

# 2019-10-14 Reverence For The Breath

Wed, 8/12 11:18AM • 49:44

## SUMMARY KEYWORDS

breathing, breath, meditation, imagination, people, buddha, meditate, mind, mindfulness, settled, bit, experience, breathe, present, gave, instructions, exhale, deeper, feel, construct

## SPEAKERS

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like to tell you, I'd like to tell you a little bit why I offered a guided meditation on breathing as part of our just meditation we just had and I was kind of touched by some of the encounters I had today. So some of the encounters were just ordinary encounters around kind of elect around town. And just seeing people rushing around, seemingly preoccupied with whatever their activities were. And then that rushing around and preoccupation. I couldn't feel I didn't, I couldn't Intuit or sense that there was much reverence for the fact that they were alive and the sense of reverence or respect or all Almost like it's sacred or it is sacred, just to be alive. And I visited some friends today who from some of your points of view are maybe elderly and one of them whose husband was uncertain if he was going to live for two more weeks or two more years. Someone else who just came from surgery who was still under the impact tremendous impact of surgery someone else third person was some kind of neurological condition. I've known the person for many many years but to to watch the person's you know, shaking in their head shaking and this human condition they know and seeing people who are older and to condition They are taking their effect and breathing and feeling the reverence of life and the care of it. And for me, to be aware of breathing, to sit to be mindful of breathing is not an act not an exercise, like a dutiful exercise, you know, just be with your breath and like, like you'd go to the gym and do your reps. To be with the breathing is to, kind of to savor or sense or feel reverence for this life that we can feel from the inside out, to be alive now, into, like, I find that somehow to really do feel the simplicity of breathing. such a simple thing, but to feel it really sensitively and fully. It's kind of, you know, feeling like I'm the heart touching into life or touching into the specialness of being alive and conscious. to be here with this sometimes is pretty special to feel that specialness, because we're not preoccupied. We're just here with this amazing miracle that we're here. Someone came to a teacher once was rumored to know about miracles. Can you tell me what a miracle is? And the teacher said, Your teacher said your next your next breath your next breath is a miracle. Cell phones are miracles to just a proof we can appreciate the Marvel the old days it was telepathy now itself. So What's that like for some of you too? If you followed along there little exercise exercises three breath exercises. What was it like for some of you to do that?

It was nice

and seals very loud and particularly the one about no more breaths was

it was it was okay. You know

we're on a Saturday is a long term practice for me and tracking that. The first time I did it, however, many years ago,

we were supposed to go to bed and imagine we wouldn't wake up. And I was up on the roof of the building all night, you know, watch the sunrise. I didn't sleep much. So I've been watching my kind of transition. And there was an initial kind of like, Spike and then it was like, Oh, I think that would be okay. It was kind of a softening to that

recognition that Oh, can be okay. for there to be no more breaths.

Great, thank you. possibility. Very nice to know that.

Anything changed for any of you with some of those three breath exercises?

Well, for some reason, as I was doing it, I became very aware of My posture and the way that I was holding my neck and my back in a way that was painful, and it had kind of been in the background and then it kind of the breathing, so brought it forward. And so it just caused me to shift in, in in kind of correct things to find that point where

there was less pain.

Nice. I find that really tuned into my breathing, there's a lot I start discovering about the rest of my body. In the current instructions that Buddha gave for a mindfulness of the breathing, was at some point as you settle into mindful, mindful breathing or breathing, to become aware of the rest of the body, or the some of it to he call it the whole body. And this thing about becoming more embodied as we are breathing is one of them and can be one of them. Great the lights of mindfulness of breathing somebody else now,

I noticed with the

focus on the exhale, I started forcing the breath out more. Whereas it was gently slipping into an exhale until I brought my attention to it.

Thank you. So sometimes sometimes it's not helpful in meditation specially to keep your interest or attention to have a little bit longer in exhale, then you would kind of defeat Let it just do its own thing. But the art of it is to do it. So it's not forced the artists just to kind of, and I find what I do is I just let go more. Sometimes just letting it be more letting go it kind of extends further. And, and so but you know, once we start forcing it, then we get out of breath, it gets kind of tiring and difficult. There's just very gentle and work. It also can be interesting if you have a little bit longer exhale, because you've been letting go into it more, then it tends to make the inhale a little bit fuller. And if any of you found that

You're also quiet between meditating for 45 minutes. Yes, you can do Mike's there.

