

2003-08-25: Satipatthana Sutta (Week 1)

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SPEAKERS

Gil Fronsdal

So what I had in mind today is to discuss a little bit talk about very famous Buddhist discourse. And I was actually thinking maybe the next series of Monday's that I'm here to talk on this discourse. And for in particular for us in our tradition, insight meditation tradition, this is probably the most or the most important discourse of the Buddha. Because the practice of insight meditation that we teach has its roots in this particular discourse. And so it's a it's a discourse, called the four foundations of mindfulness are the foundations of mindfulness, the Satipatthana Sutta. And, and it's very, very important in the tera, vaada Buddhist tradition, and it gets recited almost like a mantra as a magical mantra and various At various times, when people die, the monks will come and they'll often recite the Pali this particular chant. And when they and others to other circumstances also this is chanted because it's considered so powerful. So that's what I had in mind for today. And if that's okay with you view, it's hot. And maybe it's I don't know what's coolest weather just sit quietly Listen to me discuss this, this course is the coolest thing for us to do, or where there's a cooler for you all to ask questions. And for me just to respond the best I can or it has some discussion about something and so what do you all think you'd like to hear me hold forth on discourse? Or do you like to? Yeah, okay. Well, the yeses were certainly adamant. In the nose, we're not so adamant. So,

so, the discourse begins this way, does have I heard and all this almost all discourses of the Buddha begin this way, because the discourse is being decided by someone usually started after the Buddha died by someone who suddenly has had memorized the particular discourse, a particular occasion the narrative about it, and what happened and what the Buddha said that time and often there was matter of it was a matter of some discussion went back and forth between different people. And so, some of that discourse, then discussion was recorded. And generally it's considered that it was the Buddhist attended and then a Ananda who follow the Buddha very closely for some 20 years, had a phenomenal memory that he went over And attended the Buddha and listened to all this. He memorized it all. And then he recounted it to other disciples of the Buddha after the Buddha died, and then it was kind of wasn't recorded, but it was memorized by others. And that memorize tradition

continued for about 500 years, but 500 years, Buddhists started writing the text down. So the stuff I heard is an under on one occasion, the blessing one was living in a rural country, where there was a town of the crews named come us Adama come Masada dharma. The Blessed One is a translation of the word Bhagavan. And maybe some of you remember Bhagavan Rajneesh. He was title was Bhagwan the Bhagavad Gita and a similar kind of Bhagavan Bhagavad. And it's a very common title for something. It's quite illustrious there. Words apparently means something like radiant or shining or illustrious in itself. And it's set to the logical roots. And it's used in ancient India to as a title of respect to someone who was illustrious or limb illuminated in some way. And sometimes I believe sometimes like university professors called the Bhagavan. And But anyway, here's called the bullet in English is sometimes translated as the blessing one. Sometimes they have other translations for this term. And so he's in this town of the gurus, and then he had dressed the big goose, thus, because means monks, beakers. And they said, venerable sir, in the bus, the busted one said, the following. And the rest of this course is the Buddha just giving us this course. And it's somewhat long and it's considered I said, very important because he lays down The description, the four foundations of mindfulness, and all the ways in which mindfulness practice is meant to be practiced. What happens historically is that, as with all kind of Scripture, is that interpreted different ways, or different people to select out different aspects of the discourse as ways of doing Vipassana practice. And you find in Southeast Asia where vipassana practices continued for 2000 years, you find many, many, many different techniques of the past in the practice of insight meditation. And the particular tradition that we come from. It comes from in particular, comes from Burma, sometimes called the Burmese method. But even in Burma, there are many, many different methods or techniques. And we our tradition comes from is derived in a sense from a particular person named Maha seaside, oh, who died about 19 8081 and he kind of had his own way of kind of systematizing it, organizing it, understanding it. And then he presented it. It was phenomenally popular in Burma kind of caught on like wildfire, wildfire. And by the time I was in Burma, there was something like 500 or 2000 or more of these monasteries, meditation centers that derived from him and his teachings, and that spread all over to in the early 60s to Thailand. And my first encounter Vipassana practice was in Thailand, one of these centers, and then to Sri Lanka, and then to the west. So it's quite interesting. There's so many there's a lot of different ways of doing insight meditation. And if you come to hear a teacher, like myself, give instructions of how to do this practice. You might think this is the true way thank you.

