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mindfulness, mindfulness practice, people, mind, attention, malt, buddha, pay, present moment, practice, coffee, attain, distressed, focused, noticed, body, purification, translated, life, means

SPEAKERS

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So Good evening, everyone. And this evening I'd like to talk a little bit about the fundamental discourse by the Buddha, for our tradition. We here at IMC and a lot of the insight meditation centers around the country. Our teacher practice we call insight and insight is a translation usually of a Pali word. The Pali word is vipassana and the parsing is means to see clearly or see deeply passana means to see. And the vi means kind of emphatically. So to see emphatic way or clear way or strong way. And sometimes the word is translated as mindfulness, though mindfulness is a different word, insight and mindfulness being two different things. Insight is what you see, when you practice mindfulness paying attention. And, and so there's a particular discourse the Buddha gave, or purportedly the Buddha gave, it's not sure that he gave it but there's some theory that doesn't really come from the time of the Buddha. But soon after his life, that the people who are compiling the canon, the Buddhist canon, gather together at the various practices or teachings instructions on mindfulness into one place. And you have this collection of about 16 different mindfulness exercises or approaches to mindfulness in this text, and this text is called the Pali Satiputthana Sutta in English is usually translated as the discourse on the foundations of mindfulness. I've translated it in my translation as the discourse on the application of mindfulness. And, and so this text is kind of the source. And it's not completely spelled out in tremendously refined detail, exactly what's being taught. So it leaves some room for interpretation. And so when the fact has happened down through the centuries, is that many people refer back to this text. And then they say, Well, this is what the text really says. And, and so there's, there's a lot of variation in the kind of teachings on mindfulness or insight that you find you find and some of them are very, very different from each other, partly because There's select certain ones of the 16 exercises, the ones to emphasize, and some that to do with certain interpretations of what this means. Some people will generalize, some people will get really specific about the meaning very, very technical and depending on what people mean. But still, it's the source for our tradition. And so it's good to those of you interested in this tradition of practice, to have some familiarity with this discourse on the forum, sometimes called the fourth discourse in the forefront foundations of mindfulness, because the 16 exercises are usually divided into four categories for areas of mindfulness, mindfulness of the body, mindfulness of feelings, mindfulness of the mind and mindfulness of what's called the dhammas. And what I wanted to do today is just kind of give you a little bit the introduction to this text, so I won't go into all of it and And it begins with this text begins with the Buddha making a very significant, our powerful, I say, statement to claim. He says, this is the this is the direct path to the purification of beings to the surmounting of sorrow and limitation, for the disappearance of pain and grief, for the attainment of the true way for the realization of Nibbana, namely, the four foundations of mindfulness. So, here are your first these four foundations of mindfulness, four ways of applying mindfulness or paying attention this particular way, having a purpose and purpose not just be mindful for mindfulness sake, but rather it has a particular purpose. And this purpose is defined as purification.

