So these weeks I am going through what's known as the seven faculties, seven capacities that we all have, which are cultivated and developed in the course of traditional Buddhist practice. And in their cultivation, they when they're when they're really strong when you develop to kind of latent capacities that we all have, in a sense, and then they can be developed to a point of being quite strong. And then they get it then they're no longer called the five faculties, but they're called the five powers. So there's certain powers that we can carry with us and use different ways in our life. And these five are confidence, effort, mindfulness, concentration, and wisdom or discernment. And I've talked to two weeks ago talks about the first that have confidence and last week I talked about effort into them or Talk about mindfulness. And mindfulness is really key to what we do here the insight meditation practices, or core practices mindfulness practice. It's one of the jewels in the crown jewel, in the crown of Buddhism, are the seven crown jewels, I guess. It's very, very important in the Buddhist tradition, and something that Buddhists will cultivate and develop with great enthusiasm. The question is, what is mindfulness? And how do we practice it? And how does it use my practice of mindfulness relate to these five faculties which get developed? How is it the mindfulness can become a power, not just a possibility, not just the capacity we have that we use here and there, but actually power that we carry with us. So the word for mindfulness is Sati, in Pali, in Sanskrit ish Murthy and it's probably the simplest definition that kind of respects the ancient meaning of it. Something like keeping something in the mind, holding something in the mind to keep something in the mind to be mindfulness to keep in mind. So, if you have something important you have to remember you keep it in mind. If you want to focus on your breath, of course in meditation, you keep the breath in mind. It's a keep something in mind keep something in awareness to hold it in the mirror and awareness. Bear in mind is kind of the meaning so you can kind of remember it kind of in a silly way, cute way perhaps, to be mindful is to fill the mind keep the mind full of what's happening in the present moment in some way. The word for word Sati, and also has a meaning in ancient languages have to remember. And so it's also a means to kind of hold something in mind to remember something you held in mind for a long time. So to remember is to be sucked deep. So the English word to recollect also works as a translation. Keep in
mind or do recollect, to recollect work you have to remember to recollect the purpose of your life to recollect the purpose of the practice or recollect your values, to keep it in mind all these different things. So the word keep in mind is, the expression is relatively somewhat ambiguous exactly what it means. And so the word Sati, in Polly's a little bit ambiguous. You don't want to have a fixed definition. Now I know what it means. It just means to, you know, be aware of the present moment or just means to know what's happening. There's a range of things that start the means. Just as an expression to keep in mind as kind of a range of things that it means. It's sometimes been said to be akin to or same as a presence of mind. When some when there's a real strong presence of mind. There's a lot of things that are there. Often there's a you know, keen awareness of the present moment. A keen awareness that you're aware, a strong presence when you kind of know You're present, then you kind of know you're here. presence, presence of mind also has an element of discernment of wisdom as part of it. You know, the salesman came to my door to sell me a piece of the moon. And I had a presence of mind to know that that was not a good investment. So there's certain understanding street smarts, I can go with certain you say a presence of mind. It isn't just simply having awareness. The opposite you can have a real strong presence of mind perhaps would be someone who's deranged, really crazy. And, or someone who's you know, phenomenally furious and angry, perhaps, where there's not much presence in mind or activity, that person can still be aware. They're aware they know who they're yelling at. But there's not much presence of mind and not really aware of what they're doing, not aware of the context of what they're doing it in the impact they have. There's much presence of mind, we might say, even in my view, a lot of awareness. Some crazy person might be very much in the present. moment, there's no presence of mind. So there is a spectrum or a range from being of no presence, presence of mind at all, while being aware, perhaps, to having being aware and having tremendous presence of mind, very strong presence of mind. With a sense of presence of mind, it feels really palpable and strange in the person. You know, you really hear you know, you're here, and you're very clear about the response reactions and you're kind of in control. They're very strong presence of mind, I think has an element, some element of being in control of a situation, that situation, but maybe control of your ability to respond to the situation. You can act or not act in a situation as needed. You're not going to act reactively you have enough presence of mind to maybe see a reaction arise, but you're not going to buy into it, you're not going to be caught by it. You just let it be. So to be mindful is to have a presence of mind to develop mindfulness is to develop a very strong presence of mind. Or a strong sense of presence being here. It said that Sati is kind of like salt, which is needed in every curry, or in every soup. And so salt Sati mindfulness is needed in every practice in every state of mind, every experience Sati is always useful. And the Buddhists say you can never have too much Sati too much mindfulness, or you can have too much faith. You can have too much wisdom, believe that. They say, you can have too much effort because you know, much put too much energy into your practice, you can have too much concentration, but you can never have too much mindfulness. So Sati isn't this presence of mind or this ability to keep something in mind has a number of functions. And the first one is the one I think most people here in the West are familiar with. It's kind of a function or an aspect of mindfulness, which is celebrated and by many, many teachers tick, not Han has agreed book called
