So Good evening. And I wanted to his sense continue the topic last week. For those of you weren't here. Last week, I talked about mindfulness. And I've tried to discuss a little bit the nature of mindfulness. Then like to continue with our discussion a bit about mindfulness practice, and how that fits in the wider context of Buddhist practice. I ended last week's talk by saying that the practice of mindfulness suddenly like the practice of mindfulness is a great adventure. And it can be kind of surprising, I think, to people to think that mindfulness and also in meditation can open up worlds opened up vast realms of human experience that are bigger and faster and more interesting than, you know, traveling the world, you know, all kinds of other things you can do. Sometimes when people don't know anything about meditation, I think meditation is somehow it's very narrow aspects of human life and spend a lot of time meditating, kind of narrowing your life rather than making it bigger. And I think it's a little bit of a kind of like an hourglass, you know, you kind of go into the hourglass in the top and it gets narrower for a little while. And then at some point, you go through a narrow passage, and then it opens up again. And it turns out that the open up part is actually much bigger and it's hourglass, much bigger than the top part. So, and mindfulness is multifaceted. It has many different aspects and it's best not to have one definition or one idea of what it is And because often mindfulness when it's presented and discussed, is often discussed in implicitly without telling you that it's often to discuss together with other mental factors other aspects of the mind, as if almost like they're the same thing or there's no distinction being made. So because of the all the things that Mike was associated with, there's always shades and kind of varieties of mindfulness. But in thinking about all the different aspects of mindfulness, for those people who like adventure, mindfulness offers a great process of discovery and adventure. For those people who like protection and playing it safe. Mindfulness provides a great protection for those people who like just the light. Once more, lots of joy, mindfulness practice could open up to lots of joy for those people who want to join, understand mindfulness.
practice. This can open up whole new areas of understanding. So mindfulness has it like many
doors or its many different aspects. It's like a jewel with many different sides. And depending on what
side you look at, you might see different things, they might do different things for you. And each of you
is a different kind of person with different tendencies, different abilities, different kind of doors or
angles, you'll look at and relate to this wonderful jewel of mindfulness. And so some of the size of the
jewel might not speak to you, and other sides might. So there's many sides of the jewel. And as I said
last week, mindfulness has become extremely popular in the modern West, in America, especially. And
it's some of you probably came here through mindfulness based stress reduction programs at some of
the local hospitals. Sometimes the end of those eighth week programs, they refer People here. And so
my phone has kind of found its way into a little bit into popular American culture. It has particular
meanings in that kind of context. Sometimes there's different than what it is in the Buddhist one. It is
essence, or I should maybe should say essence. But one of the kind of basic ways of discussing with
mindfulness is, in the Buddhist tradition, the early Buddhist tradition, is it means holding something in
your mind holding something in your attention. So, you know, if you want to go to the store, and buy
milk, you have to remember to do that. See if you'd be mindful, hold in mind, the fact that you're
supposed to buy milk. So when you get to the store, you don't wonder what am I doing here. And in a
lot of situations in life, you have to, it's helpful to keep something in mind while you're doing it to be
mindful. Keep it in attention. Many years ago, I went to see the symphony in San Francisco. And the
thing that stood out the most for me, during the first half was my inability to really be present for the
music. You know, it was a great thing. But my mind was all over there was wandering off thinking
about other things. And when I finally got into the room, then I was watching the orchestra and just
making endless commentary about the people I saw playing the music, and there wasn't listening to
the music. I was like, Oh, that was kind of sloppy way of using a bow. I know what else I don't know
what I was thinking. But you know, I can notice that I wasn't really taking the music. So I close my
eyes. And with my eyes closed, and without kind of distractions of the visual field, then I could take in
the music, I could hold the music in my mind, I can be mindful. That's kind of holding and holding that
part of my my experience was holding it in awareness in a certain way or taking it in a certain way. And
that was it. Mindfulness to take it in, never to hold, hold that as the focus of my attention. Or I don't
know if this is a good example. But there's a few times I've gotten massages. And for me, I noticed the
difference between the effect the massage has on me, if I'm just letting my mind wander and kind of
hardly know what I'm getting massage, versus when I'm really there and put my attention right there,