Usually in Buddhist terms, it means purification of all the forces inside of you, that lead to your suffering. So the forces of clinging of attachment of greed of hate the fear, right of things that kind of make you feel kind of rotten inside, or troubled inside or distressed inside or, or not so clean inside, so they use the word purification, as this process of cleaning, cleansing yourself of your attachments. The, the second here is for some surmounting overcoming sorrow and limitation. So, you have nothing you wouldn't quit, you wouldn't have sorrow over anything. If in fact, that's the best translation in English of the word, but sorrow and lamentation, the direct path for the disappearance of pain and grief, for the attainment of the true way and for the realization of Nirvana or awakening. The ending of this says this is the direct path and the This term I think, is very significant. Because there might be other paths that can do the same thing. But maybe they're rather indirect or long winded. And the Buddha claims This is a shortest way, the most direct way for this purpose, if your purpose if you're interested in this purpose. So if your spiritual interest in spirituality is something different than this, then maybe this is not the right practice for you. Maybe the some people want to attain maybe like union with God. And maybe that's a lofty, wonderful goal. But that's not mentioned in this list. Some people want to attain cosmic consciousness, some kind of cosmic union union with the cosmos and some great or you want to some people want to have great spiritual experiences. They want to attain some beautiful blissful states or great light or some people want to attain particular status. They want to become the best, most enlightened spirit actual person on their block. And that would be a good thing. So, you know, to attain certain status to be a certain kind of person. Some people mostly want to avoid some terrible outcome in the next life like, you know, ternal damnation, so they're trying very hard so people want to attain heaven. So there's, you know, as you can, there's a lot a lot of goals that religious people have down through history. And this is in no way. criticizing in here, those goals, it just those goals are not mentioned. The goal that's mentioned here, is could be said to be pretty basic human goals. It's not something that's considered to be religiously lofty and distant from what human beings can attain. It has to do with creating a transformation or a shift in the ordinary ways in which we experience life. Most people go through life and experience, grief, sorrow, lamentation no and we don't we don't use that word in English too much anymore I missed last time you lemons lemonade it gets we get glued and all kinds of ways. And so the or the idea being we don't use so much many of us at least I think in modern California don't use language or purifications anymore. I know that when I was young I kind of was very resistant to the language of purification because maybe associated with an over idealistic approach or puritanical approach or some kind of moralistic approach to the spiritual life. But it you know, the what's being purified is the forces of clinging of attachment, how we're stuck and caught and, and that's a very basic human thing and many people experience so it's putting pointing to so thing that we can experience and know for ourselves. It's not saying that it's beginning with something that you can't know, it's not claiming making some kind of claim about some metaphysical existence, some supernatural beliefs, something you can't know, it's starting with something you can know, which is difficult as human beings experience ordinary difficulties of pain and sorrow and grief and things. And then it's saying there's a direct way to overcome that, to purify that to deal with those things. And that's the purpose of this text is to do that. So I'm quite fond of it that founded this idea that it's so human and basic. So people say, well, that's too lofty of an ideal to overcome those things. Maybe, but that seems more realistic to me, and more basic, grounded, solid kind of human thing to focus on than some of the more supernatural and superstitious and cosmic kind of beliefs that religious People often have that for which there is no real basis of authority or real basis of proof that this really exists. This is really the how things are. But we know that life is full of suffering. That's pretty common. And here this is, this is what's being addressed. If you feel that this is not a good enough goal for you, you have much higher standards for your spiritual life that you have, you know, great things you want to accomplish and do. That's fine. By all means, but it would be very good if you could do it. without suffering. You know, if you can just stop suffering first. That'd be pretty good. Not only for you, but the beautiful thing about if you can discover how to overcome the forces of suffering and yourself, maybe the more important thing is than us not suffering anymore. You're not going to be the kind of person who is going to intentionally

cause suffering for others. And that is one of the most beautiful things we can do for the world is to live Life where we're not intentionally, or maybe even unintentionally, causing further harm in this world where people aren't each other's, you know, so many horrible ways. So we become a gift to the world by this kind of transformation. So that's kind of the purpose of this. And so and so the way the direct way, the shortest way, the way that doesn't involve a lot of what the Buddha called the quagmire of metaphysical speculation is the four foundations of mindfulness. Before areas are the four applications of attention. If for the time being, we call mindfulness attention. And he defines this as paying attention to your body to your physical embodied experience, paying attention to your feelings, particularly meaning of feelings here, to the mind states into what he calls the Dharma. Four minutes before areas they're very useful to pay attention to. Sometimes in modern because no movement here in the West, this is interpreted to mean pay attention to everything. And this is supposed to be for, for ways of saying every dividing up everything. So we want to learn to pay attention to everything. But in fact, if you read the textbook more, literally, it doesn't say pay attention to everything. What it's saying is that these particular these four areas are particularly useful to pay attention to, if what you want to do is to overcome suffering. And you could go out to spend a lot of time paying attention to a blade of grass, which is a beautiful thing to do. You can write a great American poem, if you'd like that guy played on grass, but, but sure that you can get a lot of insight and understanding. But maybe it's not the direct path to go through the blade of grass to liberation and freedom. You're better off paying attention to something as much closer and more immediate, really be related to the factors involved in suffering and freedom of suffering, which are not in the grasp. It's rather found in your subjective experience here and how your mind operates, how your mind and heart operates, what it does and doesn't do.

