

Mindfulness with Breathing (Ānāpānasati), Part 4 of 8

ĀNĀPĀNASATI : TETRAD II

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhadāsa gave regular lectures during the monthly international retreats held at Suan Mokkh and then Suan Mokkh International Dharma Hermitage. Usually, Ajahn spoke in Thai and Santikaro Bhikkhu interpreted into English live. All Ajahn's teachings are now available on:

www.suanmokkh.org,

<https://soundcloud.com/buddhadasa> and

<https://www.youtube.com/@buddhadasabhikkhu7829>.

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Today we'll be speaking about the second part of *ānāpānasati* which we call the 'second tetrad' – the second group of four steps which include steps five, six, seven and eight. In this second tetrad, we will be dealing with the feelings and so we start with the feelings of *pīti* – satisfaction or contentment, and *sukha* – happiness or joy that we mentioned yesterday. These will be used as the objects for the meditation practice in this tetrad of *ānāpānasati* in order to study and penetrate further into the reality of the human condition.

So in this stage of the practice, we use *pīti* – contentment, and *sukha* – joy or happiness. These are associated with the previous step, step four, having to do with calming the body conditioner. Yesterday we discussed how as the body conditioner, the breathing is calmed. The body calms and the mind calms, and there will arise the feelings of *pīti* – contentment, and *sukha* – happiness or joy. So what we do at this point of this practice is related to what has come previously and then maybe now you will realize why yesterday you were told that in step four it is necessary to develop enough concentration to be able to clearly note these feelings of *pīti* and *sukha*. Once we can note these clearly, then these feelings can be used as the next object of study. That is what will be happening in the second tetrad of *ānāpānasati*.

In the calming of the body conditioner which was the object of the meditation practice in step four, if this calming of the breathing is carried out fully, then there will arise one-pointedness of mind. When there is this one-pointedness, then the mind will have achieved what is called the 'first *jhāna*' – the first absorption. In this there are the five factors of *jhāna*, of which the third is *pīti* and the fourth is *sukha*. When *pīti* and *sukha* are factors of *jhāna*, then they are very clear and apparent. They are very easy to be taken as objects of further practice. So this is the value of being able to develop the degree of concentration that is known as *jhāna*. But even if that is not

possible as we have said, *pīti* and *sukha* can still be present even if the first *jhāna* has not been attained. This slightly less strong or clear level of *pīti* – contentment, and *sukha* – joy, bliss, can still be used in the following steps of *ānāpānasati* meditation practice.

Now we need to discuss a little bit about what *pīti* and *sukha* are so that you recognize them. ‘*Pīti*’ – we translate as contentment or satisfaction. In the calming of the body conditioner, the breathing that takes place in step four or actually that takes place all along but that is the object of the meditation practice in step four, as this calming of the breathing continues and becomes more and more successful, the feeling of satisfaction or contentment will arise, being satisfied with the mind ability to calm the breathing. Success in step four leads to satisfaction. When there is satisfaction or contentment which we call ‘*pīti*’, then *sukha* – happiness or joy, will automatically follow. We don’t have to wonder about this because as soon as there is *pīti* – the contentment, then happiness or joy will immediately come out of that *pīti* or contentment. So in this way, to step four – the calming of the breathing, these two feelings of contentment and happiness will arise.

Let me note for some of you who have read this kind of things before that often the word ‘*pīti*’ is translated as rapture but here we translate it as contentment or satisfaction. And the word ‘*sukha*’ is often translated as bliss but we prefer the more everyday’s word, happiness and joy. These two feelings arise out of successfully completing step four.

Now we need to be clear that even though we use the word ‘*pīti*,’ we just use one word, there are actually a few different levels of *pīti* and so in English this is why we can use different words, such as satisfaction, contentment and rapture. These different English translations can help to point out the different levels of *pīti*. There are weaker and stronger levels of *pīti* which can be experienced through the meditation practice. The most important quality of *pīti* is that it is very energetic, exciting, even to the point of being agitating. Low level of *pīti* which we might call ‘satisfaction’ is one degree of energy and excitement. Contentment – we might say is a bit stronger than that and even more agitating to the mind. And then rapture can be very very energetic and disturbing. These different levels of *pīti*, these different strengths of these feelings came with them higher degree of excitement and energy. In seeing this, in experiencing this, we’ll learn that *pīti* is not so relaxing, it’s not so calming relative to *sukha*. The main difference between *pīti*, which we’ve just described as energetic and exciting to the degree of being agitating, and *sukha* is very calm and tranquil. It’s the happiness that is peaceful and tranquil and it’s quite different from the excitement and agitation of *pīti*. *Pīti* has a variety of levels but in all of those levels, there is the quality of excitement whereas *sukha* – joy and happiness – is much more refined, subtle and tranquil.