The miracle of mindfulness, he talks about this. And that is to live in the present moment, with a certain directness and alertness to be present for our experience as it's happening. And that's kind of the simplest way many people in the West understand what mindfulness is do mindfulness, just be present and aware of what's happening the present moment. And this is something which is available all the time for all of us. It's coming. It's a possibility to be directly alert, present aware of what's happening here. In your body. As you're sitting here, you can tune into your body right now. You know, feel your stomach, your chest, your arms, your head, your back, contact with your chair or the ground. You can direct awareness of what's happening is available at the moment. It's celebrated. Partly because an enhanced awareness of the present moment brings a lot of pleasure, a lot of enjoyment of life. can bring a lot of healing in our life. Partly if you really present, you're kind of protected from those harmful consequences that can arise when the mind is not present. If you're not present, you're not going to see the red light and you will be having an accident in driving. If you're not present, your mind is lost, you know, in thinking about the future, the past, and you're not going to notice that I just said something really wise, because you weren't really here and drifted off. You didn't have a presence of mind to really hold Gill Dharma talk in your mind and your mind wandered off, and you will never be the same. He's missed the chance. And so, so, you know, we often see the consequences of not being present is not very helpful for us. And so, in the present, there's a lot of wonderful things that can happen. It can be healing for some of us, you know, refreshing to go see the sunset at the beach or to be in the woods. is a really present for that experience or to go listen to music and really be present. Some years ago, I went to a concert. And before the intermission, I had a hard time to be really present for the music. My mind kept wandering off and drifting and judging and analyzing the orchestra I was looking at, I finally had to close my eyes. So I can hear the music. And only then with the mind, quiet down, settle down, nothing really kick in the music and be able to keep it in mind the music and hear it ever presence there. And then after that turns after the intermission, then I was at arrive by timing. And so and then I came back and I keep my eyes open and I wasn't distracted anymore, I can really be there for the music. And that was usually just delightful to be there for that music. The analogy that I sometimes like of developing our strong presence of mind really being here fully present is that of someone who is living in a house, maybe they were born in this house, the middle never left the house. The curtains have been pulled the whole lifetime. They have this great Television. I mean, not just nowadays, you know, television is, you know, like, if you have a 20 inch television now, you're like, ancient, you're supposed to have a television that's 52 inches. You know, that's really if you're cool. So really big television, you maybe you're born into a house that has big television or the flat screens, it's up against the wall, it's very nice. And you have cable, and someone told me and their cable, they get 600 channels. So you're born into this house as 600 channels this great big, you know, and there's a lot of great things on television. It's interesting, you can watch comedy, news and sports use the whole range in the shopping channel. And, you know, there's a lot of worthwhile things you can do there. And it's, you know, if you get bored, you can change the channel and you can see something different than you've constantly entertained and you can control you know, boring have the wisdom to change some more interesting and it's vivid color television. It's very, you know, vivid and very present and beautiful music
and nice speaker systems on the side. You know, surround sound I guess you know, different things. And if you have a bathroom, of course, there's a little television that keeps you connected. This is always important to be connected REITs are the goal of religious life to be connected. So you have a television with you, you know, little, little one minute bathroom. And, and of course, you know, in the hallway, and of course, you know, your bedroom, and of course in the kitchen, and you probably have split screens, you really connected things. And you bought into this house, and that's the way you live. And you don't know any better. You know, that's all there is. And you're pretty happy. And someone tells you, you know, there's more interesting ways of living, you can go outside. No, no, no, this is really great. It's really wonderful. You believe you have 600 channels. And then someday, you know, after you've been doing it for 30-40 years, the electricity goes out. And so you kind of wonder what I do now and said, well, there's a store here. So you open the door and you go outside. You just amazed at a three dimensional world. You know, your world was two dimensional, all that time and suddenly There's three dimensions and only three dimensions where all your senses come alive, there's the feeling of the breeze against your cheeks and the smell of the flowers and, you know, feeling of humidity, perhaps, you know, all kinds of wonderful, wonderful things. And that you know, the world suddenly shifts three dimensional and the world now is come alive in a very different way. That somehow the way it can be with strong presence of mind. And people who do practice sometimes have a regular practice meditation practice, sometimes will have that experience of, of kind of coming out of meditation with a cultivated very strong presence. kind