So there's particular things that are useful to pay attention to in the way that this is literally laid out. And it's saying it's really useful to pay attention to your body and describes nine of the 16 exercises have to do with the body paying attention to your physical embodied experience. Emphasis is being embodied, being present. Your body's always in the present moment. And so if you start connecting to your body, and use your body as a vehicle for wisdom for understanding, then that's a direct path. you're connected to what's real. I had a Zen teacher who, when he was an American American, and studying mathematics in college and the 60s and He was introduced to Zen and in college and went to his first Zen meditation. And he was kind of athletic. Maybe that's explains some of the pain he experienced. But he sat down to do this very formal posture of Zen of Zen meditation, and sat there for the people for 40 minutes on how long it was. And his body was wracked in pain was very, very painful for him. And, but it hooked him to Zen. And he's been a Zen practitioner for 45 years, because of that pain, that experience. And the, the reason that pain hooked him was that he had spent his life in abstractions, disconnected from himself. And that pain was the first time he felt really connected, really grounded present, that was his vehicle in and that area that you can be proud of. And then connected to reality directly, not through concepts was a revelation for him. I'm not recommending you go out now and hurt yourself or feel pain, he's a path. But for some people, the idea of being connected to what's here to grounded, clear, obvious way, is not so easy. And probably most of you who are meditated to meditating sometime, even today, probably have a fair amount of experience how easy it is not to be connected. Now you're off in your thoughts thinking about something rather than really being present. So the idea of being present in the body and using the body as a vehicle for wisdom and understanding and liberation is very important in this tradition. So begins there. So the Buddha, so then the Buddha goes to describe a little bit about these four. So he says, So, namely, the direct path is the four foundations of mindfulness. What are the four a person abides contemplating? The body as a body, ardent, fully aware, mindful, having put away covetousness and grief for the world. And this is repeated the same again time. three more times. When abides contemplating feelings as feelings ardent, fully aware and mindful, having put away covetousness and grief for the world. When abides contemplating mind as mind, ardent, fully aware and mindful, having put away covetousness and grief for the world.