Now let’s talk about practicing in regard to these feelings. Now we’re at step five of *ānāpānasati*. In step five, we take the *pīti*, the contentment or satisfaction that arose out of step four, and we take that *pīti* as the object of meditation. In step five now we have a new object of meditation. Please realize that each step has different object of meditation. Now the mind takes *pīti* as its object and fully experiences this *pīti*. It feels this *pīti* completely, experiences it fully in all the different aspects in different levels of this *pīti* until the mind is absolutely familiar with this feeling of *pīti*. So this is step five and the mind has a new object of its attention and something new to study.

In step one the object is the long breathing, in step two the short breathing, in step three all bodies, in step four the calming of the breathing. So each step has a different object. Now in step

five which is the first step of the second tetrad, there is a new object, this feeling which we call ‘*pīti*.’ The mind focuses upon and fully experiences the feeling of *pīti* every time there is an in-breath and every time there is an out-breath. While aware of breathing in and breathing out, the feeling of *pīti* is taken as the meditation object.

To summarize that, we can say that while breathing we experience this thing which we call ‘*pīti*’ every time that we breath in and breath out. In step five there is; while breathing we fully experience the feeling of contentment or satisfaction with each in-breath and each out-breath. All of these are done together. The mind focuses and meditates upon that feeling of *pīti* while this awareness of breathing in and out is also in the mind. This is step five. When this step is being practiced, there is a very pleasant feeling of wellbeing. The body and mind have a very strong sense of wellbeing, and this is also a very enjoyable step to practice. *Pīti* has that characteristic. So please be interested in doing the necessary practice to arrive at step five because it is very enjoyable.

Now, while we are experiencing the feeling of *pīti*, at the same time there must be the studying of this feeling. It’s not just the experience and for sure there is no getting lost or indulging in that experience but there must be the studying of that feeling of *pīti* as well so that knowledge is also being developed in this step. So to study *pīti* at the same time that we experience it in the mind because the mind is the only place where it can be experienced. While this is being experienced, there is also the study of the feeling itself. How heavy is it or how light, how strong or how weak, how coarse or how subtle? These different aspects of *pīti* must be studied at the same time that it is experienced while breathing in and breathing out. This is the kind of knowledge which also must be developed in the practice of step five.

Now of the various things to study while experiencing rapture, satisfaction, contentment, is the influence that these have upon the mind itself. Remember back in step one and two, in studying the long and short breathing, we also have to see how these things influence the body. Now the same kind of thing must be studied and seeing how it is that *pīti* influences or conditions the mind. This feeling in its different manifestations will have a variety of influences upon the mind and we have to learn about this. So when *pīti* is strong, what influence does that exert upon the mind? When *pīti* is weak, what kind of influence does that have? When *pīti* is very energetic, what sort of effect does that have upon the mind? *Pīti*, when it is coarse or when it is very subtle, what sort of influences that these different types of *pīti* have upon the mind? When it is strong or weak, coarse or fine, or whatever, learn about these different influences while experiencing that *pīti* within the mind and breathing in and breathing out.

We can summarize the influences of *pīti* by saying that the various forms of *pīti* stimulate the mind. This feeling stimulates, excites the mind in a way that is quite different, which is in effect quite different from *sukha* which will be studied after the studying of *pīti*. So in step five, the nature, the facts or truths or secrets of *pīti* are taken in this fifth lesson of *ānāpānasati* – experiencing *pīti* while breathing in and breathing out.