of let go of the tendency of the mind to wander and drift and not be here, be distracted or not really be here in a direct way. And they come in the world just seems to sparkle. Just amazing. You can look down at a piece of trash on the sidewalk. That's far out. It's beautiful. Can you believe your glittering silver down there, this candy wrapper and it sounds silly. Right here. We'll admit, admit that in public because, you know, you know that people think you're strange. But, but things start sparkling coming alive, when the mind is not clouded by a lot of distractions by a lot of preoccupations. And there's kind of a directness, in our experience in our life. A lot of the ways in which we suffer, have to do with being preoccupied. So part of the celebrating of the present moment and really being present with this life as it is actually is, is an antidote to the suffering that comes from being distracted. In the classic texts, one of the definitions of mindfulness is to is to have in mind which is not distracted. So definition of absence, what's absent a distracted mind. But when the mind is not distracted, then there's a strong presence of mind are still able to keep the present moment in mind, keep what's going on in the present, present. So that's one of the primary functions of mindfulness is and that's What's most well known here in the West. But there are other functions in mindfulness, very important ones, especially very important ones as part of the Buddhist path. And what and what I'll do is describe these in relationship to the other four faculties. These other four capacities there make a very important list in Buddhism. So I'll go through them again, confidence or faith, trust, the first one effort, that mindfulness, concentration, and wisdom. And mindfulness works together with these other four, to bring them into balance with each other. It's considerably one of the functions of mindfulness is to balance each other for as I said, you can have too much faith you can have blind faith.
And faith is to be balanced with wisdom. And it's a function of mindfulness to help bring those into balance. You can have too much wisdom as as just those kind of intellectual understanding and not enough kind of heartfelt quality kind of mind. To over the heart kind of can be in your mature head and understand a lot. But you don't really have a heartfelt connection, a sense of confidence or trust or heartfelt missing that connection, kind of dry understanding. So, it said that mindfulness, wisdom and needs to be balanced with effort needs to be balanced with concentration. If you have too much effort, then it said, the person becomes too agitated, just too much energy going through. So, you need to have to match the effort with concentration, because concentration will bring tranquility or quietness to the mind. Quiet is the system where you can have actually a lot of energy and you can also you can not be restless you can be at rest at the same time. If you have too much concentration and not enough effort, then it's easy to fall asleep or get sleepy or kind of dull in the mind. So you need to bring up the effort. The Buddhist spiritual life is understood to be a life of balance, the middle path, coming into balance Buddhist practices As always about finding the balance so many different things. And the sky faculties is pointing to some of these issues of balance. And mindfulness doesn't need to be balanced. Mindfulness is what allows you to be balanced the untethered presence of mind, in order to bring, see what needs to happen in order to bring the other things other than balance. So faith is a partner to mindfulness. It's a very important aspect. When there's faith, that's when faith is present. Mindfulness is seen as a refuge, as a source of protection as a source of inspiration. Partly it when there's faith or confidence, then there's can be a connection of the mindfulness to the ultimate values and goals of Buddhist practice. The possibility of freedom, the possibility of of opening Have not being caught. The possibility of protection is a word which is used a lot by tradition, being protected by being caught by all the different ways that the mind gets caught and occupied in ways that often harmless harm we harm ourselves doing it. Part of the function of faith is to help us be inspired, and keep us inspired with a big picture of what the mindfulness practice is about why we're why we're being mindful there. We're not just being mindful for the value of mindfulness. We're being mindful because mindfulness brings a lot of benefit to our life. It's extremely helpful, state of mind, practice to have, and so we keep the bigger picture than what we're trying to do. practicing mindfulness is to help liberate the mind how free the mind or the heart, help not being caught by our experience, helped develop useful presence in our life, so that we can bring that presence to our friends and family and ourselves to the world that we live. When mindfulness is connected to effort, then mindfulness is likened to a watch, watchmen, watch person watchmen. And in the ancient world, when they had these walled cities, there will be a gate to the wall city. And there'll be a watchman, a guardsman and watchman at the watchman at the gate. And that's watchman’s job was to see who was leaving and arriving into the city. And if who was arriving shouldn't be coming into the city. They were coming to then the function of the guardsman was the watchman to say no, you can't come in, close the door. And if they were desirable types, then they would let them come in. And the functional watch minutes to watch was coming in and out. This is an ancient analogy I'm giving you and so part of the function of mindfulness is to is to Your own guard in a sense, and to watch very carefully, what you allow in and out, especially in terms of what you choose to act on. All kinds of things arise in your awareness arise in the mind, impulses, desires, wishes, thoughts. And the function of mindfulness is then guard over the mind. And
to have some choice about what you allow into your operating system, what you operate on what you act on.