Hi. Um, so I had the same sort of softening around when the Met guidance got to the last three breaths and the reverence of that, and how the breath embodied more than just the breath. That really was life. But I thought it was interesting that before the guidance started, I was deeper and meditation and then when the guidance started, I kind of raised up was like One more conscious thinking. And then at the end of it, it was great, I got something from it. But I realized that I wanted to get back deeper in back down into that feeling and that rising and falling of, of getting back to where I was before the guidance. I

thought that was really interesting because that was the first time I think I've gone through that. That in and out very consciously, wanting to get back deeper, and then being able to get back to that spot.

Nice. Nice is becoming maybe familiar enough that you can follow the follow the trail. Nice.

So Buddhists have been doing mindfulness of breathing to time with the Buddha and their stories that would To survive from the ancient time, that talks about the Buddha going on his own retreats, he'd been going for a month at a time into the woods, to be on retreats, meditating. And he would tell people that what he was doing when he was on retreat was mindfulness of breathing. And maybe I'm a bit peculiar in my associations of this. But I find that very meaningful, to feel my own breathing. And imagine that it's not that different than how the Buddha experienced is, you know, maybe he was a little bit smoother. I don't know something or but, but then he had the basic idea, inhale and exhale. And so I feel like we're not when I kind of make that kind of association. It kind of becomes a richer or feels more valuable is what it's like. I'm kind of at home in a place where the Buddha was at home. settled and focused and present, it makes it again adds more richness to it in one of the discourses, because then these ancient texts that give you the clearest instructions from mindfulness of breathing, there's our long prologue to it. And, and the prologue sets the scene, it's it's almost graphic in its description. And I think of it as almost like a guided painting, the harder kind of painting we're about purple print painting that's being being set and ancient world they didn't have any writing. So you know, everything was spoken. And so if you want to listen or learn anything, you listen to these teachings. And so it begins with this beautiful setting that's being set. And, and I can't help but to think that the setting that's being set is preparing people to get the instructions for being with the breathing. And so the setting is being set is the full moon in the fall right around this time and in the plains of India, wooded area, but it's as clearings and large clearings in the woods. And around the clearings are groupings of different Buddhist monastics, each of them around the senior, a senior students, student, senior disciple of the Buddha, and these little groupings, you know, 10 here, 20 here, 30 here, we're kind of on retreat for three months. They've been practicing and sitting and working with their teacher, who was giving them guidance in their practice. And that was a beautiful clear sky and the full moon was there and I was late at night so stark, except the moon was pretty bright. And then I was kind of inspired by the three months of prime meditation practices, monastics have been doing. And he asked them to come join him. And he said to them, this, this is really great what you're doing, it's pretty wonderful. You've made progress you've settled in your practice has been great. And, and then he says, Do it for another month. And, and so they do it for another month, and then hit next full moon comes and he gathers them together again. So this kind of setting in the woods is people who are very dedicated to the practice, probably living pretty much in silence and just focusing on being present and breathing being here. And then the Buddha and in that context, the Buddha gave this instructions of being mindful of breathing. And so I kind of, I kind of think almost as text that describes us instructions. lays out the setting intentionally. Because it's kind of creating an imagery. It's touching into the imagination, that when we sit down to meditate, we don't just let sit down to meditate kind of.

Without our imagination, we can almost sit and meditate as if we understand the context or it is, I don't know somehow connected to the natural world somehow connected to the cycles of the moon, sometimes connected to a large community of other people who are doing it, we don't do it alone. And, and so this idea of reverence and care and community and when you know that we're kind of participating in something that's much bigger than just my in breath and out breath, but it's something much more that's going on here to rich world.