When abides contemplating mind objects as mind objects, these dhammas dhammas, ardent fully aware and mindful, having put away covetousness and grief for the world. So here is a very brief synopsis of the practice that he's talking about the practice of mindfulness and paying attention to these four different areas. Body feelings, mind states and Mind and mental states are mental mind objects, he calls it here dhammas. And but there's more to it than just paying attention to those. One of the prerequisites one of the first steps for this is to before you pay might be mindful is to do something with your mind. And this is a very difficult thing to do. But you have to understand this. Otherwise, there's no hope to be mindful, you have to understand the principle that's being asked of you. And the principle is to turn your interest away from what you're greedy for, or distressed about or upset about. Here in this translation, it calls it covetousness and grief for the world. Grief is probably a little not quite the right. Translation. A distress is probably a better translation, greed and distress. So you're you have to be many of us are having Strong, not just desire but kind of addictive desires for certain things mind is kind of fixated or stuck or, or attached or compulsive or driven around certain things or were upset about things so all kinds of things to be upset about in this world appropriate things to be upset about the appropriate things but still we're upset which causes suffering and we're really interested in one way or the other either interested because we're trying to get to it or interest because trying to get away from it was somehow interested in our greedy were greedy for or what were distressed about. Here it says a person puts away greed and grief or covet in translation here covetousness and grief for the world. I think it's very hard to just put it away so Enough, enough of that. I'm not going to get greedy anymore. And be distressed by anything anymore. I just do this mindfulness practice. It's so unrealistic mean, the very purpose of the mindfulness practice is so we can do that, to ask you to do it first, before you do the practice, and there's no point for the practice. How I understand this myself, my interpretation is it means you have to understand that your interest is no longer going to be pouring into what you're greedy about, or what you're distressed about. It doesn't mean you're going to stop being greedy, or stop being distressed. It means you're not going to be you no longer kind of pour your energy into it. You no longer fixate on it you no longer the best way I can say it is you no longer have your interest engaged in it. Which is a tall order. Because the pool and magnetic pool the gravitational force into are the things that we're preoccupied with can be quite strong. Our greed and our distresses so somehow, but to realize that this is not the path to keep fixating and ruminating, and trying to, you know, be engaged in all the things I want the things I lust after and are addicted to and whether it's, you know, sex or money or jobs or status or recognition or a relationship or you know, all kinds of things that people want jobs or not being stay, caught, and ruminating, repeating over and over and over again, things were upset about or distressed about. It's not easy to give these things up. But at least to know, in principle, this is not the path. This is not the way forward is to stay in there. That's the first I think when the first things we have to know if we're going to engage in the mindfulness practice. So we sit down to meditate. It's not till we can contemplate better what upsets us isn't so we can think of better plans. about how to get what we want it so we can somehow free ourselves. So the mind is not caught in the trap all the time in these these things. So we move our interest away from those the best we can. And we move our interest and our attention to something else. And that is the body, the feelings, the mind, and these mind objects that he's dhammas. And so we pay attention to something different. But it's not really to ignore it completely. Because the way that greed and distress manifest in our lives is through our body is through our feelings through state our mind states and through these mental objects that go on in the mind. So what's happening here is that we're not turning away. We're not saying we're not rejecting it. We're just now looking at it from a different point of view. So for example, I might have a tremendous addiction for what should it be coffee ice cream, even better coffee malt. Sometimes I fantasize that as my deathbed and they asked me What would you like? coffee mug? So, you know, so that's all I'm thinking about coffee nuts, no. Coffee multum sitting here meditating coffee mothing that a good meditating way of 20 minutes 30 minutes meditation coffee malts. And, and finally, after 30 minutes, I realized, you know what I made a minute, you know, this is I don't think this is the path to freedom through coffee malts. I think I should maybe, you know, pay attention something

else. So I turned my attention to the body. And what I noticed is that all that thinking about coffee malt has made me contracted. And also I'm leaning forward and I'm salivating.

So now I'm become mindful of the effect on my body and this has I noticed the feelings, the tone, the feeling tone to the effect that these these kinds of irradiation has. I noticed that in one hand, there's a lot of pleasure in the thoughts. On the other hand, it's very unpleasant in my body to have to teach running these thoughts is actually exhausting to be thinking about coffee malt on and on and on and on. I mean, if you guys had to listen to me for half an hour talking about coffee malts, I mean, you know, it's tiring, right? So then, and then there's certain mind states state of mind that maybe the mind gets the state of mind gets kind of contracted. And so I noticed how the contracted the mind is. And then, some other time I'll talk about the fourth foundation of Dharma is but I noticed, one of the things I noticed is how I'm hooked in, I'm attached to getting my coffee melt. So it isn't that I've turned Isn't that I've kind of read, you know, completely turned off my attention from the coffee malt. When I'm focusing and focus on is not the coffee malt. I'm focusing on the subjective experience of wanting the coffee and the coffee malt is just a thought and idea and abstraction, when I'm just thinking about it fantasizing about it. But the feelings in my body, the sensations, my body, my mind, are not abstractions. They're really here now. And so we turn away from the object of the greed to how it's being experienced here. So over and over again, the four foundations of mindfulness has to be willing to detach ourselves enough from what we're distressed about what we're fixating on. So we can start paying attention to what's actually happening for us here. And now. If I'm upset about what happened in my high school prom, I have to pull myself out of those thoughts enough to notice what's happening here. Maybe that's enough in the eye, just those those thoughts disappear as soon as I kind of wake up and realize that's not where I want to be. Or if those thoughts are really strong, then I started noticing, oh, when I think about my high school prom, these are the feelings, the sensations, the mental states. This is what goes on here and now. So the mindfulness practice is a training to turn to change something within us. We're not, we're not saying Oh, just be here and accept things as they are. Everything is fine. Just have to be here. With with it. We're saying, No, you there is a change that you're asked to do. And that is no longer be fixated or focused on abstractions, ideas, on the things that you're greedy for the things that you're upset about, and turn and experience something that's immediately present here and now. In the subjective excuse Don't focus on the concepts don't focus on ideas. I'd rather focus on what's immediate. And body feelings mind. And these mind objects are what's immediate. And then how we pay attention. And so now we come to the idea of this little opening paragraph, it says, The way to do this is to be ardent, fully aware, and mindful. And these are kind of the instructions of how to do the mindfulness practice. So these four, three things work together. And this is an important thing to understand. The analogy I make is, I said, I'd love to say there's a difference between mindfulness and mindfulness practice. Mindfulness is the same difference you'd find if I said to you that I run. I said that to you, you know, you just think that's good, Gil, I don't know. But you wouldn't even know what it meant. It could mean that I you know, I run after bus every day because I'm late. leaving home. He says I have to run it means I could be I, you know, you know, I'm always running from my creditors you know, all kinds of I mean all kinds of things I run, right. But if I say I train in running, I have a running practice of running a train. And then certain things come into mind. Oh train. That means he probably, you know, pastes himself he probably pushes himself a certain way probably runs a particular way. There's training involved in certain kind of other things. You do a particular way of running, not just running after the bus. It's, you know, other things associated with it. Mindfulness, the word mindfulness is translates the word Sati. From Pāli Indian language is a very particular mental function. mindful mindfulness practice is when that function is brought together. With other factors as well. So it's a combination of things.