And so you have some choice. And this is very important ethical aspect, where we apply ourselves then we make effort not to be taken over by a strong impulse that arises. So the mindfulness protects us from being swept away by a strong impulse. So you’re walking down the street, you walk by an ice cream parlor, and the next thing you know you’re holding ice cream in your house in your hand. Then you’ve been taken over there. Why Wasn't there. But if you can really see the impulse to want ice cream arise, and you choose wisely you have a presence of mind to choose wisely whether it's useful to buy the ice cream or not. Then mindful is operating, you might decide No, I don't need one I just had one an hour ago. So you know, I don't need one, I'll let it go. So you stand watch over the mind to part of mindfulness is to stand watch, and then apply effort, the kind of effort to choose and let go of the things which are not useful, and to pick up those things which are useful to act on those things which should be acted on. So part of the function of mindfulness is to ensure that what arises in the mind does not cause further doesn't cause harm, doesn’t lead you to a harmful direction, but rather, maybe leads you to beneficial directions that you have. Now we can that we've said that we cannot have much control over what pops up in your mind. All kinds of things will pop up. So you know, I feel very lucky that When I was a young boy, I was about 14 or so 13 my father said to me, Father Son talks, he pulled me aside, he said, Gil, as you grow up, you're gonna have some really bizarre thoughts. Everyone does. Don't worry about it. And guess what? Very likely to have really bizarre thoughts. And I've been warned about it. So I didn't feel terrible or guilty or ashamed as though this is interesting. And, and all kinds of things can pop up. And so mindfulness is just allow the puck now to be in reactive mode to not to criticize or blame or feel like you shouldn't have murderous rage, you know, all kinds of things can arise. So there's a difference in mindfulness in learning how to step out of the way or give space or pause that allows our inner life to be there as it is in a certain way to arise as it is the arising a lot of writing to happen, and not be judgmental about it not be critical. Not to deny to deny it, or to hate what's happening, just adds more harm to the system just causes more difficulties for us. You don't want to deny it admit what's going on. You also don't want necessarily grab everything that arises. You don't have the you want to have the presence of mind that has some choice for what to do with what is arisen. And part of the choice is just let it be. You don't have to take it personally. You don't have to use what has arisen as as a way to define who you are. I am a terrible person, because I anger rows. You can just be anger arising without any conclusions being made. So part of the function of mindfulness is to see the possibility of just leaving things alone. Just this by itself. Another function of mindfulness is to help meet what's happened or add to what's happening. Helpful states so the right way, you know, things arise on their own. Things also arise in our mind. Because we prompt them, we encourage them. And we can take some control or troll maybe isn't the best word, but we can take some responsibility for what arises in our minds. We can't take absolute responsibility. You can't have complete control over all the things that happen in your mind. You want to control your mind, you’re in trouble. But you can take some responsibility for the state, the state of your mind for the quality of your mind. And so part of the part of the joining together of mindfulness an effort is that when there’s a presence of mind, we can also make the effort to encourage helpful qualities of my helpful states of
mind helpful activities of the mind. It said that one of the most healthiest activities of the mind is mindfulness itself. So if anger or something uncomfortable arises, you can choose to bring more mindfulness more nonreactive awareness to that experience. Just that that's enough. That's very wise thing to do. In the past the movement we put a lot of emphasis on, on meeting the experience with this very skilful state of more mindfulness.