Now we come to the second step of this second tetrad which is step number six overall. Step five is about experiencing *pīti*. Step six which we’re talking about now is about experiencing *sukha* – happiness or joy. As the exciting, strong feeling of *pīti* relaxes, calms down and fades away, there will remain the feeling of *sukha*. So we can study and experience *sukha* as a fruit or result of *pīti* as we described earlier that *sukha* arises out of the feeling of *pīti*. But this is much more calm and subtle than *pīti*. When *pīti* is present, we are not aware of *sukha*. Once *pīti* relaxes and

fades away, then we can experience *sukha*. And then in step six, we focus upon and specifically take this *sukha* as our object of the meditation practice while breathing in and breathing out. So here we experience the taste or flavor of *sukha* and we will find that it is much more peaceful and tranquil than the feeling of *pīti*. *Sukha*, joy, is much more relaxing.

Now in step six, the same basic procedure is followed as in step five with *pīti* and step one and two with long and short breathing. Now we need to study or experience while we study the feeling of *sukha*, while it is being experienced within the mind. What is this heaviness like or how light is it, how heavy? Its coarseness or subtleness – how coarse is it? How subtle is it? How does it change in relative term or whatever? Studying these things until it is experienced. And then in doing so we begin to become familiar with the taste of this feeling. Another way of describing this is that we drink the flavor of *sukha*. The mind drinks the flavor of *sukha* while breathing in and breathing out. This is what is taking place. This is how we practise. This is what is practised in step six of *ānāpānasati*.

So at this time we become clear of the influences of these feelings. For instance, when the feeling of *pīti* is having its influence upon the body, what state is the body in? When *pīti* occurs, is the body peaceful or coarse? And when the feeling of *sukha* appears and is able to influence the body, what kind of influence is that? We'll see that *pīti* can excite and stimulate the body, can agitate the body whereas *sukha* calms and relaxes the body. And then we can see that these influences of *pīti* and *sukha* respectively also affect the mind. So we'll see that *pīti*, the same way that it stimulates the body, it will also stimulate and disturb the mind whereas *sukha* as it calms and relaxes the body will also pacify and relax and calm the mind. This is an opportunity now to see the different influences of the two feelings – *pīti* and *sukha*. We do this, one at a time. First, we experience *pīti* and then later we work with *sukha* but in doing so, one at a time, we will become aware of the differences between the two.

So to summarize these two feelings of *pīti* and *sukha* have an influence upon the breathing. One will stimulate and agitate or excite the breathing while the other calms the breathing. And with the body, one of these feelings will excite the body while the other one relaxes it. And this influence continues to the mind. So one feeling will excite the mind while the other one will help the mind to become tranquil. When you can catch or grab or see this distinction through your own experience of it, not intellectually but through having experienced it and know what you have experienced, then you will have met success in step six. If you are not really aware of this difference between the two feelings, then you need to continue working on it until this difference is absolutely clear.

In practicing step six, there may often be the problem arising that *pīti* will interfere. *Pīti* is a much stronger and coarser feeling than *sukha*. So if *pīti* interferes, it will be much more difficult to experience *sukha*. So one has to develop the ability to maintain that feeling of *sukha* and prevent the agitating and exciting of *pīti* from coming in and interfering. Whenever it interferes, there will be no opportunity to experience *sukha* because *pīti* will completely obscure and cover up the more subtle and relaxed feeling of *sukha*. So to practice step six, the mind has to develop the ability to be full of in the way that when we drink enough water to fill up our stomach, we are full of it, not so much that we are bloated but enough so that calm feeling of having satisfied the thirst. Being full of joy, of *sukha* and being able to maintain that feeling without allowing any other feeling including the feeling of *pīti* to interfere is very necessary in completing step six. If the mind can't keep this feeling within it, then it will be very difficult to practice this sixth step of *ānāpānasati*. That was steps five and six.