And there's some confusion when we talk about mindfulness because we're kind of sloppy between when we talk about mindfulness, versus when we talk about mindfulness practice. And it's not always

so clear when teachers like me talk because you know what a religious people are kind of vague anyway. So it's kind of we have this license for vagueness. And we get away with it all the time. It's usually embarrassing. But with mindfulness practice, usually preparing people often when they talk about mindfulness, they really fall into mindfulness practice, not that particular function of mindfulness ticular, mental factor of mindfulness. And when you talk about mindfulness practice being a combination of all kinds of different mental activities going on at the same time, then you can understand how different teachers and different traditions have different ideas of what mindfulness practices is, because they bring into play different factors. So different teachers have different needs. They're talking about different practices, but they have in common mindfulness, but the things that they join mindfulness with varies. make enough sense. So here, so what might what is mindfulness? So, maybe some of you could tell me what you think mindfulness is. Or what you've heard. Maybe I've heard you think because you don't want to risk embarrassing yourself. What have you heard other people say, mindfulness is those of you who think, you know, please, someone before I call on someone,

I think it has to do with focused awareness.

So focused awareness. Okay, someone else All the way back when you speak loudly enough repeated. recognizing your thoughts. Okay, thank you.

So mindfulness is the actual experience of the unfolding moment. Okay. Yes.

So mindfulness is being present on the dot and that comes from Pema children, okay being present on the dot. Yes. Just be repeated. So we are able to make a choice. So mindfulness is to note it and be able to make a choice. Okay. Yes. So mindfulness is kind attention

Yes to pay attention to what's happening inside and outside. Okay? Yes.

She would add to all do what's been said with with it to do big mindful with to pay attention without judgment and to be allowing to give lots of space to things. You're just in your hand so let's space to let things just occur. Really sorry

create a space. I guess I'm not so modern life is full of all kinds of complications and mindfulness and focusing your breath, create space silence in the mind, so you're not caught in that whole world. Right? That's okay. Exhale, beautiful. Ah, yes. So mindfulness is listening to what you're saying and what other people are saying. Beautiful, okay.

Do we exhaust the possibilities? Yes.

To be able to turn mind and mind into body and body into mind and make them all into one

Hmm. So the word mindfulness reminds you take the mind and pull it down through your body. So it becomes one big thing one whole. Okay? Yes. So consciousness or to make conscious to mindfulness to make things conscious, okay? Yes.