where the massages hands are on my body. Somehow that seems to handle the impact, the effect of
the hand seems to go deeper into my body and have a wonderful effect. If I put my really attempt to
what's happening, well, I get the massage. So again, that's a process of holding something in mind,
you make a decision, it's useful to let my mind be directed in this way, or take in this part of my
experience this, you know, and there's a huge range of things we could take in, in human life. And so
it's a decision to take to limit and hold something in mind for many people, Hurry mindfulness practice,
one of the things we're told to hold in mind is the present moment. And so the present moment, of
course, is huge. But we still hold that hold us hold the mind in the present, or take in the present, limit
the activity of the mind. So you really know what's going on in the present moment. So that's being
mindful of the present moment. And then of course, there's a whole big range of things you could be
aware of in the present moment. But still, you can be present for something or the present moment. So there's holding something in mind or letting the mind kind of take some take something in that's happening is mindfulness or holding zone. So it's closely connected to memory in Buddhism. So to remember something also means to hold something in mind to remember the shopping list and hold that in mind. To remember teaching you heard you hold that in your mind, be mindful of the teaching, so often encouraged and it's good to learn some of the teachings and hold them in your mind so they can be useful different times. So you hold in mind, you mindful of loving kindness, loving kindness and you can be mindful of, you can be mindful of the teachings of impermanence. You can be mindful of all the different kind of teachings we have about mindfulness practice. So your mindful love means you hold it in mind. That's a little bit different meaning than the narrower understanding of mindfulness practice, which is often seem to be non discursive. You're supposed to be thinking about anything was to let go of all your concepts and ideas, and just be present for this moment as it actually is. But in the Buddhist tradition, there's no sharp line between, you know, memory and thinking and conceptualization and pure non conceptual experience. So mindfulness is the word mindfulness and in Buddhism includes a range of how we use our mind in what is held in common and all these strange is holding something in mind so make sense. Those of you who are last week does that more or less kind of make sense? what I said last week didn't contradict myself. So. So also for those people interested in liberation, mindfulness is helpful. So you might find so many different functions for different interests people have. So it should be you know, you should be at the edge of your seat right now. So interested, I'm sure some of you are bored and want to leave. Here we have a few people leaving already. And, but the, the so a very important distinction you made in Buddhism is a difference between mindfulness And mindfulness practice. Mindfulness is a function of the mind, activity of the mind, particular functioning of the mind holding something in mind. And mindfulness practice is something much wider, something more specific or bigger than mindfulness. And so I don't know what what's a good example of something like this, like swimming and swimming practice are two different things, right? You know, if you're running in the practice of running or two different things, because anybody, almost anybody really shouldn't say that a lot of people can run. But, but if you tell people you have a practice of running, that brings up other other associations, or that probably person probably runs every day. They probably are training in certain way to develop their capacities that probably, you know, getting ready for a race or something, right. Shouldn't you when you add the word practice? It does is it applies other things besides just running. So mindfulness practice implies other things and just mindfulness. And so if we turn to the discourse the Buddha gave called the four foundations of mindfulness. So the four applications of mindfulness. I like the translation for applications of mindfulness. Because when you have this thing called Mindfulness, and it can be applied in particular ways. And for the purposes of liberation, the Buddha suggested there are four basic applications which have mindfulness, which is really useful to do. You could apply the mindfulness, your attention, all kinds of areas in human life, there's so many things you could pay attention to, to the symphony, you know, to television, to the traffic, you know, you can do all kinds of things. And the Buddha says, actually, maybe it's not so useful to pay attention to certain things for the purpose of liberation, but rather you could apply it in a particular area into those four areas. of application, which are really well suited if what you want is liberation. So mindfulness practice, then in
Buddhist tradition is one of the meanings is, is to apply it in these four years of our life. And I'll tell you in a few minutes what they are. But the other thing is that it's using mindfulness mindfulness practice, is also using mindfulness in a particular way. Dropping here is using it in a particular way. And, and the Oh, that's helpful.

