

Satipatthana and Profound Samadhi - Day 1 Talk 3

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And now to continue, I'd like to just say a little bit about knowledge, these three faculties, knowledge, sensing and calming, and then offer a guided meditation to get into a little bit of a practice in sensing this. So these three attentional faculties are what really help us to come to abide in awareness, what abide in *sati*. And this abiding in *sati* is, to put it in just big terms that we do, is being aware in a simple way. Being aware in a simple way of thoughts, feelings, sensations, the body.

And then not adding constructions. Not constructing with the judgments, the stories, the memories, the preferences, the predictions, the future, past, all of the constructions that we do. That when those lead to grasping and being attached in ways that we don't want to be attached. And the practice begins, just like Aleix laid out, with breathing. Breathing and knowing.

And breathing is, as you probably can know from your meditation experience, is this incredible road. It almost reminds me of that slide, that first slide that Aleix put up, the many different ways to talk about blue. Breathing is even vaster and more complex with how much it allows us to see into ourselves. It's this nexus, this incredible crossroads that provides a mirror.

And you don't have to focus on it if breathing is not a thing for you, because we also can feel the sensations of breathing. Movements manifest in the living body as a way of connecting to the same the same portal. And so this breathing then leads connect then the next step practice is to experience the whole body.

And the whole body that we experience is is something that is what we have part of captures the evolution in this whole path of awakening. The body that we experience at first is the karmic body. It is the karmic body that contains the *kamma*, the result of all of the actions, all of the conditions of our lives.

And it's extensive. It almost has internal shapes, internal forms. And it is this body that we relax, that we open, that we free up. And we find a way to inhabit in a very different body with the practice.

A body that, if you will, is full of mind. There is a mind everywhere. There's a nerve ending in this whole body. And so this vastness of the nervous system is the vastness of our mind that we can sense and feel and distinguish clearly in felt sense experience.

And so we move away from a reactive home into a home that's non-reactive. A non-karmic body. The liberated body. The body with the heart that's in mind that has become liberated.

And this is supported by the is of calming. Calming. The release of tension wakes up the body. Wakes up into here and now.

At its best, calming feels like a glowing delight of pleasure. We feel the tingling and the vibrating body as we more relax. And we inhabit more of this body because it's been, it keeps opening up in the practice. It keeps sensitizing.

And so there's a shift in focus with these three attentional faculties is to this dimension of knowing that Aleix opened up. To show how broadly that's connected to a deep knowing and to a wise knowing. This is a knowing that happens in the present moment.

It's a knowing that is can happen with verbal. It can be discursive. It can also be non-verbal. This morning I was oiling my cup my the water for my coffee. And I decided to just know what I was doing, water boiling.

And it created this whole different realignment, reshuffling in my whole being. I realized, oh, wow, I'm really kind of a little stressed for the water. It's not boiling fast enough. Why isn't this boiling faster?

And that same judgment that I was making was manifesting in my body. My body was kind of being held in a certain way. That shifted just in the mere act of knowing what I was knowing, knowing water boiling, knowing standing, being there.

And so listening to our body deeply, entering this world of sensations, we start by sensing and knowing the inhale and the exhale. And moving forward into the whole body in the practice. And this awakens a greater sensitivity.

And the sensitivity is what begins to blossom. It's a deep sensitivity that we are nurturing to emerge in our practice. And we do it by becoming, in part, aware, sensitive to tensions and being, allowing of them, knowing them. And then allowing for relaxation.

Aleix used the word tranquilizing that is used in some of the translations, like *Bhikkhu Bodhi*'s translation. And that sounds a little bit like anesthetizing kind of. But the tranquility is is really a beautiful word. The word of serenity.

So those are notions. That's what's within the instruction to calm the body. To calm the body. And then just a last note about in this practice we like I said, used the mental note, boiling water, just a simple mental note of boiling water.

I used that note. It wasn't even verbal, I don't think, in my mind. And then I kind of just lingered there, waited there, relaxed there. Until the knowing went on like a little journey.

And in the little journey, I wasn't just applying a note. Kind of mechanically, which we kind of do. I've done it in my mental noting practice that I learned from *Sayādaw Vivekananda*. But applying and then sustaining the knowing, and it kind of goes on a little journey.

As I described, my body shifted and a whole bunch of things happened in my field of awareness. And then like boom I was, awareness was there. I was no longer limited and segmented and selectively just stressed out, if I may say, about my water not boiling fast enough because I needed to get here to to meet with rob.

And so this in the tradition this mental noting is talked about as in the text as like rubbing a bowl. Rubbing a like a a begging bowl. You apply the the rat the cloth and then you rub. You rub until it's clear.

It's also described as a bird in flight. When it's picks up and it's already flying. So this lingering, this this kind of lasting with the knowing, relaxing into the knowing, is then a bit connects immediately to the sensing and the experiencing of the moment.

That we're knowing of our experience. And we're entering deeply into our lived experience. So I think that's enough. Maybe we can shift to now to practice of what we've been talking about.