The there's another story the Buddha caves, it's also Same instructions for my closer breathing and maybe a little bit sentimental. But this story has to do with him giving this instruction to his own son. I

have sons, I wish they would take instructions from me. And but the fact that the Buddha would kind of take Coca Cola side with his own son, and he gives us beautiful set of instructions in preparation for doing mindfulness of breathing. And that also I think, uses the imagination to some degree, because he says before you start meditating, kind of make your mind like the earth. The earth is not troubled back then this is 2500 years ago. The earth is not troubled by the things people throw in after yell at it or say to it, make your make your mind like the waters that What are some troubled by people spitting in it? Make your mind like the fire fires are not disturbed by, you know, putting trash in it or something. Make your mind like the air, throw rocks in the air and the air is not disturbed. So we kind of set this kind of imagery of a mind that's going to be equanimous kind of peaceful kind of unreactive, not troubled, not troubled by the things that happen. I imagined that maybe his son went had trouble that day. We think his son was about 13 for the story. And so you know, maybe it's, you know, teenagers have challenges. So this kind of gives us imagery of being like the earth, and then he gives him the instructions and breathing and the instructions that the core instructions of breathing are also that fun, the beginning instructions that the Buddha gave mindfulness practice. There are three places major places and the Buddha teaches mindfulness. And in all three of the teachings, they all begin with the same steps. They begin with being aware of whether you're breathing short breaths, or long breaths. And, you know, why why is that so interesting? To be just it's kind of like giving you a handle to be present for your breathing. It's like, you know, there's not just being present for your breathing was a little lack of pay attention to this, like we'll handle hold on to that. Is your breathing short, shallow, or is it long, deep. Generally, part of the reason for offering this is that the as people tend to breathe as longer Breathing tends to become longer, the more time we breathe, we settled in, the breathing tends to become longer and longer at first, so more relaxed and said breathe as their muscles, diaphragm, relax that just relax the holdings we have begin to relax, their breathing tends to become longer, longer, exhale, longer inhale. And so if you're kind of tuning into your breathing and start noticing what's shallow, now it's short. Now, you don't have to change it. But you're beginning to take in information that the mind needs to know to begin settling into the breathing. And then you start noticing it becomes longer over time as you're getting focused and present for it. And that's a kind of a good sign. As meditation goes further, sometimes it gets shallower again, but it gets shallower because it gets more and more subtle. Sometimes in really deep meditation, the breath seemingly stops breathing it becomes like you the first time it happened to me My breath stopped. And I was so content and so happy to sit there and just so peaceful. And then the breath got more and more subtle and more and more subtle. And then I was completely unselfconscious about it. I just kind of like absorbed in this experience. And then the breathing stopped and was so peaceful. And then I noticed that had stopped. And I suddenly gasped, and I kind of said, in my mind, I said, I'm going to die. Because you're supposed to bring it to stay alive, right? So that was the instinct that operated. And it took me some time to learn that you don't meditation, deep meditation, you don't die when you no longer experience yourself breathing it perfectly. It is you don't need you know, a huge part of the

the energy system in our body, when it fuels is our brain. If the brain gets really, really calm, you don't need to know this person. capitalism that creates, you know, energy, sugar and carbs, whatever it sends up to the, to the brain is not needed. And so the breathing can get smaller and more shallow and quieter and quieter, because you don't need as much oxygen, because a big part of the oxygen drain or the energy drain is no longer draining energy. So this mind gets really, really peaceful and calm and the breathing can feel like it's completely stops, and can be a beautiful experience anyway, so But first, it can start more more kind of, kind of short breaths, and then it gets people Calm down, it gets deeper. And then as it gets deeper, sometimes it gets short again, but it's a whole different way. So the Buddha said, notice this little handle on the experience of breathing, stay focused and hang in there. And, and I found that sometimes if we try to be aware of like 45 minutes of meditation to breath the whole time. It's too ambitious. But three breaths, you know, that's more modest, right? And if you if you do three