And we don't even talk about skilful or unskilful, helpful and unhelpful. We're just talking about, just keep being mindful. But mindfulness is understood to be a helpful state to bring to have presence. But there are a lot of other states that you can bring up qualities of things in the mind you can bring up. Sometimes it's helpful to bring up loving kindness. Sometimes it's helpful to bring up the sense of discipline. Sometimes it's helpful to bring up loving kindness. Sometimes it's helpful to bring up the sense of discipline. Sometimes it's helpful to bring up a sense of compassion, or concentration or wisdom are many different things to meet what's going on and to serve to kind of water seeds of wholesomeness or skillfulness. beneficial seeds in the mind. So those seeds can grow. What what grows in the mind depends on lot lot upon what you feed. And if you feed your anger, anger will grow. If you Feed your love, love and grow. And so part of the function of mindfulness and effort is for is to see what's there in the mind and see what's possible in the mind. And then make some effort to, to shape or the water or feed that which you want to encourage and not feed that which you don't want to encourage. Taking some responsibility from the mind, we don't want to abdicate our responsibility as practitioners, Buddhism has put a lot of emphasis on responsibility, which even though we can't control, ultimately, I like in this kind of quality of taking responsibility and nurturing that which is a skill for helpful to that of having a grandmothers mind. The grandmothers the mind in Buddhism is understood to be a mind that loves the children loves the grandchildren, with greater acceptance, greater equanimity has seen the opposite. thousands of children and doesn't take every little drama is being so you know, major issue, but rather, you know, you know first time parents is so they're so fragile you have to be very careful when first time parents, I've noticed that first time it's first hand experience. But grandmother's you know, like my mother, Gil, too worried, whatever. So to have this kind of spacious quality of mind but same time is nurturing that which is helpful as a wise approach not getting caught up in the drama of what is unskillful and a child. Today I came home, there was a message in our machine from an another mother. My son was gonna have a blood playdate this afternoon after school. I guess in the morning, the mother mother called my wife to say, Oh, I don't think Jeremy and have a playdate. They don't think torture come over to our house. He's already had three meltdowns today. And he's taken the paradigm and lock the car The car seats together. And we can't we can't find the keys. And my husband is now out there with the with the text trying to do the dialogues we take our son to school is you know all before eight o'clock in the morning. So it helps to have grandmothers mind. It said that greed, hate and delusion cannot be present when there's mindfulness. So mindfulness itself is understood to be very, very healing and helpful state of mind to have, as long as you're mindful, as long as you have a very clear presence of mind what's happening. Is it in an odd way It says, there can be no greed, hate and delusion presence. I don't completely understand this is a piece of Orthodoxy kind of almost kind of an article of faith among some Buddhists, this is true, but how I understand it is when the presence of mind A strong in that presence of mind, you're not liable to act on greed, hate and delusion, even though it might be kind of circulating around in there. So that's
mindfulness and effort. Effort comes into play with mindfulness, mindfulness relates to effort, make an effort. Then mindfulness is connected to concentration. Concentration supports mindfulness, by supporting a continuity of mindfulness over time. So it isn't just simply when we touch into the present moment, every five minutes or once an hour or something, they will be going, oh, here I am. But rather the presence of mind is here, continuously, the continuity of presence. And this becomes extremely important. If you want to take the mindfulness to its full potential in Buddhist practice. You cannot take mindfulness to its full potential, without cultivating continuity of it's not enough just of touching periodically, but you want to develop and strengthen it becomes a power that stays in a moment by moment. By moment, you're really present with track what's going on.