But, in fact, it's just one way of taking this particular discourse and offering how to do this practice. If you read jack kornfield called used to be called Living Buddhist masters. Now it's called Living dharma. Because there although one of them is dead, but it's a he kind of gives an 18 different teachers, vipassana teachers description of how you do Vipassana practice. And guess what? They're all quite different. And one of the interesting things about the insight meditation movement in the West, that jack kornfield Joseph Goldstein, Sharon Salzberg began in 1974 76 was they intentionally, very intentionally wanted to hold all the different traditions of Vipassana, under the same roof or maybe say the differently have them available and all in the same roof. So different teachers would come through and teach. And then jack had this as a book where he has all these different teachers 18 teachers in with between two covers. So what happens you know with religious people often is it is often a

tendency for for judging the other and opinions about who's right and who's wrong and my ways, the best and true way and all this, and, and so they said, this is one way, and this is where you'll do it. And the other people, they don't quite understand it, you know, not as efficient or, you know, do you know, there's some kind of judgment about it. But there was a decision made to, to not to kind of continue that kind of partisan deferring that can happen. And rather to somehow respect them all hold them all together, and have all the teachings available in some way, some way or other and let people learn from the different ways and those people had an affinity with a particular way was learned that way and didn't have to feel like they were kind of leaving the true fold. By doing these other practices, all kind of understood to be part of the same scene. So it kind of maybe ecumenical is the right word and ecumenical style, but even so, the core instruction instructions are teaching of the insight meditation tradition, is this particular guide. From a particular style coming from this Maha seaside from Burma

so just Okay, so far, you know, I was living worried about kind of, you know, giving commentary on a discourse. That would be, you know, hot day that you know, you're obviously by now because that's also often what happens when you hear discourses and Sutras, you know, this, you know, the teacher would go on for three or four hours. And I found that my teachers, they would often spend a days on the title of the sutra and then there'd be hardly any time left for the rest of the day. Then you go, Oh, yeah, and the rest of the sutra and they go. Well, we got to the title title pretty quickly.

So then the Buddha is going to start giving this discourse and he says, big goose. bakers means monks in the commentary. This discourse, the ancient commentary, it says because it refers to anybody who's seriously endeavoring in the practice. So a layperson can be given this context of anybody. So, a practitioner, serious practitioners, listen to this. This is the this is the direct path. This is the direct path for the purification of beings, for 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, namely, the four foundations of mindfulness. So, this is considered kinda like a very powerful statement here. Buddha saying the way to eliminate to end suffering to end grief, sorrow, lamentation, pain, the way to realize Nibbana Nirvana. There you go. awakening of a Buddha is these four foundations of mindfulness which is which is going to describe. He says this is the direct path. The word is very interesting the direct for the direct path is eco Yana and eco Yana, sometimes translated as the one path and especially in Mahayana discourses the term Mecca Yana becomes the one path that is opposed to the Mahayana and the hinayana and the budgetary Ana the there's only one Yana Yana means vehicle. And so in traditionally Buddhism just like we think of as people say there's three vehicles there's a Theravada there's the Mahayana and there's the budgetary Ana and then, you know, they get along have varying degrees of success together. They sometimes argue with each other like religious people do but who's best who's true, but because of that kind of problem, a fuse, right? At some point in Mahayana. They came up with idea the Echo Yana, the one true path, there's only one path all all paths lead to the, to the one path. They all kind of converge in a sense, which is not nice. It's very nice. In the, this this this early tradition, Echo Yana had a different meaning. And here it meant the direct way, or the way that doesn't backslide if you take this way. You only goes in one direction. You don't you're not going to backslide. The But you see, it's sometimes translated