Going back to these notes, okay. So mindfulness is using it in particular way. And there are three qualities that you're supposed to use When you practice mindfulness, one is mindfulness itself. The second is, it's a wonderful word. For instance, English is ardency. To be ardent to be, you know, to already have certain kind of energetic quality, ardent energy kind of enthusiasm works and kind of engagement. Being a couch potato is not what the Buddha recommended. You know, you can kind of just kind of serious engagement in what you're doing ardenly in the garden. And the other is to to, as there should be an aspect of clear knowing. So here there's a distinction being made between mindfulness and clear knowing where mindfulness is the holding something in mind, and clear knowing is the clear understanding of what it is that you're looking at. And often when we talk about mindfulness in theory, California, we conflate these two meanings. So that there we seem like we're just talking about the same you know, the same thing kind of being aware and being, we use all these words like awareness and mindfulness and attention and knowing almost as synonyms, whereas the teachings of the Buddha, there are shades of difference or differences between these different words. So, these three qualities of holdings of mindfulness ardency, and in clear knowing.

So, mindfulness practice involves all three of those. So, if you want to do mindfulness practice, you have to have as ardency the Pali word is kind of like Sanskrit, maybe heard it, it taught us some, you know, that would tell us, although actually usually it's comes from tacos, it's October. So, tacos has a few meanings kind of fire a little bit.

So, so those three qualities, and then the four applications of mindfulness are the For areas that are particularly useful to apply your mindfulness, it's particularly useful to apply your mindfulness in the area of your physical body. It's particularly useful to apply your mindfulness to the area of your feeling tones. And it's particularly useful to apply your mindfulness to the state of your mind. And it's particularly useful to apply your mot your mindfulness, to the mental qualities and factors and aspects and patterns that go on in your mind. The Buddha said, I think I said this last week is that if some animals leave their, their habitat, he called it their pasture, then they can be in danger. So, you know, if they feel White Rabbit, leaves the snow and goes out into you know, a green forest that's white doesn't stand out and some animals will come and grab it. So if you leave your habitat where you kind
of know the area, you can be safe, but if you leave your habitat you might be exposed, and there's
danger. So you shouldn't leave your habitat, or the word that will usually leave your pasture. The
proper pasture, for a monastic or for someone practitioner, is these four areas of one's own life. If you
want to be safe, is you want to apply, apply your attention, keep your attention close in. I like the word
expression close into yourself close in. And to really know what's going on at the level of your body,
what's going on level of your feeling tones, what's going on the level of your mental state, and what's
going on at the level of what's happening in your mind. And so, you know, you can save yourself a lot
A lot of trouble, you can get a lot of information about what's going on. If you know, if you're in touch
with your body, you can find out a lot of what's going on by being aware of your state of your mind.
And you can protect yourself dramatically, by not making big mistakes, by not acting in certain ways.
And when your mind state is dangerous, it's going to be a bit of a three a will. So, these four these four
areas before applications are the proper pasture for for practitioners, for that which creates safety for
us. And also, it's what keeps us from, it's also what helps us move in the direction of liberation. So
when the Buddha talks about mindfulness practice, he didn't he didn't talk about just choiceless
awareness, just be aware of everything freely. You know what's happening present moment, he
actually suggested you actually narrow your attention to particular areas of your life, where it's most
useful to pay attention and in that spirit, He suggested when you sit down to do mindfulness practice,
that you turn your attention around. This is my interpretation, teachings around 180 degrees from your
concerns with the world so that you can feel intimately what's happening here. And again, my
interpretation of it here in the subjective experience, we can we can be, you know, we certainly
shouldn't ignore the world and not pay, you shouldn't use deny it. That's not the implication at all here.
But in order to deny the domain, how to go forward with mindfulness practice, is to develop a
heightened sensitivity to what's happening in this psychophysical being here, in this kind of what's
happening close and close in.