It's not a phenomenally high degree of mindfulness you need or continuity or concentration you need. It's not like you know you need to the Olympics or something you can train for that. Probably the amount of concentration you have when you read a really good novel. And you're so you're so much into it that someone says, you know, knocks on your door, you don't hear the knock. That happened to some of you sometimes. That's probably all you need to take mindfulness all the way to enlightenment, is that reassuring? But you have to be as interested in your practice as you are that novel. And that's hard, particularly that interested you have an easy time. So part of the function of concentration is to is to bring stability to the mindfulness to help you with that continuity, to keep you fixated or engaged in the present without the mind tends to wander off and be scattered. It's likened in a tradition to Post. In the ancient world, they sometimes had these big posts or pillars, that they would embed into the front of the city, they would go like, you know, it was like maybe, I don't know, 30 foot post, but 10 feet of it would be buried in the ground, so that it was really stable and strong, you couldn't budget. So that kind of pillar the mindfulness. Concentration provides my force, that kind of stability, with you're not going to be pushed over a lot. You're not going to be swept up by things. And you're going to stay there rooted in the present moment really rooted, really grounded here. The mirror marrying together of concentration. And mindfulness in the way I'm talking here, has a word in Pali called Appomattox. It's one of the most important words in Buddhism. It's very closely connected to mindfulness. It's the word that Buddha used in this last thing he said before he died. He said the last phrase he said was practice with optimara. Practice with some people translate as vigilance. Some people translate it as So, conscientiousness, some people translated as continuous mindfulness, practice with continuity with your practice, mindfully, carefully, moment by moment. Then mindfulness is sometimes connected to wisdom, or arises together with wisdom has an aspect of wisdom. That's very important to it. And it's often understood in the tradition that mindfulness is not stupid mindfulness and sense of mindfulness, not just simply knowing things as they actually are, and the moment you know, your breath, as it actually is. Mindfulness also has the quality of being wise or discerning about what's happening in the present moment. So one of the aspects of wisdom is to know where it's useful to place your attention, your mindfulness, there's a lot of different things you can be mindful in the present moment, in that when I was first introduced to be passionate practice this mindfulness practice in Thailand. I was I practice in a month. monastery where I was given a little hut to practice by myself. I did interviews every day. And so I went back to my hut to practice the first day or two. And I understood, I had understood the instructions to say, pay attention to everything, to me pay attention
to everything. And it was, I was wise enough to know I couldn't do that. Because so much was happening and present moment, I couldn't be mindful of all of it. So I thought, well just pay attention to the sounds in the monastery. It was very noisy monastery. So I tried to catch every sound. So my mind was racing to catch them all trying to I just got a headache. And then went back to the teacher and I said, You know, I can't, he said, Oh, no, no, pay attention to everything but one thing at a time. It's kind of like, it's kind of like serial monogamy. You know, you careful attention fully committed to this thing. It's arisen. And then the next thing that's arisen, you know, so we passed the serial monogamy so you know what some things are more useful to pay attention to others it can be you can have some discernment or wisdom of where you put your attention. The Buddha in defining right mindfulness in the Eightfold Path, he defined it as the four foundations of mindfulness, it's useful to pay attention to your body. It's useful to pay attention to the feelings, the feeling tones of your experience, it's useful to pay attention to your state of quality of your mind, quality of your consciousness. And it's useful to pay attention to some of the processes that occur within your mind. That's not the same thing as saying it's useful to pay attention to everything. The old man he doesn't mention enough paying attention to sounds outside particularly. There's a lot of things you don't think he doesn't say exclusively pay attention to thought thinking is actually a subset of the full human experience, that they were defined as right mindfulness as part of the path that's a little bit different. In the way that mindfulness is taught here in the West, where we teach people to pay attention to everything, it's a little bit different understanding. But there are some things which are more useful to pay attention to the other things. And it can be wise to be to tell some choice about where you bring your presence once you have presence, what you're present for, so to recollect, to remember to be mindful of certain things. One of the forms of mindfulness is called Marana Sati. Marlin means death. So mindfulness of that recollection of that, and this means a little bit more active, there's simply a kind of non discursive awareness. It means to bring up in recollect to keep in mind, the subject of death. Maybe we think about it, because in a way that's supposed in the way they're supposed to be helpful for spiritual process. The text