Now we come to step seven – the third one of this tetrad. In this step, now, we need to experience the mind conditioner – the *cittasaṅkhāra*. Remember, yesterday we discussed the *kāyasaṅkhāra* and the various meanings of the word ‘*saṅkhāra*.’ Yesterday we were talking about the body conditioner. Now we need to talk about the mind conditioner. The word ‘*citta*’ includes what we mean by ‘mind’ and also the meaning of ‘heart’ or we can also use the word ‘consciousness.’ This is the *citta* and it is conditioned by this thing we call ‘*vedanā*.’ *Pīti* and *sukha* are *vedanā* and as in steps five and six, we learn to be aware of the influence that these *vedanā* have upon the *citta*, the mind. So if we have studied thoroughly in steps five and six, then step seven will be very easy because the thing to do in step seven is to experience the conditioning of the mind, to see absolutely clearly and without any doubt that the feelings of *pīti* and *sukha* condition the *citta* – condition the mind – or to say that these *vedanā* are mind conditioners. This will be very easy to do if we have clearly noticed the influence of these two feelings when we studied those feelings particularly within steps five and six. So now in step seven, this is to be clear about, to be absolutely certain about the fact that these feelings condition the mind.

Now when we study this symptom of conditioning the mind, we will see that *pīti* conditions the mind in a coarse way. *Pīti* is exciting and stimulating. It will have a coarse effect upon the mind and will condition coarse or exciting thoughts. This will be noted that the feeling of *pīti* leads to a certain kind of thoughts which tend to be coarse, which is in line with the feeling of *pīti*. On the other hand, *sukha* – which is the much calmer and refined feeling – this will condition different kind of thoughts, thoughts which will also be calm and tranquil. So in seeing the different things or thoughts that are conditioned by these feelings is what is meant by the experiencing of the mind conditioners.

Now when *pīti* is very coarse and strong, it may actually cause the body to shake. And if *pīti* is very powerful, the body might even bounce up and down. This feeling can be so powerful and stimulating and it can do all kinds of things to the body. Needless to say, when the body is shaking or bouncing up and down, it will be very difficult for subtle and peaceful thoughts to arise in the mind. This is the effect of *pīti*. On the other hand, *sukha* is very calming, soothing and relaxing. So the body will be very tranquil and in such a case, it is very easy to do very subtle and profound detailed thinking because there is not this exciting disturbance of *pīti*, whether in the body or in the mind. These feelings are mental things but as we learn the body and the mind are related. So these feelings also have an influence upon the body. This you will learn as you continue with the meditation practice.

So learning these various things about the feelings and in particular learning how these feelings condition the mind, this is what is meant by experiencing, knowing, fully comprehending the mind conditioners. This state or truth that the feelings condition the mind is the important fact or secret of nature which is the object of step seven of the practice of *ānāpānasati*.

Now in studying these two feelings and the influence they have on the mind, we’ll learn that in one way they are enemies of each other because as we described, the strong feeling of *pīti* will totally obscure the feeling of *sukha*. On the other hand, we cannot even be aware of the feeling of *sukha* unless *pīti* fades away. We will be aware of this fact. Another important fact which will be realize is that we also realize that *sukha* cannot arise without *pīti*, that *sukha* is dependent upon *pīti*. As we described, first there is the successful completion of something, some activity whether physical or mental, worldly or spiritual, is done with a certain degree of success. Then the mind will be satisfied or content with that success. This satisfaction is the excited stimulating

feeling of *pīti*. When there is *pīti*, then there will also be *sukha*. It will arise automatically out of the *pīti* but we won't be able to notice it because that still more powerful exciting feeling of *pīti* will obscure the *sukha*. But when *pīti* calms down, when the mind get tired of all that agitation and excitement, then there will be the tranquil and soothing feeling of *sukha*. In experiencing this, then we will see that *sukha* is dependent upon the *pīti* and we will learn much about this interrelationship between the two. In learning about this, then we will also have a very useful tool in calming the mind. As we see the difference between the influences of these feelings, we will have even more subtle tool than we developed earlier for relaxing, soothing and calming the mind.