So

So

The expression is the meditator puts aside their greed and distress for the world. That's the instruction.
If you want to do mindfulness practice, you have to put aside greed and distress for the world. For
some people, it's this paradoxical oxymoron kind of statement, because it's because I have greed and
distress for the world. But I need to practice mindfulness and I'm telling you how to get rid of it so I can
practice it. That's silly. So the power how we interpret it is, we have to have understand, in order to do
the mindfulness practice, there has to be a willingness to turn the attention away from at that moment,
being concerned with the things out there. What he did to me yesterday, he can't believe that bastard
him, you know that you can go on forever things talking about him, thinking about him. That's being
concerned about the world distress With the world, but if you turn your attention 180 degrees and feel
what it's like to be distressed, then you've turned then you put aside my interpretation, you put aside
that, aside that, that preoccupation with the world and bring your attention in here to the immediacy of
where you can discover safety, understanding freedom and making it make sense. So as you know, perhaps it's not so much difference if allowed. comparison. If you want to take up the practice of running, you have to turn us you have to put aside your attachment to the couch. Now of course a couch could complain and say you don't like Me, you don't care about me. And but in fact, after you come back from your run, and you kind of have good tone and good strength and lots of energy, you might actually clean the couch. The energy for it, you know, it comes back and benefits the couch. But if you stayed in the couch, and he loved the couch and just stayed there, you know, you wouldn't have any energy to do anything and the couches more more grungy. So in the same way, you know, by turning away from the world temporarily, and learning how to take care of what's going on here, then we can come back with a renewed way and take care of the world in a more helpful and effective way. So it's gonna get more interesting. mindfulness practice in the West often has, there's a rhetoric or reputation, that mindfulness practice is a practice. That's radically different from concentration practice. And in fact, sometimes I teach the introduction to mindfulness class. And occasionally I teach introduction to concentration for us, you know, separating out those two practices. There's benefits in doing that. And I'll admit there's some problems and making that separation. And when you look at the teachings of the Buddha, it doesn't seem like he makes a sharp distinction between these two practices, they shade into each other, and they support each other. And in fact, it might be more useful to think of mindfulness and concentration as to different functions of the mind. So for example, one function of the mind is to process hearing. Another function of the mind is a process seeing and maybe if you're hyper attentive, you can say all you're going to do one at a time, but the normal kind of life, both functions are going on for most people, right. And some of you will look ethylene, some of you're hearing me and you're taking it all in and it's part of what's going on here. So in the same way, mindfulness and concentration are two different faculties of the mind functions of the mind, that can operate simultaneously even though there's differences between them.

So,

so when the Buddha discussed mindfulness practice, as far as I can tell, he tended to use language of seeing, using the mind's eye, you hold something in the mind's eye, you see something and it cultivates the mindful handoff scene.

So,

a lot of examples of how seeing is an aspect of mindfulness. In a concentration practice, the language is often given. It's not that of seeing, but much more of the language of feeling and sense Feeling physical sensations, sensing, or touch, actually, the word touch is often used when talking about concentration practice. So touches something physical. So when you do with your body, that's very good practice is a faculty that has a lot to do with being in touch with your body, at least initially in mindfulness has a lot to do with opening his mind's eye. And so both of those things can happen together. Just as for example, if I'm getting a massage, I can take my mind's eye, my understanding
my awareness, my mindfulness, and hold it there where the hands are. At the same time, I can be aware of these wonderful feelings that are happening in my body right there, how will you know the delight the pleasure that's going on there? So those two faculties of being able to feel the pleasure and, and be in touch with the body and to know that's happening while it's happening? can happen more or less at the same time, right.