explicitly if being mindful of recollecting death, brings up grief and distress then don't do it. But if it helps arouse your sense of inspiration Your sense of purpose, your sense of urgency, your sense of clarifying your values and what's really important in your life. It can be to your benefit, to spend time recollecting death to be mindful of the subject of death and dying. reminded of Catholic monks sometimes I've been told, who would keep me maybe in Italy or somewhere where they keep the coffin they're gonna be buried in, in their room, because some kind of reminder is always there. Another thing that's considered very helpful is an upon of Sati mindfulness of breathing in and mindfulness of breathing out. There's a focus this is really useful to pay attention to. The whole Buddhist path can be fulfilled by focusing on the breath. You don't have to worry about paying attention to anything else. If you don't have to do that really well on the front of Sati. There's another Sati called Buddha or numerous other Pāli word but Buddha on a smirky in Sanskrit mind To the Buddha recollection of the Buddha, keeping the Buddha in mind the qualities of the Buddha, for Buddhists to remember the qualities of the Buddha, how they witnessed the purity of the Buddha's mind as they liberated quality of the Buddhist mind the compassion of the Buddha, that's supposed to create a tremendous inspiration. And for practice, that traditionally, Buddhists will spend a
lot of time remembering and being inspired by here in the West. Sometimes we don't like a devotional aspect. And so we don't want to do that so much. But tradition is considered very helpful practice of mindfulness and be mindful of the qualities of the Buddha. Again, it's kind of a discursive mindfulness. As you remember, mindfulness has a range of meanings. Because just what just in the same way that keeping in mind has a range of meanings. There's also the idea of keeping in mind that which is helpful or that which is lovely, that which is beautiful. So those qualities of mind which are beautiful and helpful for us to keep those in mind. It said, you know, keeping something in mind bringing attention awareness to something is a way of is feeding things. The beautiful aspects of our psyche are fed by awareness. It's one of the great things of how the mind works. The more aware you are more you brings nonreactive mindfulness is presence of mind. It has a way of feeding the beautiful and has a way of starving that which is harmful. And I think it's really remarkable. Just simply bring a very strong presence of mind. The analogy I like for it is that of a greenhouse. There may be the curtains are pulled, so it's wet there but hot in the greenhouse since Lanza curtains are pulled. The mold grows you know and the algae and just kind of want to go in there. And if you pull the curtains in the sunshine comes into the greenhouse, the sun just kind of dries up all that little moss and algae and stuff and all the beautiful flowers in the air can blossom and grow. It's great. So the flowers the plants grow With the light of awareness and the plants, and the moss and the ugly things kind of the mole dry up in the light of awareness. Part of this keeping in mind bringing together wisdom. And mindfulness is keeping in mind, the big picture,

the potential, the possibility of spiritual life, so that when we're engaged in mindfulness practice, moment by moment, there's an aspect that we keep in mind that we're working with the deepest and fullest possibility of setting the mind the heart free. And I think that this is a said, a little bit interpreted, but said explicitly and implicitly in the, in the text called the four foundations of mindfulness, where we're encouraged to pay attention to the qualities of an enlightened mind even even in the room, demand to kind of form within us. And we're taught to pay attention to the Four Noble Truths, which are they've been a key aspect of liberation Buddhist tradition. So we keep in mind those aspects of life, which are liberating, which are beautiful, to keep in mind the possibility of using this mindfulness to set the mind free. So it's not just simply to be present for the sunset, or just simply present enough to reduce our stress or to have psychological healing, but to have a sense of a much bigger potential of realization, that the practice in a traditional form is all about. So they keep that in mind. It I think, is a very important part of keeping the fire going and inspiration going and making the practice useful. recollecting the noble life, which is always available to us, recollecting that life, life of nobility, a life of living in a way that's normal. The nobility of the Buddhism focuses on a lot about recording Somebody who really has a sense of nobility has a very strong sense of presence. I think they spend summers carrying themselves that way. There's a real presence of being a presence of mind, in the nobility of spirit people can have. So to keep in mind, that presence, to cultivate the nobility of being spirit, all the things that comes with that. So those are all aspects of mindfulness. Mindfulness is incredibly powerful. It's a great protection. It's a great gift we give to the world around us. It's something we all have as a possibility. And it's something we can all develop. You get a sense of it, perhaps when you should do as you develop a presence of mind the presence of being and cultivate that until it becomes
a power you carry with you everywhere. And as it becomes a power, the Buddhist path will become a slide and you'll just slide down So, may you all get to the top of the slide and then let go