We can summarize all this by saying that *pīti* is an enemy of *vipassanā* whereas *sukha* is a friend or supporter of *vipassanā*. Many of you have heard this word 'vipassanā.' It becomes quite a popular buzzword in meditation circle although many people don't really know what it means. 'Vipassanā' means insight into the truths of impermanence, *dukkha* – unsatisfactoriness, and *anattā* – not self. *Vipassanā* is this direct seeing into these fundamental characteristics of existence and it is not properly applied to anyone's specific meditation technic, but it is properly used in relationship to this activity of mind where truth is seen. For *vipassanā* to occur, the mind must be very refined. It must be in a very subtle level. *Pīti* will interfere with the necessary refinement of mind. When there is *pīti* and the mind is agitated, restless or stirred up, stimulated by this feeling of *pīti*, then there will be no *vipassanā*. It will be impossible to see the truth of things in any profound or detailed way. So this is why we say that *pīti* is an enemy of *vipassanā*. However, *sukha*, because it is soothing and calming, it will help and support the mind in being in a very refined, clear, relaxing, peaceful state which is very appropriate for the arising of insight into the true nature of things. So this is another very significant difference between *pīti* and *sukha*. So this underlines the importance of being able to control these two feelings. If we can't control these feelings, then it will be very difficult to go about *vipassanā* in any systematic or certain way. But by controlling *pīti* so it doesn't interfere, so it doesn't cloud up, disturb and agitate the mind and by maintaining *sukha* because the mind controls over this feeling of *sukha*, then *vipassanā* can take place. This is another very important secret to be learned.

So we can summarize steps that we've been talking about today as things which condition the mind, things that we call the 'vedanā' or 've-ta-na.' The feelings condition the mind. *Pīti* conditions the mind in a coarse way and *sukha* in a fine way. So these are the mind conditioners – this is the important fact that needs to be learned through the meditation practice not through intellectual speculation. When we meet up with this truth, when this truth is discovered within the mental experience, when the experience of this thing happens within the mind, then this truth is noted, is focussed upon, is taken as the object of the meditation practice. Step seven is to use this truth which has been discovered, that the *vedanā* are mind conditioners. Take this as the object every time that there is an in-breath and every time that there is an out-breath. Experiencing the mind conditioners while breathing in and breathing out. This is step seven. Discover this truth and then focus upon it. Take it as the seventh object in this meditation practice.

Step eight now is called 'calming the mind conditioners.' What we've been talking about today parallels what happens in the first four steps that have to do with the *kāya*, the breathing and the body. So now we're doing the same thing that happens in step four in relation to the breath and the body but now it's the feelings and the mind. Step eight is calming the mind conditioner, the feeling. This is what is taking place, this calming is taking place and as it happens, the mind

takes that calming as the meditation object – the eighth meditation object of this practice while breathing in and breathing out. Let me add that each of these objects is taken up one at a time. We're not saying that at this point you should be juggling eight objects in your mind at once. It's one at a time, not all at once.

So in the practice of step eight, there are two ways of calming the mind conditioners. In step eight, the mind conditioners or the feelings – *pīti* and *sukha* – need to go weaker and weaker so their influence upon the mind, their ability to condition the mind becomes less and less to the point where these feelings may fade away, so that they have no influence upon the mind, so their influence is stopped. In doing this, in calming them to the point that they might stop, there are two basic technics that can be used. One technic uses *samādhi* or concentration and the second technic uses *pañña* or wisdom. So this point you need to know that there are two basic ways of calming the mind conditioners.

When we say that the mind conditioners can be calmed by using *samādhi* or concentration, this can be done as follows. One is by using a higher level of concentration. We've talked briefly about the *jhāna* and we mentioned about the first *jhāna* which has five factors. The second *jhāna* only has three factors – *pīti*, *sukha* and one-pointedness are these three factors. The third *jhāna* is an even higher level of concentration in which *pīti* no longer exists. The concentration is too strong for *pīti* to exist or the other way of saying it is *pīti* must be dropped because it interferes with that level of concentration. So one way of calming the feeling of *pīti* is to use a higher level of concentration. However, this may be difficult, and we haven't been in training in doing this specifically. It's possible to go to even higher levels of concentration so that *sukha* is calm as well. However, as we point it out *sukha* can be a support of the *vipassanā* practice. So it's not necessary to get rid of the *sukha* but it is very important to drop the *pīti*. One way of doing this is to develop even higher levels of concentration so that the *pīti* will not exist. But to those of us who are unable to develop such a refined level of concentration, another method exists, and this is to take a different object of the mind. Use something else so that concentration on something else will prevent that *pīti* from disturbing the mind. It may not be necessary to get rid of the *sukha*. So there are different ways of using concentration to calm the mind conditioners specifically the feeling of *pīti*.