elsewhere, as there is one way which I think is mistranslations. The obvious translation echo means one and Yana means vehicle away. But, but here it means the director. Take that hon. Cause this there is his translation. If he's a very poetic in his translation soften. He translated it as as there is a most wonderful way. And that certainly solves the problem of there is the one way but there is a direct way there's an efficient way there's a useful way to follow. For the purification of beings, so this is kind of nice. This is gonna describe the way in this discourse and describes direct path for the attainment of liberation or Freedom, freedom from suffering. And it's somewhat unusual in the discourses of the Buddha to have it all laid out in one place. And it's very simple, very direct. Some commentators, commentators say it's called the direct way, because it's the most direct in that it does not go through.

It doesn't it doesn't. It's not a path that requires first developing concentration. Traditionally, there's one other way of doing the Buddhist path, which involves developing a tremendously high degree of concentration. And then using that concentration, to access to do this, this, this insight practice. And here we're saying this is the direct way of saying you don't have to do that round. About way through concentration, you can just use it directly by doing the four foundations of mindfulness. And then he's going to define what the four foundations of mindfulness are. Now to kind of give you a sense of how important the four foundations of mindfulness are in the tradition at the end of the Buddha's life. One of the last discourses last teachings the Buddha gave. He said, Oh, now, I'm going to teach you what it is I discovered. In my spiritual life, in my awakening, you know, the end of his life, he's going to summarize it all and put it all out. This is what I discovered. What is it a Buddha discovers? What is the truth? What is this view of the world? What's the insight into the nature of reality? What is it that he discovered? And what he says he discovered, the primary thing he said, he discovered, we discovered the four foundations of mindfulness. It is He says, He said a few other things also. But they all of these things were either practice Or qualities of mind that a practitioner cultivates as they practice. So it wasn't he didn't make any any philosophical or metaphysical view us about, you know, this is the nature of reality. This is the nature of the mind. He didn't make any statements about the nature of anything, didn't lay down these teachings, this is the way things are. Rather, he said, what I discovered was a path was practices, and particular states of mind that come along with those practices as you develop them. So I think, I think I think it's very significant. It's very significant thing the Buddha did, in a kind of freeze, in a sense, the Buddhist path from metaphysics. You don't have to believe in anything in order to try out the practices. And this was the experiences of a lot of us who went to Asia to practice and hopefully here also, is that the teachers that we taught us to do this practice, they had no interest in converting us to become blue. I never had any sense it's anyone has any interest in making us Buddhist. And it was never came up in conversation ever came up as an issue. They, they were quite happy if you came as a Jew or a Christian or a Muslim or whatever you came. And there was no idea that you had to stop being that in order to do this practice. And what I've seen is sometimes people come from their birth religion that they maybe grew up with, and maybe they're disillusioned with it for a while, have been disillusioned with it. And they come and start doing Buddhist practice. And the Buddhist practice gives them a new kind of Dharma, a new way of understanding or seeing that they can see look back at their original religion in a different way. Oh, I didn't know there was a depth there. I didn't know they do the thing, those things there. And then they

kind of find themselves happier again with their original religion, the disillusionment falls away. So that's a nice thing that happens. So the practices off Without having anybody need to become a Buddhist or to believe in anything except believe in the efficacy and the usefulness of engaging these particular practices. So then he's going to describe what these four foundations of mindfulness are. Here, a big coup, a monk, abides, contemplating or being mindful, by being mindful of the body, as a body, ardent, fully aware, mindful, having put away covetousness and grief for the world. He or she abides contemplating feelings as feelings, ardent, fully aware and mindful, having put away covetous, covens, covetousness, and grief for the world, he or she abides contemplating mind, ardent, fully aware and mindful, having put away covetousness and grief For the world, he advise contemplating mind objects as mind objects, ardent, fully aware and mindful, having put away covetousness and grief for the world. So, the four foundations are the body feelings, which has a different meaning than what we usually think of an English as feelings will come to the mind. And then something is called the mind objects. And, and then this is repetition, each time, and when you read the different discourses of the Buddha,