So

These four applications of mindfulness, when we learn to do it well and really get into it learn to turn away from the concerns from the world enough to really see what's going on here, be present for what's going on here. That in itself leads to the development of concentration. Because you begin to concentrate and focus on something, not just anything at all, but on something. And as the concentration as a practice of mindfulness develops and develops, it's not meant to be separate from developing concentration, but it's supposed to concentration supposed to kind of occur in the wake of that. And it considered to be very important to have concentration develop in the wake of it. Not everyone teaches mindfulness that way. And some people actually will do teach particular concentration techniques to build up high concentration, in some ways can bypass the four applications of mindfulness but in the classic Description. The hope the expectation is as the application of mindfulness deepens, it comes with the development of concentration. So not only to the kind of heightened mind that meditation provides is a heightening of mindfulness and a heightening of our capacity to be concentrated. Now concentration in English, for many people have strong associations with a kind of one pointedness of mind. We could hold my mind like a laser on something, that's what concentration is. And in the Buddhist tradition, as I interpret it or understand it, it's probably better to call the words Samadhi composure than it is to call it concentration. Certainly one pointedness is an aspect of Samadhi but a big part of Samadhi is a unification of all our different functions and faculties. So all the aspects of who we are are working in harmony are unified and composed together converge together on doing the same thing at the same time. And it doesn't take a lot of self understanding to realize that our minds and bodies and hearts and feelings are often going in all kinds of different directions, but often fragmented as people. So you might sit down with great sense of purpose here, this is really important, I finally got here and go meditate, this is important, you know, enlightenment or bust. Nothing else is nothing else is as important for me than this. And then you sit down, and you start thinking about what you have a dinner. And that's maybe even a good example. You know, you know, what's going on, you know, this was so important, you know, and, and it's really embarrassing. For most of us, not all of you, I know. But it's really embarrassing to notice what goes on in our minds and And, you know, you can, you know, in spite of this great, noble intentions we have. So our intentions are to be present. And the mind has something else in mind. And so it's split, it's kind of kind of fragmented. And there could be multiple fragmentations for example, you could sit down here with your purpose is to sit and meditate, your mind is going off in the direction of dinner. But you had this huge argument in the book today. And so the anger you feel is still kind of in your pores, in your cells in your body. And just kind of his mood, that kind of just of anger and aversion, which is kind of just permeates everything you do is like, and so that mood of anger is still
there, kind of. It's also kind of in cross purposes with your attempt to be here and then quantum this way. So our feelings or emotions could be in going in one direction or thoughts and going other directions or intention for others. directions, and probably all kinds of other things can go you know, and you're lucky just to have one thought direction your mind wants to go, you know, sometimes just liked a lot of different things, all these concerns and all that. So part of the function of concentration practice is to begin healing those fragmentations and to unify our psychophysical being so that it's not, not across purposes with ourselves, but our whole being everything about us is oriented, is moving in the same direction is oriented in the same way lined up, aligned up so it's all kind of heading in the same direction. It's like instead of having a car that has four wheels, and each wheel has a different idea of where to go, you have a car all four wheels are going in the same direction and the car goes in a nice way. So the front part of the purpose of concentration practices is involved. It involves this unification this composure so our physical body is composed for the purpose of meditation. I've meditated sometimes, and felt this tremendous urge in my legs to both. Let's get out of here. And I'm not composing them, you know, I'm not really here. And, and then also bring together our emotional life's or emotional life is supported and actually part of the process of being concentrated in our mental life as well. So it's all brought together into into harmony. And when that harmony happens, it's a delight. It's really, really wonderful. And it just makes you feel kind of whole you feel a sense of wholeness or well being that arises. It can be painful to be in cross purposes with oneself. And to give you maybe a little bit of sense of this I think that maybe most of you hope hope most of you had the experience of engaging in something that really had your interest. And, and, you know, maybe doing a hobby or reading a good book or something, it really captured your interest. And you were so involved in this, your mind didn't stop thinking necessarily, but your thoughts were about this. And, and your attention, your, you know, so much for the maybe someone called your name and you couldn't really hear them, because you're so engaged in this thing that you're doing. And in that kind of sense of well being that can grow up in that kind of wrapped interest. In fact, that wrapped interest