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## SUMMARY KEYWORDS

impermanence, mind, permanence, stability, agitated, stable, body, feeling, ideas, construct, delusion, days, reciprocal relationship, young, unstable, stiller, aware, impermanent, stages, change

## SPEAKERS

Gil Fronsdal

So I think it should be noted that the focus on impermanence is here in the 13th stage of 16 stages, and follows on the heels, heels of a lot of stability in practice, that, you know, the ideas and doing the earlier stages, some of them involve developing a fair amount of concentration, which can be kind of can be translated stability, too. So, there's this kind of juxtaposition of the mind, the body, the mind being still very stable, and instability. It has a greater capacity to open up to impermanence. And in fact, there's a kind of reciprocal relationship that seems to exist between stillness and impermanence. This way, that the more agitated the more the mind moves, more agitated mind is, the more the body can feel it. The more stable so the more agitated the mind is, the more unstable and confusing myself See, the more agitated the mind is, the more stable the body feels. The Stillier the mind is, the more impermanent or unstable the body feels. So it's kind of interesting. So, the world will seem relatively stable, you know, the mind is agitated partly because the agitated mind is getting caught up in concepts and ideas and thoughts, you know, this is the way things are is versus still mind is not caught up in concepts. So, it's still mind, the mind is still quiet stable. And so it's much more able to see you know, how things are actually changing all the time, the flow And change of things. So one of the things to study in this area of impermanence is not impermanence, itself, but how we create permanence, how we construct it, we tend to see things in as if they're permanent. There certainly is stability and things that don't change for a while. But to what degree do we overlay our experience with a sensor idea of permanence? So I've had the experience for example, of feeling kind of off one day and feeling depressed or something, and then feeling basically, I know better, but somehow I'm operating on the principle principle that this is it be this way forever. And, and then, you know, few hours later, a few days later, it's it's past as long as I thinking or when my kids were young, my son was all of a sudden was really young and you had a hard time with him at home. My wife would look at Say we're having more of those kinds of days. And that would just her saying that would overcome the delusion of permanence, or just one of these days. And so there's a kind of delusion Buddhism teaches is that there's a delusion that goes into imputing, or predict a permanence on the world that we have around us. And so and so what is that? What? Where do we see it? How do we construct it? How does that happen? That we see things as being more stable than they actually are? More constantly actually are? Or you see this being solid? And so you might make that a study for yourself. And you might actually talk to friends about this phenomena as well. How is it that we construct How is it we see things? How is it the mind adds on to things, permanence when there's no permanence there? So it's not you know, it's not universal, but how is it How does that work? How does that phenomenon happen. And if the more clearly you can become more of that, the easier it is to become aware of impermanence of how things change. So rather than doing going to impermanence directly become aware of how we apply permanence and things make some sense. So the thing I started off by saying is that, in order to see impermanence really well, it does really help to have a lot of stability, inner stability, and in fact, people who open up to impermanence without the inner stability, it can be kind of frightening or disturbing or agitating in itself.

So I have a suit kind of so that's why the whole you know earlier stages of being in your body, developing joy and concentration and aware of your mind, settling your mind all these separate aspects is a the background for opening up to a very deep experience of impermanence. So

So impermanence just keeps moving on. It's time for lunch.