you should kind of when you hear repetition, you shouldn't get bored, and you shouldn't turn and kind of get tired. So, I've heard that before and shut down. You should I think it's most useful to take it as kind of almost liturgy. It hasn't mnemonic effect, it has a kind of, it's kind of like effective rhythm like a, like the refrain in a song. You know, usually you don't get too bored with the refrain in the song right? You kind of like, you look forward to it. Sorry, again, you kind of know that Words a second time around, you know, and it kind of had kind of an impact on you. So, you kind of like take it as the refrain and you kind of let let those words kind of impact you kind of open your mind Oh, these are important words, can I relax? Can I let them kind of sink into my mind in my heart in a deeper way? Is there something I can do you know, rather than shutting off or glazing over. So, it says, the refrain part says, ardent fully aware, mindful having put away covetousness and grief for the world. So, these are the requirements of a practitioner. Quite a high standards or requirements. When was the ardent Arden means kind of, you know, energetic and dedicated, fully aware to be awake and pay attention as best one can. mindful. And then this interesting thing called codec putting away covetousness and grief for the world. This is you Usually explained, as having put away desire and aversion towards the world towards things of the world. You don't want anything in the world, and you're not averse to resisting anything in the world. This is not a statement that about the world, the nature of the world is undesirable shouldn't be involved in it. But if you want to do this meditation practice as you close your eyes and do this, if you're if your mind is still caught up in the things of the world, what happened in work today, what's gonna happen tomorrow or, but whether or not you're going to win the California Lottery or not, or whether you're going to or the other one a lottery we're having on October 7, some of you in in water and so the so somehow you have to kind of put that away. Now, some people kind of shake scratched their heads when they read this part of the discourse because they thought the very reason why they We're doing mindfulness practice was so they can put aside their desire and aversion to the world. the very reason for doing it was so they can become fully aware and mindful. and here if you've been told to be able to do this before you do the practice. So don't get discouraged. It's kind of maybe kind of like one of those things where, you know, this is kind of true in a certain level. But, you

know, it's learning how to do it, which is so much of the practice. And so you start off being very poor, perhaps, and then with time you develop yourself and develop yourself until you can do at this level. But I think it's very helpful to see this expression having put away covetousness and grief for the world, having put away desire and aversion to the world. To that it's very helpful to understand that the principle of meditation requires you or calls upon you to let the mind rest from its incessant preoccupation with the thoughts that have to do about the world, about you know, the world includes so much includes ourselves too. We're part of the world as much as anything else, but have desire towards ourselves, you know, or desire, aversion towards yourself or meditation doesn't belong to the part of the part of human experience, that we negotiate the world as for being for and against it. So there's a kind of a turning that instead of turning the mind around, from the way that usually engages in the world, usually most of the minds are involved constantly, in engaging in the things of the world, for against afraid or desiring and we can we see how powerful this is when we close our eyes and try to be still very aware. And there's a tremendous momentum of the mind to still pick up things we obsess about. And I would doubt the interview obsessive about things that will could not be called things. So there were Do you do something you obsess about something else.

So it's very difficult, of course to stop that obsessing. And to do this instructions to put it away. But I believe it helps if you know the principle that is not interesting in meditation, it is not helpful for your meditation, it's not useful to pick up these thoughts and start thinking about your, the California Lottery or thinking about your vacation or thinking about your spouse or your partner or thinking about what kind of car to get or think about, you know, all these things you can think about. If you know at least logically, if you know intellectually, that this is not what meditation is about, then it can be a lot easier to let go of them. But if you're not convinced of that, you will think that thinking about the California Lottery equivalent is like the most important thing you have to do right now. Planning what's going to happen for the next 30 years of your life is certainly much more Point is crucial, right? It has to happen right now. While you're sitting here meditating. So I think I've said that enough. And then so these four foundations, body feelings, mind in mind objects, hear the translation is contemplating the body as a body. Other translations say, contemplating and be mindful of the body in the body. Someone else says, Be mindful of the body in and of itself. And that's usually the way of understanding this is that part of the training is to learn how to pay attention to your body, in some way we'll get to that, or your feelings or your these different things, but in and of themselves in their simplicity. So use the body. Now, when we think about our body or without, we feel about our body. Without You know, just what is the experience of your body in and of itself. So it's a kind of simplifying the way we experience something That usually we experienced in more complicated ways. Many of us have very complicated relationships with our body, and the sensations and experiences of our body. But you can just in and of itself, just this, how it is right now. And some people find that that's a very liberating part of mindfulness practice, starting to have the ability to just sit down and be quiet. And allow your experience to be what it is, and learn how to pay attention to it in and of itself, as it actually is independent of your interpretations. And what you'll find, hopefully, is not so easy to be, hopefully, but what you probably find is that it's not so easy to experience yourself your immediate experiences without interpretation. And part of the training of mindfulness is to learn to see how interpretations operate, how the mind