sometimes can give birth to a sense of rapture, and the joy, the delight can be actually quite strong when the wrapped interest is strong enough. So it's one thing to get have wrapped interest in something that's inherently compelling. It's another to have wrapped interest on breath. You know, my body, you know, fragmented life of mine. And so it's a big training to develop the capacity to be present enough for the harmonization the composure to happen, the unification to happen. And so to get into this place with his his grabbed interest in what we're doing in meditation. One of the signs that this rapt attention is beginning to happen and develop is that the five hindrances have fallen away. And the five hindrances are the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of anxiety and restlessness and the hindrance of doubt. And these are said to be five particularly strong forces in the mind, that can operate even in very subtle levels of the mind. That keeps Mind fragmented, keep in mind going out, disappearing, not being present not staying here. And, and one of the huge tasks of any meditator is to overcome these hindrances. And that can take a long time, it takes a lot of understanding. In fact, when I teach about the hindrances, I tell people that one of the very important tasks is to really understand the hindrances really well. And for that to happen, you have to have hindrances. And so don't be in a rush to get rid of them. You don't feel like it's a personal failing or there and be impatient. But actually, if they're gonna, if they're happening to
you, take them up as the subject of study. So you can really understand how desire works for you. We understand it well and deeply how ill will really works for you. Because if you understand it deeply and well, it's easier to become free of it. If you don't understand it, well, then it's easier for you to have hooks to grab you in lead you astray. So take your time be very patient, do the homework. But eventually, the hindrances no longer trouble you, you somehow overcome the hindrances enough so that in meditation, you are free of them. The freedom from the hindrances is said to produce a certain kind of joy, a particular kind of joy some people are reminded to feel that joy, but it's kind of relief wow and finally not kind of being pulled around by these by the nose by these hindrances and finally have some mastery some control over my own mind. I now My mind is wheel the wheel double. He said that in English, I can wield it, it will be my mind is really and is the mind can be used rather than the mind using you. Now the mic can be used and it doesn't require you know this you know Greet or hate, to engage it is engaged because of the natural capacity of mind to soft malleable and wieldy. And so different kinds of delight that are born from that kind of mastery of the mind. And then as the as the practice deepens further, there's increasing levels of concentration that can happen that give birth to increasing levels of delight and happiness. The mindfulness practice is needed. In order to develop concentration, the concentration is needed to develop mindfulness. This is not a paradox. What it means is that you start off with mindfulness. And mindfulness helps you develop the composure the concentration, and as the concentration develops, then you can take your mindfulness to a new level to a deeper level, more mature level. When mindfulness goes close to more mature level, because it's yoked together with concentration because it concentrations there together with the mindfulness then it's possible to open up to the personal Vipassana is sometimes translated into English as insight or clear seeing. And often Vipassana is treated as another one of those synonyms with mindfulness. I do mindfulness practice I do Vipassana practice is all the same right? Vipassana is not a practice. Vipassana means insight is the result of practice. And when there's strong concentration, and strong mindfulness, then that itself is almost naturally can open up to insight. We begin understanding more clearly what's going on in a deep way. And one of the reasons why concentration is needed for this is it as we get more concentrated, it begins to thin out are thinking, I don't know if you've ever thought about this, but we can think in different degrees of intensity, different strengths. Thinking can be really powerful and loud and pounding away in your mind. or thinking can be really soft and light. Thinking can seem really substantial, like the most important thing in the world. And thinking can seem so ephemeral, that it's like, not even there, you can feel like almost you can almost feel like you put your hand right through, it's like a cloud. And as concentration deepens part of its function, is to begin to thin away. to to to thin out the thoughts. It can be harmful to have thoughts stop entirely, whatever thoughts thin out, and you actually feel it in your mind. They get thinner and thinner, weaker and weaker. And they might not have stopped but they get weaker and weaker. And then eventually, at some point, certainly regular discursively stops entirely in the deep states of concentration. So it's concentration and mindfulness are joined together, then there's possibility for Vipassana or insight. So I feel like that's enough for today. We can I want to take a few few minutes for questions. And if this topic seems interesting for you, and most of you stayed, then I thought maybe next week, I could talk more about concentration. Because I just scratched the surface. And then the following week, maybe
we can talk more about the possible so it kind of builds right as we go through these weeks, so
interesting. So we have five minutes if anyone has any questions you
earlier on you