So mindfulness is it being aware of mental physical processes and to choose one to choose one to focus on. Okay, today, if choice again is interesting. Yes. Chinese characters for mindfulness mean to make in the present moment so she Don't remember that the Chinese character from mindfulness, the characters for making a home in the present moment, making a home should make make for home for the heart in the present moment. There is, yen is often a Chinese word used to translate mindfulness

and it's made up of two characters or it's actually one character, there's two parts and the top part itself and the bottom, bottom half means heart or its character for heart. And the top half is the character for now, like, so the heart, the heart in the present moment of the mind in the present moment, but the word now also has the as a character, that radical of the roof of a house on it. So some people say, you know, creating, having your heart in the present moment or having a home for your heart in the present moment, something like that. So, what I hope that you enjoy hearing all that you heard a lot of differences And all of them are great answers, I thought, but they're all involved a lot of different factors coming into play. And they differ from each other. And they're all I would say that most of them were not the same practice, they were slightly different practices, maybe all of them are efficacious and useful, but there are differences. So what did so and so and, and in listening to these different definitions, how much of it was the definition of mindfulness practice, and how much of it was definition of what the fact that particular Faculty of mindfulness, this particular dimensional mental functioning of, of, of mindfulness, just like, you know, running as a particular faculty human beings have, but training, you know, for a marathon is a very different thing involves other things besides just simply running. So, for the Buddha Mindfulness seems that the word mindfulness is was closely connected to the word for meaning to remember. And the only place where the Buddha defined mindfulness the word Sati was he defined it as remembering things that happened long time ago. And, and so it's another way of translating it. So it's close to connect to the idea of remember, which is to hold something in your mind. If you are asked to go to a store to buy milk, you have to remember that which means you have to hold it in your mind that you're going to that's what you're going to store for. So when you go to a store, you don't come back with chocolate malt coffee. And so the so the idea so how it translates to the practice to mindfulness as we think of as a practice this For the faculty of the mind, to hold something, in the present moment to hold something in our attention, it can be an idea. Like there's what's called the recollection or the unknown Sati of the Buddha to remember the Buddha, or the very famous practice in Buddhism is to call the recollection of death, to contemplate death. And the word Sati is used to hold death, the concept of death in mind and let that kind of somehow influence you in a useful spiritual way. It's the whole something in mind. One of the things we're doing in mindfulness practice is holding the present moment in mind. So to remember to be in the present moment to come back. The mind has a very short attention span. The ordinary even even minds that have good attention spans actually have short attention spans. What's happens is the mind has to constantly remind itself, stay focused, stay with that. Stay with that stay with that people who have the ability To stay focused, or constantly somehow there's internal functioning and saying, you know, isn't like they just lock in, but there's this little kind of nudge, a little reminder, stay there, stay there, stay there. So mindfulness is that the capacity of the mind to hold something in our awareness of attention. Some people like to translate it as the ability to attend to something. I like I like the word attend, because a caregiver attends to someone. So the Amy talked about

Kind attention. So this attending, carry carrying attention. I like that kind of language, but the whole something in mind. So when we're paying, be mindful of the body, we're holding our physical experience in mind, we're attending to it. It's important to pay attention to our body to what goes on our body. I'm going to attend to it. I'm going to stay focused on it. I'm going to keep keep keep my mind They're not let it float away, drift away, but stay there. So I can let myself be informed and learn and discover the wisdom, the benefits, the that's available if I really stay with my body. So mindfulness, the particular fact function of mindfulness of mindfulness is a function of mind. He called Mindfulness is holding things in the mind. Makes sense sense a questions about it. But that's very limited definition. Many people here in the West associate mindfulness, with clear recognition of what's happening in the present moment, clear recognition, not what's happening in my body if I pay attention to my body because, but that clear recognition part is another part of this trio of concepts that Buddha used to describe mindfulness practice. And that's the word or the concept of fully aware, the term in Pali