lays, overlays, usage, or interpretations and complicates what's going on. And as you see that to learn to simplify, simplify, so you can just start Something in and of itself as it actually is.

So now, the Buddha is going to start describing how to practice mindfulness of the body. What's it what's going to go on for the next parts of this discourse, he's going to go systematically through these four foundations of mindfulness, and describe them in detail. Some of them he describes very quickly. And some of them, he describes in you know, in some length, the mindfulness of the body, he described in some length. And what he actually describes here is nine different ways of contemplating the body, in and of itself, nine different nine different approaches or practices, a developing greater sensitivity to your body and using your body as a vehicle for the Buddhist path. So the first and so the first of these nine exercises, nine ways and I'll just I'll talk about this and then end This first one for tonight is the mindfulness of breathing. The mindful breathing is a subcategory of mindfulness of the body. And how monks, does a monk abide contemplating body as body here, a monk, gone to the forest or to the root of a tree, or to an empty hut, sits down, having folded his or her legs, crosswise sets, his or her body erect and established, mindfulness in front of in front of him or herself. So here, a monk goes to the forest, to the root of a tree or to an empty hut. The idea here is to go someplace that's kind of quiet, someplace where you're not gonna be distracted by the things. So the world where people aren't going to call you up on your cell phone, you're supposed to leave your cell phone out outside, where you're going to be for you went to the forest and your beeper and your computer And so it goes to a place where there's not a lot, here's to an empty hut to an empty room, someplace. Again, there's not a lot of things that you have to kind of distract you and engage you and, and it's amazing how, you know, you go to meditate in some place, like if you're going to retreat for a long time, and how the mind sometimes really wants to be distracted. And, and you know, maybe somebody had the experience of meditating in the morning for maybe 40 minutes or half an hour or something. And suddenly, this tremendous urge comes up. It seems really crucial at that particular moment, that particular time to defrost the freezer. It has to happen now. So you know, not to get distracted, but stay focused and everywhere. When I was in the simple huts in Asia in Ember, I would be months and months and months, these little empty basically empty rooms except for the bed, and the little desk perhaps in my few things I had, and there was nothing to read in any book. You know is nothing to read day after day just use silence not talking to anybody sitting and walking meditation. And but what I kind of got distracted by was all the words on the can of many Metamucil that I had. I probably read that can Metamucil instructions more than anybody on the planet because that's all there was to read. So you go to an empty place, a quiet place sits down and unfolds one's legs sits cross legged is a classic way of sitting. And it's kind of nice. Also the idea of sitting cross legged because you don't need a chair anymore. You know, it's as simple and back in the old days didn't have these offers. And then having established mindfulness in front of oneself, no one knows what this expression means but just kind of having established oneself being present. Okay, here I am, I'm present you can establish myself as being present. And then mindfully, one breathes in and mindfully, one breathes out mindfully breathing in long one understands I'm, I'm breathing in a long breath, or breathing out along. When understands I breathe out along breath. Breathing in short, when understands I breathe in short, breathing out short, when understands I breathe out short. So this is

very simple, you know, its simplicity is almost, you know, you know, boring or almost kinda like I'm going to do that is as you breathe, to be aware that you're breathing, you're breathing in you were you're breathing in, out, and then to be aware of the quality characteristic of your breath to be where it's a long breath or short breath, to track these things to be aware of it. And each one breath after breath to hang in with the rhythm of your breathing, so that one breath after the other one after the other. And being with the rhythm of the breathing can be very helpful way of staying connected to it. It's kind of a rhythm