In the beginning,

there were three things going on.

Yes. Now. Okay.

Um, there were three things that involved with the practice. One was mindfulness ardency. And then
the third one, I came to the conclusion, it was sort of clear, clear idea of what you're focusing on or
clearness about what you're working on. So I'm a little confused between neck that clear sightedness
and mindfulness is mindfulness more about the body in that sense, and clear sightedness, Warren,
would be not being distracted so much, would you're actually

working in that regard? This is a great question. And, of course, you know, I should probably have an
answer for you. But I'm a little confused myself. So the distinction that you're making here is between
a He asked me about his mindfulness. There's three qualities that come into play when you do
mindfulness practice, mindfulness, ardency, and clear knowing. And ardency. That's clear enough,
right? energetic engagement in what you're doing, though, what's the difference between mindfulness
and clear knowing? And here in the West, many teachers treat them as synonyms, no difference
between them. And now mindfulness can be understood in the early traditions isn't holding something
in mind. So you can hold your breath in mind. That's mindfulness. The but what clear knowing how is
that different from mindfulness? That's what I'm, when I look at the discourses of the Buddha and tried
to really understand what he what he's teaching, I haven't really come to this conclusion with this, what
he means by some jhana clear knowing. So I apologize, I should know. But clear with the clear
knowing I my understanding involves more than just holding something in mind, but it's a Cognitive
activity where there's a recognition and knowing of something. So you don't just hold your attention in
the breath, but you know, your breath. So for example, you know, that this is an in breath, you know,
this is an out breath. You know, this is a short breath, you know, there's a long breath, you know that
the in breath involves expansion, you know, the out breath and goes a contraction. So you start
knowing something about what you're holding your mind to. And that knowing has a lot of dimensions
locked, you can know. And so that's, that's the best distinction I can make that help you. Yes.

Um, yeah, I was wondering the distinction between when you're talking about focusing on the body,
yeah. And then the emotions, then you said the thought, like the thoughts. And then you said the other
the mental state, and then the thought processes and mental patterns and I was wondering distinction
between the mental state
and the patterns okay good are like three. So the third application or foundation of mindfulness is mental states state of state of your mind. And, and the fifth is what's called damazer dharmas. And the third is is the easiest one to explain. It's the general state or the mood of your mind, or your heart, cheap or cheap, that can be harder mind. So the general kind of state of mind so you see someone in the streets who is angry can just feel the mood just permeates him. And that's, you know, you can feel like mood or you can feel within yourself, or you feel very generous. There's a mood of generosity, just anybody see anybody ready to give things give them something. So it's a generalized mood. It's kind of like the sum total, the sum, total kind of flavor of the mind any given time. Now, that's some total flavour is certainly influenced by the factors that are in the mind. So chances are if there's a if there's a mood of anger, chances are there's a factor of anger operating as well. The The, the fourth Foundation, the fourth application has to do with focusing on what's called Don Moser dharmas. And this is focusing on particular qualities, or factors of things that are happening inside the mind, within the mind itself. So it's knowing the hindrances, knowing that the functioning of desire as it not as a mood, but as a particular factor of functioning of the mind, you see the desire to recognize it, or ill will, it's recognizing the quality of the mind that grasps the clung in the mind to actually see the claim, you know, the different fruit of mind that claims in mind that doesn't claim it seeing the difference between is recognizing that as you do this practice that certain particular functions or qualities in mind, ripen and develop and mature. And so it's a recognition of these wonderful qualities like mindfulness get stronger, you recognize the joy, tranquility, equanimity concentration all develop. And so you see these particular qualities of mind operating. And as you see this particular qualities of mind factors of the mind operating, you also begin understanding something about their patterns, how they work, what brings them about, what are the conditions that causes them to rise, or the conditions that put them to fall away. So, it's also understanding the patterns or the condition nature of the factors of the mind. So it's a little more complex. And that, that makes sense. Really, more help more helpful, to sell for more helpful

what you just described for the last The mental formations, how can that be a application of mindfulness? Because to do all of that, that sounds very discursive. That sounds very odd. Yes. Okay. Now, this would be the seventh factor of aggravation, or wait. I mean, it doesn't sound like something you'd be doing as a meditation practice.