assumpta jhana. Sometimes translate it's clear comprehension. It's to really understand or see what is happening, to understand, to understand not just to hold our attention in the present moment, didn't understand what's happening here in the present moment, but not what's happening that's going out and looking at the blade of grass and understanding how it grows in the sunlight. You know, a lot of things you can understand in the world. But we're focusing in this practice here, primarily, is to understand what we are doing as we're moving through our life. So understanding our subjective engagement. So if I'm focusing on my coffee malt, then you know, it turn away from the coffee malt to how it's affecting me what's going on for me. I can notice what's happening in my body. I can notice what's happening with my feelings. in relationship to that drink, I can notice what's going on in my mind the attachment the desire, the expectation, the beliefs of all the good things will come from me if I can get that coffee malt. So, the clear comprehension standard, what are we contributing? What are we doing? What are we have what is our involvement with the present moment. And one of the axioms of Buddhism is that, unless that unless you are pretty enlightened, unless your mind is pretty well developed, your mind is always involved, is always engaged is always doing something is always up to something. And it's always, you know, wanting something or not wanting something or figuring out how to ignore something. But it's always engaged involved in doing and part of the function of mindfulness is to become clearly aware of what we're doing. Not only what we're doing When we're sitting and meditating, but what we're doing in our daily life is very important for Buddhist type noticing, what am I doing here? Because only if you notice what you're doing, can you take responsibility for what you're doing? If you don't know what you're doing while you're doing it, you can't really be responsible, right? I mean, you don't even you know, so. So there's so three parts of mindfulness practice, there's mindfulness itself, which is holding something and an attention. The suggestion is these four different areas. The second is to have this clear comprehension or clear recognition of what are you doing? What's going on? What are you seeing? What's what do you actually discover, when you really pay careful attention to what these areas of your life and then the third is a beautiful word. In Pali, it's a tapa at APA, which is usually translated as ardency because they were taught As the word fire in utter fiery somehow, but to ardency. And this is that, you know, when you do mindfulness practice, it's not for the lazy. It's not like I'll get around to it. You know, I'll do it. I'll do it. I'll pay attention for a few moments. And I'll get back to it in 10 minutes. I have lots of balls to think about. You know, I have important things to do. There's a kind of a, of a resolve, dedication and energy and enthusiasm.

Kind of a, you know, really a real kind of engagement. This is what I'm doing. ardency is the word. So mindfulness practice has these three qualities, three aspects that come into it. There's mindfulness itself, which is holding something in attention. I found out today that there's a movement among some scholars to want to say mindfulness was a poor translation of or not, not the best translation For the Pali word Sati. And they try now to try they're trying now trying the word retention to retain something in the mind to hold it in the mind. So there's, there's the mindfulness, there's and there's a clear comprehension, which a different thing. And then there's ardency. Now here in the modern West, often mindfulness is described as non reactive awareness. There's nothing here about being non reactive. And this is an important point we'll make maybe next week. But what the Buddha would have probably said, is that when you use the word nonreactive, you're bringing in other mental factory, together with the mindfulness, and that is equanimity. So then, you have you have equanimity and mindfulness practice joined together, which is a wonderful thing to do a powerful thing to do. So the director Way to overcoming sorrow and limitation, the purification of beings to direct way to deal with is very human. Areas of direct suffering that we all experience, to meet it directly and transform it, through the practice of mindfulness. And, and with mindfulness is defined here. mindfulness practices is defined as being ardent as having practicing clear comprehension of what's going on. Hold in a holding, sustaining the attention in four different areas of our life, and our physical life, the body, in our feelings, and our states of our mind, and many more, this thing called mental objects. So the dharmas are these four different

areas. If you can practice these, and this, this particular this particular way of doing mindfulness is what the Buddha said is the direct path. So I know that was a lot, and maybe felt more like a class than a Dharma talk. But I felt it was important to those of you who are interested in this to kind of get a sense of where this comes from. And if you're interested enough, then I thought maybe next week, I could maybe carry on. And the first of these four foundations is the mindfulness of the body. And I could talk a little bit more about this about the body. And we'll see as we go into the body, a little bit more the specificity of what the Buddha meant when he focused on what mindfulness practice is about. Okay. So thank you very much.