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SPEAKERS

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Welcome to our Dharma practice day, continuing our series of for the year on an F on a Sati, or mindfulness of breathing. And it's be a day of some teachings and guided meditations meditation. Meditation is the focus. And I'm reminded that in the discourses of the Buddha, it is. Not only does the Buddha teach there and have conversations with people, but you get a little bit of sense of his daily life, his daily schedule, and also of the daily life of his disciples, his monks who knew him and spent time and he, one of the most common descriptions of the monastic daily life is they get up in the morning and they put on the robes and get their alms bowl and they go into town and they collect their food for the day. They come back to camp back to the monastery and they eat it, the food clean up. And then they go and spend the rest of the day meditating. They go some go and retreat someplace too often they would assume so it seems like they often went in seclusion, went off by themselves into the woods someplace. And then they would expression in in Pawleys. They went off for their days abiding to about their days abiding to abide for the day. It meant meaning in meditation. And then in the evening, they would come out of meditation. And they would do the Buddha with teacher has an encounter for the monastics. The monastics with Sometimes go and visit each other and have Dharma discussions. And then further description would be at some point in the evening, they go back into meditation and spend a good part of the evening meditating, and then they'd go to sleep for a shorter, relatively broad point of view a relatively short period of time. They get up early, they meditate some more, and then they start their cycle again, pretty simple schedule. Meditate, eat, meditate, hang out, meditate, sleep, meditate. It goes around and around. So I don't know how it is for you. But for me, I get a very nice feeling of this lifestyle of people who they would kind of, you know, spend big, big chunks of their day is in on retreat in the woods quietly so here a little bit to subscribe right up in the woods here but a little bit we can think of ourselves as replicating that lifestyle by taking this these few hours during the day, to be devoted towards meditation, exploring meditation and meditation teachings. And it strikes me how much that's in contrast to at least a popular view of what goes on in the world out there. Where people are out there busy, hustling, working, getting things done, making money, doing all the different things people do. So privilege is quite beautiful and wonderful, but just so much of it. And, and here, you know, we, you know, we're just kind of taking a break or beautiful sacred pause from all the need to do and accomplish. Be to something just kind of, you know, That is very different from that being a piece with here now discovering some deep peace. And so the process of finding kind of the deep peace or awakening is understood to be a maturing process. It's a process that develops and matures. The word mature has a number of meanings, but a fruit matures until it's right. And, and often the Buddhist practice is said to be a practice that leads to fruition. So actually, we're just follow up with these fruit in Pali, so the maturation the ripening, so our ripening process, we're letting ourselves ripen, ripen on the vine. And the when the Buddha gave instructions for meditation practice, which he did in a variety of

places, and in the middle length discourses, he has three major discourses where he gets instructions from meditation.

One of the primary things those three different instructions have with primary things have in common is they start off with meditation and the breathing. Being aware of the breath, being short and long, being aware of the quality of the breath, and then letting the breath/body become calmer, more peaceful in that process. And then one of those discourses the undefined *Asante sutta* then continues that process of mindful breathing. To go step by step this right ripening process maturing process happens with the vehicle through the vehicle through the practice of mindful breathing all the way. The other discourses kind of seemingly shift the direction of the practice after the initial stabilization of breath meditation has occurred. So here, we're looking at Breath meditation, focusing on mindfulness of breathing. And I hope that for those of you who haven't discovered the joy, delight of mindfully breathing, I hope that's something that with time you grow into, and learn to really appreciate its value and the simplicity of it perfectly, because so much of our life is connected to our breathing, to the muscles of musculature of breathing, and there's so much gets expressed or held in how we breathe. And so, to the degree to which we're not free to the degree to which we're caught in the world are afraid or upset or preoccupied. It's often expressed in how we breathe as well. And to be able to free up our breath so the breath feels really free. Relax, for at ease, I think is one of the great pleasures of life. Partly because of the reciprocal relationship, that as the breath becomes more free, then it translates already Also expressing the variety of feelings that come with greater freedom in the mind in the heart as well.