breaths, and then do it again, and again, it could be actually sometimes easier to hang in there and get focused and get settled. And then after a while you don't account anymore because you're kind of there and settled. And this three Bed Bath meditation is a, I call it three breath journey. If you try that in the middle of your daily life, you know, you can probably afford to take three breaths out of your life. You know, just 10 of whatever you're doing, and just really stop be close your eyes and just do the three breaths journey. Just stay with three breaths. And the chances are, you'll be a different person at the end of those three breaths. It doesn't take that much to change things. If you give yourself over to the breath is fully you know, kind of fully just really just a breathing and, and if it's only three, sometimes it's easier to give up your thoughts. CERN's because you can always get back to them quickly. And so do the three breath journey. In the middle of the day, do it periodically through the day, you probably have a very different day. But also in meditation, longer periods of meditation like we do here. You might start off, there's a whole series of three breath meditations. The Buddha after giving this instructions, just know whether it's a short breath or no, it's a long breath. He said, become aware of your body as you're breathing. And as people settle into their breathing and get a little more focus on breathing, it tends many people tend to become natural, that they start becoming aware of other things besides their breath, and their body starts kind of becoming more speaks to them or it's more awake or more activators and become aware of the body. So become aware of the body and how's the body experience breathing, what happens in the body as it breathes, and to become aware of the kind of range of sensations the range of expansion and contraction in the torso so that happens as we breathe Phil's out and get him an embodied sense of breathing. And this embodied sense of breathing, for me kind of adds to this reverence adds this specialness like fullness like, wow, I'm really here. And if you succeed also in this to have the mind get quieter, and quieter, to really have a high quality experience of being really here can be mind changing for some people. A lot of people like the people I saw going around distracted today. There's a lot of people who can spend a lifetime. They're not really present. They're not really here for their experience. And there's something about letting go of all the other concerns. And really being here with your experience, relaxing and settling in and feeling really alive. three dimensionally alive. contentedly alive and just breathing just here for that. That is so sweet. And more than sweet. It's phenomenally healing for many people. Because to not do that is for many people is to be fragmented to be caught up in concerns and worries and anxieties and desires and fantasies and, and we become dispersed. We think we've fractured people being you know, running around having mind kind of splitting, chasing our distractions. But if we're not distracted and really hear the fullness of our experience, it's a healing experience to be in. So the Buddha said, be aware of short breaths. Be aware of long breaths. Be aware of the whole breath, body as you're breathing. And then he said, as you're breathing, continue breathing, relax your body.

relaxed, what you can relax in your body. Is your relaxed attentions. Do we have the places of holding the tightness in the muscles places where our postures be held tight or something. It's we record relaxing, is the impact the mind has on the body. Our tensions we carry in our body have their origin, what the mind is doing. The mind is anxious, the mind is tense. It all too easily that gets transferred, transferred, transferred into the body. And so there's it in a reciprocal or feedback mechanism, that if you begin to relax your body, over the places that they're tense, because how the mind is, the mind also begins to relax. That's the basic instructions that Buddha gave the most basic for mind. So breathing. In one set of instructions, he goes on to give the instructions that are nowadays called the mindfulness instructions, the basic instructions in mindfulness and another set of instructions. He gave a whole other set of instructions for mindfulness of breathing that builds on that and goes further for a total of a total of 16 steps 16 different exercises to go deeper and deeper into meditation. And the so now, I've practiced in seven monasteries in Japan, I had a teacher who said, everything you need to know about Buddhism can be discovered through your breathing. That was a pretty cool thing to say. I thought, I don't know if it's really true. But to free him, he been a monk for years and years and years, his great