To the breath and its rhythm changes over time, but kind of get a sense of that, because a helpful way of kind of staying connected over many breaths. And very simple, just just how it is in and of itself, the breath. It's very powerful practice. It's a Buddha once went on a three month retreat, where he went into the forest by himself for three months to meditate. And before he left, he told people, if anybody wants to know what I'm doing, you can tell them I'm practicing mindfulness of breathing. And then instructions go on. Breathing out. As you breathe in. Oh, I will train myself this. I shall breathe in experiencing the whole body. I should train myself thus I should breathe out experiencing the whole body. No one knows for sure what this means experiencing the whole body, you find different interpretations. Some people say it means being the whole body means the whole length of each in breath in whole length of each out breath. So the beginning, middle and end of the in breath, the beginning, middle into the output. So it's not like you're kind of just doing a checklist approach to the breath. You know, you have an in breath and check that off, and then you can kind of space out until the out breath comes. You check that off, and then you can base out for a while, but you kind of kind of like, you want to keep your connection with the full inhalation. The whole length of my teacher in Burma says kind of like, if you're polishing a brass bowl, and you put your, you know, your cloth up against the bowl, and you need to in order to polish it, you have to keep that cloth rubbing against the bowl, but you have to keep contact the whole time. And so, you need to keep use, rub your mind your awareness with the breath or your breath with your mind. So to stay in state in touch with each other, other people translate this expression. experiencing the whole breath body as being being aware of the full global sense of breathing in your whole body. So your whole body so you can kind of get a sense you know, your breathing of your chest going out your back ribcage, sometimes moving and expanding. As you breathe in, breathe in, your shoulders go up, your belly moves in and out, rises and falls. You can be aware of sometimes pressure being pushed down into your pelvic cavity and sometimes if you're very sensitive, you can feel little rhythmic sensations moving down into your thighs, perhaps your legs and sometimes down your arms up into your your neck area and certainly feel it sometimes in your nostrils the breath coming in. So wherever the kind of the widest sense that how the body experiences the breathing, expansion contraction is a whole breath body and for some people, and some people really get into that whole sense of the breath moving through the body, and some people love it that way. Just find it very compelling. Wave standing with a breath. Other people find it much more compelling to stay at one place, like the nostrils with his belly or the chest and having one place as the anchor, there's a focal point just hang on there is most helpful. Then he goes on to say, you train yourself Thus, I shall breathe in tranquilizing the bodily formations. I shall breathe out tranquilizing bodily formations. So here there's two in the beginning, it was just a matter of

experiencing how things actually are no attempt to manipulate it. But here there's an attempt to try to change the experience and hear the instructions is to tranquilizer to calm your body. Calm the body formations, the formations is that part of your body. So the kind of technical word in Buddhism, Sankara says, but the bodily formations is that part of your body that has been conditioned By your mind by how you think and how your mind reacts to things. So, you know, there's many ways, right that that happens, there's some obvious ways and medicine nowadays points out more and more ways in which the mind seems to affect our physiology. And maybe some people would say, you know, our whole physical body in some ways tied into how the mind conditions it. So here so the idea is that part of the mind which is conditioned or affected, that part of the body which has some affected by the by the mind, you're going to tranquilize that part of your body. So, you know, if you if your shoulders are tense, you kind of calm your shoulders, your belly is tight. Relax your belly. Steven, the lion has this really wonderful meditation, a number of his books, called the soft belly meditation, and some people find it very helpful. Some people might find it very challenging because if you spend a lifetime with the belly belly kind of tightened up, it can be very uncomfortable, very frightening even to begin to relax your belly and let

whatever's in that tightness kind of show itself. But here, you're kind of doing something, begin to use the breath. And then the breath kind of calm, you calm your body, kind of massage you from the inside as as the breath kind of expands and contracts as you exhale to kind of ride or rest in the exhalation, be soothed by the breath, whatever it takes to let the breath kind of calm and tranquilize your body.