So so far this year, we've gone through the first three, what's called tetrads, three groups of four for 16 stages in this process. And now we're starting the fourth tetra. And this can be understood to be partly though the wisdom tetrad because it begins with insight into impermanence, seeing a transient, transient or inconstant nature of this life of ours. And one of the primary primary insights in Buddhism is this insight into impermanence to change. And so we've been building to this and part of the reason to build towards this is that it's not so easy to be able to really see change to things Unable to see it in all its aspects unless the mind is really, really still really still stable. But also, the insight into impermanence is a lot more impactful if the mind is very still and quiet, very state concentrated. And, you know, the impact of insight of understanding is a big is variable, you can understand something about the impact. Somebody was talking about this yesterday that I heard. And the example he used was, you know, we all know that we're going to die as we know, but you know, yeah, yeah. Most of us, you know, chances are most of us especially earlier in life, well, you know, we know that but you know, so what? So we have the knowledge is there. But if you go visit your doctor and your doctor says, oh, by the way, the test case back, and we think you have a week, then you know what to think you know, you're gonna die. But that knowledge has a very different impact, then you're gonna die. And so the emotional impact, there is no same knowledge in a sense, similar knowledge, it's a different emotional impact at different stages of life for different different contexts. So is it maybe not the best example but, but the knowledge in the understanding the insight into impermanence, can have a very different impact on us emotionally liberating impact, depending on the context in which we kind of take it in. And so to take it in permanence, when the mind is really deep in meditation, has a very different impact on the whole system around us. Then if you turn on the six o'clock news, and then newscast This person says scientists have discovered it is very important principle of impermanence. You know, it's a nice, you know, but it doesn't it doesn't, you know, doesn't have the same impact. So that, you know, the question is how do we allow these things to be impactful? Are we allowed the teachings to be impactful? And, and, you know, there's that's an interesting question for you to think and explore on your own and maybe even talk to some of your friends about how is it you know, one thing to understand the teaching? The other thing question is how do you let them be impactful impact what is required of you?

So they can have an impact if you want them to have an impact. So in this law in this in this kind of way of talking, it might be interesting to point out that there is a custom in traditional Buddhism but Buddhism particular, that monastic teacher doesn't teach people until they really feel that the audience is respectful of what's being taught. And that takes a number of symptoms, number of expressions when is that if the audience is lying down, then you don't teach because you're lying unless you'd have a bad back or something. But if you're lying down, then you kind of fall asleep, you're not really attentive, offering the respect that and, or if the audience hasn't really asked, Is it also kind of quite a little bit kind of an idea that you're a teacher you're not supposed to teach until you've been asked three times. And so here at IMC we just take that as a given. You took the effort to come here, but it isn't that, you know, that respect in and of itself is the point. I think that point is that in order for the teachings to have the appropriate impact,

the audience has to be actually prepared and certainly has to be open in a certain way. And until the audience is open. In other examples, when the Buddha taught sometimes to lay people in particular, it's described, that he gave us discourse, there was kind of a guided meditation, or meditation. But he then was guiding or preparing the audience to hear some of the deepest teachings he had to give. And so he was kind of, in a sense, kind of manipulating the audience, as of right now is kind of doesn't seem like the right language. But he was kind of, you know, it's kind of like a, I've been told that some sitar players will get up on stage to tune their guitar, you know, before the concert starts. And they really tune in the audience. You know, and so the Buddha's kind of tuning them in so it gives talks starts with these talks about generosity and generosity. Did you know it's done? Well maybe inspires people? Oh, yeah, that's good makes me feel happy and nice about generosity. And then we were talking about ethics. Oh, yeah. Get in touch with their ethical nature and their integrity and well, being into integrity is a good thing or feeling kind of relaxed. Yeah, you know, and then they start goes through these different things. And it has this kind of effect mellowing or opening or calming effect. And when the Buddha discerned that people's minds were soft, open, malleable, receptive, then he would teach him the teaching, and then teach the Buddha would teach them the teachings, which was unique, that is unique to the Buddhist. So obviously, generosity and ethics stuff. I mean, that's not unique to Buddhism that just, you know, people teach that, but it's preparing the ground to the unique teaching. And the teaching was always the Four Noble Truths. So here On the undefined society, we've gone through 12 different stages of practice, that hopefully, is beginning to entail a kind of deepening or ripening of the mind, the heart, the body, so that when we now switch to look at impermanence, that the impact of impermanence can have some beneficial impacts and useful way. For us. That's not just intellectual. It's not just simply better understanding but actually, that everything's changing. Everything's impermanent, but something else is shifting going on here.