teacher, and for him to say that, you know, certainly got my attention that breathing. Wow, it must be pretty cool. pretty important that he says that all Buddhism can be experienced through being with your breath. The idea that somehow your breath is the book of Buddhism that's gonna reveal so much and I would say that one of the great treasures of my lifetime has been now over 40 years of doing meditating on my breathing. Rather than you think after a while I get bored with it right? It's long enough as the opposite. The more I do it, that Susi just continues to get richer and richer and more more valuable and more interesting to be there in that experience of breathing. It's like, it's like life comes alive. And it's almost like the spiritual dimensions of life get revealed. Greater greater experiences of freedom and presence and joy and happiness come from this experience, simple experience of giving myself over to just the experience of breathing, relaxing into it in trusting myself and experience of breathing. But the city of interesting ourselves in the breath is Hamilton narrative to the unconscious may be interesting ourselves, we do two or three our thoughts. You maybe don't think of this Think of yourself this way, but we kind of sometimes we must have a lot of confidence in our thinking. Otherwise we wouldn't do so much of it. And, and the track record of some of us of thinking successfully is not so great. You know, and you know, I'd rather hang out repetitively with my breathing, then some of my repetitive thoughts, which are kind of those are boring. And so to kind of shift where we try where we trust our life to, instead of interesting or trusting it, the thoughts are somehow better, solved all the issues with the tree and the trust the breathing. And then watch what opens up. Trust the breathing. So that the thinking behind feel safe enough, that doesn't have to try to think so hard anymore. It doesn't have to plan the future. It doesn't have to worry about what's going to happen. It doesn't have to worry about what did happen and correct what happened or doesn't have to make up fantasies to be entertaining. To really, to really trust the experience of breathing and chest, breathe, just breathe, just be with a breathing, thinking mind become quiet. It's like the world opens up and in a very dramatically and I like the expression opens up because it's kind of like things become expensive and open and that stillness and quiet.

And in the process of doing this, there's all kinds of difficulties that come up. And the difficulties are meant to come up so we can face them and deal with them. It's almost as if, as we as we're breathing, and we settling in more and more, we go through the layers of places in our mind that where there's holding attachment, clinging fears, memories that are difficult that go on. And then to kind of go through them, we're kind of doing housecleaning and we just breathe with them and I something that I've ever imagined that my breathing is a is a broom, that's kind of sweeping the floor. So all kinds of just sometimes quite difficult things can come up meditation, emotions, memories, and I just kind of Okay, okay, that's what it is today. And then I just kind of imagine I'm breathing through it, breathing with it, and maybe like doing housecleaning, and then kind of something big unsettled and many things can get resolved some of our difficulties, how to say it this way. Some of the things that we struggle They don't need to be solved. They need to dissolve. And so the idea of sitting quietly in meditation, and just breathing within breathing through it allows for this dissolving to happen. Just kind of dissolves away. To be too concerned with the solution is to be adding to the problem is kind of like making it. It's kind of like being too concerned with figuring out a solution to things. It's kind of like putting things in a straitjacket. So they can't unravel themselves. But to breathe through it and open up and just breathe and be with it. There are some things, not saying everything, but some are certainly the inner kind of turmoil so we can have have a chance to kind of unravel or dissolve. And it's remarkable how much that can happen. And so what I've what I've happened to me and I think many people who meditate a lot is they begin trusting this dissolve process this unraveling process that happens if we just stay present with it the way that they present it as soon as we try to solve it things especially like in meditation, we actually, you know, interrupting that kind of deeper and deeper process. So, mindfulness of breathing, just to breathe, breathe in and breathe out, settling in. So that this is what kind of my reference today I sense a reverence for the breathing and the value of it and I wanted to somehow share that with you a little bit.

And, and there will be a day you know, and it'll be your last breath. So I said the Buddha gave instructions on mindfulness of breathing to his son. And he made a remarkable statement at the end of that teaching. The last thing he says to assign at least what's recorded and that's that teaching. He says if you cultivate the mindfulness of breathing, you will be mindful of your last breath. Is this what you tell a 13 year old you'll be mindful of your last breath. And I've been doing this so long, I would feel blessed. If I could be mindful of my last breathing. I kind of hope that I am maybe like a dream come true. I'm not in a hurry for that. But it'd be kind of a dream come through for me to know that I'm dying. And to feel like I'm, I actually would love to know that this was my last breath in when it comes time comes this last exhale. I want to just go out with that last exhale. I think it would be so great. I know. And so I say that because of so for me the idea of dying it's, it's a little strange thing to say perhaps maybe dangerous to say that I'm going to say it, to hold it lightly with the idea that it's, I kind of welcome the heck, the idea of dying. I'm not looking forward, I'm not going to speed it up.