Now, I suppose that the computers are really complex. And, and you're told, you know, you know, be mindful of your computer. And these are all things just to be mindful of, and you open the computer up, and yeah, you're right, there's just I can't do this is too much. But you know, most people who, you know, study the computer or fix the computers, don't just fix the whole thing at once. They focus on particular things, the hard drive and this and that, right. And so, and as you get it as you go into the computer, you can have certain functions of the computer which stand out from clear and clear. And you didn't see them at first but you see layers and layers, maybe. So same thing with Us, you don't rush your head and start looking for things which, you know, are not evident. But as the practice
unfolds and deepens these things on their own will start extending out with greater and greater clarity. So once you're able to be more and more in the present moment and be here, and the mind starts being settled and concentrated, you'll naturally because are becoming aware of the hindrances, I guarantee it. You know, you don't you're knowing that no one has to, you know, tell you just, we just tell you pay attention to what's keeping you from being present. And you'll be aware of the hindrances so that be recognizing belief statements or should statements if you're keeping track of your anger, and you start Oh, women I just saw should statement go by it's just like keeping track of one thing at a time that's alive for you. Would that be an example?

Yeah, it could be so becoming the where one thing at a time and the so you've been seeing what's awkward and you see what how. How you click, you know? How your mind operates, or what the conditions that under which it operates. And its operating principles in the sense you start seeing a greater, greater clarity. And what people see. Well, of course, of course, vary from person to person. And that varies a little bit about how your mind works. Some people are desired types of people ever Sif types that will see different proportions of those things See, look at their mind. And there's so many different things you'll start seeing in your own mind in different ways. You get attached in different ways you set free and you know, Joy appears in different ways and different people have different qualities of joy. So these are seeing more and more and now, it's a little bit up a little bit careful because we have a psycho analytical culture. And so we can be very good or very bad. You know which word to use here. At being hypersensitive and interested in All these phenomenal nuances of our psychology in our biography in our biology in our, you know, and you can get into an endless amount of time kind of being mindful of so much of this complex world. And it's like amazed you'll never get out of. So sometimes it's useful to, to know that maybe she cut through some of this. Maybe some of this is not so useful to pay attention to, even though it seems like I'm learning about myself and girls insights. And so when, when the when the Buddha gave his four applications of mindfulness he didn't say you'll notice your should statements. They can be very wise to do that. It's very helpful in all kinds of situations to do that. But what he actually limited depart the pasture of practice, in a particular way. How How, how strictly supposed to take this limitation, or how gender is supposed to be in a in in, in opening it up to others. Things you know how wide the pasture supposed to be, is an interpretation that people have to discover on their own what's useful. I've heard some teachers say, you know, and define the four applications of mindfulness as the area of your body, feel your feelings, the area of your thoughts or mental state. And then the fourth foundation of mindful sick, that just means everything else. And that's very generous. And then you could also, you know, you could also instead, take the particular lists that are listed in the fourth Foundation, and, and just kind of narrow your attention, just those aspects. And one of the benefits of that is that there are many, for example, there are many things to be desirous of. And you could maybe spend a lot of time make a catalogue all the things you want. But that's not going to it might not might not be a waste of your time to be interested in All the different varieties of desire you have, but the more interesting to cut through it and just say this is desire and see it as desire rather than the concern desire, what is desire for make sense. So we should statements, it might be useful, not so much to focus on the should, but rather to
focus on the clinging or the aversion that might or might not be part of it. And I mean, I think anybody
who does meditation is operating under a Should I think it's, I think it's okay. I think this you know,
certainly appropriate times. I certainly know that some people who meditate discover how oppressive
their shooting is. And they and so helpful, be free of it. But the but we don't want to get rid of all
shoulds like we should stop soon, right? You would like you would like me to have that thought. I don't
do shoots anymore. So anyway, I hope this is helpful. I realize it's a lot of information can be a life
mission. My inspiration for giving this talk was not to give information, but somehow to channel the
retreat that was on two weeks. It's wonderful, strong two week retreat. And I thought maybe give us
talk and still be in that mood, but, but some I don't know, but I somehow just felt like escape a lot of
information today. So more next week. Thank you.