Just as a skilled Turner, kind of like a leaf Turner, or his apprentice, when making a long term, understands I make a long term or making a short term understands I make a short term, so to breathing in long a monk understands I breathe in long. I should breathe out and so forth, until the last one Okay, last paragraph for this section. In this way, one abides contemplating the body as a body, internally. And when abides contemplating the body as a body externally, or when a buyer is contemplating the body as a body, both internally and externally, or else when a buyer is contemplating in the so. So here one just pays a very careful attention to one's inner body, which does these two exercises with the breath, paying attention to what goes on inside one's body as one does this. Then this is expression of paying 10 doing it doing this externally. No one knows what this means. As best as I can figure out, however, some people, some of the commentaries will say this, what this means is you do people watching and you watch other people's breath going in and out. You go hang out, you know, on the street corner someplace in Palo Alto, and, you know, and you know, maybe sit down or cafe coffee Baroni or something and you watch people walk by Watch him sitting there and, you know, you kind of sit there and watch their breath. That's what means they will pay attention that breath externally. probably not a good thing to do unless the person has agreed that you can sit there watch their breath. And why is this useful? I don't know. And but no one knows what this really means. And I have some doubts. That's what it means, but that's what or and here's another way of doing practice, or, the person abides contemplating the body as in the body, or LLC by contemplating in the body, its nature of arising, or when abides contemplating in the body, its nature of vanishing, or when a body is contemplating the body, its nature of both arising and vanishing. And normally meditation, your

body doesn't vanish. There can be that experience that doesn't vanish, but our that our sense of experiencing the body disappears entirely. So we don't have can't find any set any experience of of a body, but your body hasn't disappeared, you open your eyes you'd see it. But you know, you just feels like it's not there. That's not what it means here. What it means here is that it's two general interpretations. One is that the specific sensations of your body that you're paying attention to, they have the nature of arising and passing. And as you're doing this practice, you pay attention to this to the rising and passing the specific sensations as they rise and pass. Another approach to this is you just notice the causes and conditions that give birth to your body. So the body, the body, the bodily formations, the part of your body that's affected by the mind, you begin seeing how that part these parts of the body come into being. The tensions is there, the holding and all these different things and how they vanish. There's a third thing Or else mindful mindfulness that there is a body is simply established in that person, to the extent necessary for bear knowledge and mindfulness. And the person abides independent, not clinging to anything in the world. That is how a monk abides contemplating the body as a body. So, when abides independent, this is a very important function of mindfulness practice of meditation practice, is learn how to find that capacity of mind that part of the psyche that can be independent from the things of the world, independent from those things in which the mind knows. And the luminous clear mind which is not caused by anything, but feel itself independent and free. So it cultivates this practice until you come to that point. So this is the first exercise mindfulness of the breath. You might want to try it during this next week. Try practicing mindfulness of the breath, the simplicity of just being with the breath being with the rhythm of breath, you might try seeing it with luck you might have in, in using the breath to help tranquilizing quiet the mind the body to calm it. And you might pay very careful attention to what happens within you, in your body. As you do this exercise these exercises with the breath. How did you? How does your body change? What do you learn about your body? What do you discover about your body as you do this kind of mindfulness of the breathing exercise?

So that's it. So what do you think? Is this interesting enough for you, that has me kind of go through this, that I should continue over the next weeks this and those of you who didn't find interesting, can come out of faith. Or you can go on Thursdays or Sunday or something I think it'll be very nice to go through this and, and I'll try next time to stop much earlier. So we can have questions and there's a lot of issues that come up around especially those of you practice some time and different ways of doing it and all that. And so please have a wonderful week and it'll be really wonderful if you take this instructions on the breath to heart for the week. Thank you.