You know, I have other things I welcome more. But when the time comes, you know, sounds like a frightening thing. It's like and the what the reason why I'm not frightened of my dying that experience of dying mean I could have a horrible death you know, we don't we never know it's like a lottery right? Which which kind of debt you get ending on illnesses and all kinds of things. But the reason why I kind of had this positive disposition to it is from what I've experienced in meditation, and the deep letting go the deep dissolving the deep quieting the deep kind of going out. That happens in meditation, it's so it gives so much freedom and so much wellness summit, so much goodness in that experience that the I just kind of, if I can just be present for that plastic sale, it probably one of the best things going in town. So anyway, those are my thoughts. We have about 10 minutes. If any of you would like to ask any questions about that or make some comments about a meter, or would you like to say

sometimes when I'm practicing mindfulness of breathing and a thought arises, it's difficult for me to distinguish between pushing away the thought and just returning to my breathing it's it almost feels like returning to my breathing is is the same thing as rejecting

it's nice question I said you have the attention to the whole experience to ask that kind of question to just look at your experience and all that. So I would appreciate it first. And then I want to make a maybe a little unusual comment. Thank you can't tell the difference. Don't worry about it. Just keep doing your practice. And until it becomes evident where to put whatever you're doing. You know, whether it's one or the other, you're still doing it. Do you feel Like it's onward leading, it helps you to get more focused, more present more hear and experience.

It depends on which thing I think I suppose.

Yes, but so my suggestion is it's not obvious Don't worry about it. But yeah, but if it's more obvious, then maybe you can do something about it. And one way to make it more obvious if you're pushing away is that you're not getting settled. You're actually probably probably getting if you pay careful attention, probably getting a little more contracted. And tight. Thank you. Great. Thank you.

I This was the first time that I heard In a Buddhist setting the description of the extremely shallow breathing. That was how I originally learned to meditate in a yoga community was very, very shallow breathing. And during those times, were times I actually had the sensation of my body just disappearing, I would have to kind of touch my fingers to feel myself because I felt like nothing was there. But anyway, it was just interesting that that was mentioned in Buddhist context. I hadn't heard that described that way before. Yeah, yeah, as it means. I think it's true for almost all forms of meditation that as as we get calmer and more concentrated, the breathing becomes more and more

subtle. I'm not sure I want to make a shallow, subtle, soft, slow, different work. Different people have different words they prefer to use for that. And they can disappear and sometimes When it's really that kind of focus that kind of concentration then the mental activities that are needed to construct our sense of the body falls away. And so people have experienced their bodies not there at the boundaries of the body have become quite diffuse are quite expensive. And, and I've opened my mind I open my eyes sometimes to make sure how nice Yep, but still there. It can get kind of funny to you know, to have, you know, but it's, it's kind of nice to have it all disappear. Doesn't have to make that too much of a call but it's quite lovely.

That exercise when you

deeply breezin and Zen breeze out longer. I've been doing it for quite some time and in the beginning of meditation, because what I noticed it tends to quiet the mind somehow. It's not mind over bodies by the over the mind. So I find it very helpful. Wonderful. Nice, nice.

Keep it up.

I also was struck by your use of imagination. And I'm not sure I quite in the meditation practice, and I'm not sure that I quite understand what you mean by that.

