heart is so well developed. The equanimity is so powerful that you that
only then will your door open. And then you'll walk out the door. And as they say in Zen world, you'll
walk out that door, walk out your gate with gift bestowing hands. May your practice of mindfulness be a
gift to the world. Thank you very much.