I gave a whole talk yesterday Sunday morning on the imagination and Buddhist meditation practice so you could listen to the whole talk. But the you know, most of mostly what we expect As human beings and we go about our life and all that is an act of imagination. Well, maybe I have a peculiar meaning definition of imagination. Imagination is the minds ability to construct an image or a sense or an impression of what's going on. So certainly when something's not present in the moment, if we're, you know, thinking about what happened today or thinking about a friend or what might happen tomorrow, we're in med it's part of the mind is imagining what that's like. And it might not be accurate because we can't, you know, it's a little bit maybe it's a caricature of what's happening or what happened or a character show of your friend in the mind's eye. Or maybe you're stuck in some old image and, you know, it's partial or something. And so we're kind of constructing we're kind of painting a picture or living with a kind of impression that the mind is created. Even a memory with no memories, you know, or not, you know, it's not the same thing as having a video that you carry with you the Met, the memories are reconstructions that are partial and selective and all kinds of things. And so it's a minus constructing things. But also in the present moment, when we are with things here, there is a certain degree of kind of the thinking imagination, projection, ideas, selection process that goes on in the mind that contributes to this so that that construction, imaginary construction inside is kind of like imagination, but it's a kind of an accurate imagining. It isn't like imagine, imagine, enchanted means it's fantasy. But it's this whole mental kind of inner world of construction that goes on, that can be creative, can be destructive, can be, you know, really terrible, but subsequent some ways people imagined what's going on and that But we're already doing it. And so we sit down to meditate. We're bringing with us our habits of imagining ourselves as a person we sit down to meditate, and how we construct an image or idea of who we are sometimes not very kind. But it's it can be very deeply embedded in into our whole experience of ourselves. We're not aware of how much we're constructing, we're imagining ourselves into existence or imagining who we are. And so I might sit down and feel like, I'm just allowing the person that just like the way the universe built me. And so it's so subtle, it's not even a thought. It's just an impression. That's a feeling. And imagination is not just kind of an image we create. We also create kind of an impression or a mood even. And this mood that I'm a lousy person, I sit down with being a lousy person. You know, that's a contribution of the imagination. It's quite, quite my use of the word. So we're doing it all the time anyway. So it's reasonable to some degree and I like to save small degree little bit



to use fire to fight fire. And so to actually choose little bit the imagination that you want to have to use little bit, the image or the sense the impression you want to sit down with. So, for example, you could do a little bit it's not exactly what they want sound exactly like the same thing. But you could, you know, go meditate in the alley behind McDonald's. That'll, that's a diff that's a certain kind of context and how well you the trash and overflowing trash and you know and cars going by and that's, you know, that would be you'd have a very strong kind of atmosphere in which to meditate or even go in a very Beautiful, peaceful, safe forest, it's setting and sit there with quiet and peaceful and greenery and beautiful light and sit there and you have a whole different mood in which you sit down to meditate. When you sit down to meditate in the privacy of your own home, you're by yourself perhaps.

Can you construct in your mind, a little bit of a memory a little bit of a framework, a little context, that sets a mood for what you're about to do. Buddhists do this all the time. They do it by many common common thing that Buddhists will do is they'll chant the refuges. They'll look they'll evoke and remember the Buddha, the Dharma and the Sangha, the community of practitioners, before they meditate, their imaginations being fired up. They're kind of being reminded of whatever image or idea they have of the Buddha. You know, maybe they remember a statue like this and him image of the Buddha. It's kind of almost subconscious, but they remember the Buddha I take refuge in the Buddha. And this image of this kind of person sitting upright, dignified, confident, present, kind of isn't the atmosphere, then in the atmosphere of their mind. They think of the Dharma, the teachings, and there's maybe some depression that comes with. And so we're kind of changing a little bit, using our imagination, this ability to construct and never have impressions, too little bit big and changing the mood and the atmosphere and how we are and how much we do. This is up to us. It can be overdone. It can be a form of escapism to create a lot of imagery and imagination. But the idea is premeditation is you can use a just enough to help you get focused and present rather than scattered. And so the first time I ever heard of someone who did this meditation, and Buddhist meditation was a teacher actually, who took told me that when she sits to meditate with her on her breathing, she imagines the breathing, or the wings of an eagle. And she's just like as she breathes in and out, like the wings go up and down. And that image, draws her attention into the breathing and keeps it right there with a breathing. And then at some point, the mind settles down. She's there, and she lets go the wings. And she still flies. So, so, you know, however, if you know, so that that's an example of using the imagination, to correct for the other imaginations that mostly are not helpful to draw us in and be connected and be here. As we go deeper, deeper into mindfulness meditation, we want to drop the more we want to drop away from all that kind of use of imagination. But sometimes they get started. Why not?

Thank you That was very helpful.

So, okay, so this was a little bit different evening. So I think it's very, very rare that I've done a guided meditation in a Monday evening like this. I'm sure some of you didn't care for it too much. But what did you think? Was this something that we should do a little bit more often? or? Yeah, it was a lot of yeses. If that makes a nose don't want to speak up, you could tell me privately. Okay. So thank you for this evening and I bow to you with great reverence.