For another very special trick for getting rid of *pīti* is to utilise the highest and most profound meaning of the word '*samādhi*.' We discuss '*ekaggatā*' – one-pointedness, or the whole mind is focussed on one pinnacle or peak – that is *ekaggatā*. And the highest meaning of *samādhi* is the mind that is *ekaggatā* with Nibbāna as its object or we can say when the mind is completely gathered together on one pinnacle, and that pinnacle which it takes as its object is spiritual tranquillity, the highest and most profound meaning of the word 'tranquillity' or 'peace,' – this is the Nibbāna. When the mind has this one-pointedness focussed on spiritual tranquillity, then it sees how disturbing *pīti* is and this kind of concentration will just clear away the stimulation and disturbance of *pīti*. This is the third trick for using *samādhi* to get rid of *pīti*.

Now the way to use wisdom, *pañña*, to calm or get rid of this excitement of *pīti* is to study that *pīti* and see that it is just an illusion or delusion, to just study it with wisdom and see it for what it really is. In seeing this illusion, we'll become tired of it and bored with it and will be able to get rid of it in that way. Or we can study to see what causes it, what are the factors that support and maintain this feeling of *pīti*. And in seeing that *pīti* is so disturbing, then we can let go of those causes and supporting factors, and then the *pīti* will go away. Another way of seeing this is to study the *pīti* until we see its *assāda* and its *ādīnava*. *Assāda* means its charm, the charming

attractive quality of it which is like a bait. And then the *ādīnava* is the penalty which is like a hook. When we go fishing, we take a pointed dangerous hook and hide it in something tasty that will attract the fish. *Pīti* has both that tasty something which is attractive to a fish, and also has that hook inside which catches us. If we study the *pīti* until seeing both the charm – the *assāda*, and the penalty or the hook – the *ādīnava*, then the mind will have the ability to let go of that *pīti* because the mind will no longer be deluded by it. It will no longer be wrapped up in that feeling. This is how to use *paññā*, wisdom, to get rid of *pīti*.

These two words that we have just mentioned, *assāda* and *ādīnava*, are very useful and important word. So you will do well to memorize them even in the Pālī – *assāda* and *ādīnava*, if we understand the meanings of these words fully, these will give us the very powerful tool in freeing the mind from being deceit by worldly conditions. *Assāda* is the attractiveness, the charming, lovely, beautiful quality of each thing that draws the mind towards it – the attractiveness, the charm of things. And *ādīnava* is the evil, wicked, punishing, painful quality within all things, or the hook that catches us on which we dangle and jiggle in torment. So *assāda* and *ādīnava* come together. There're a pair that exist in all worldly conditions. When we were caught up in *assāda* and *ādīnava* of things, then the mind is deceit, and it is not free. But through wisdom and understanding the *assāda* and *ādīnava* – the attractiveness and the penalty, the punishment of things – then the mind can free itself of that deception. Typically, the mind will indulge in positive foolishness. We'll see only the positive, charming, attractive quality of something. Oh, isn't it beautiful? Isn't it wonderful? Isn't it marvellous? This is positive foolishness. Or the mind will get lost in negative foolishness. Isn't it terrible? Isn't it ugly? Isn't it horrible? Seeing one or the other aspect of something, attaching to either the *assāda* or the *ādīnava*. But when both qualities are seen together and understood, then that is very valuable tool for freeing the mind from indulging in, from getting caught up or deluded by things. Or it can be seen as this is a very valuable way of protecting the mind. The mind can protect itself from being caught up and deluded by things, by seeing the *assāda* and *ādīnava* of things. So you will do very well to understand the meanings of these words and apply them in your daily life.

So at this point the mind now has control over the feelings, has developed the kind of mastery and self-control. When the feelings no longer have the power to drag the mind this way or that way, the mind has the control over these feelings so that it is not a slave to them. The pleasant and happy feelings of *pīti* and *sukha* no longer have the ability to condition the mind in different ways. The mind has control over the situation.

So far we only talked about the pleasant feeling of *pīti* and *sukha* because these are the kind of feelings that arise when the mind relaxes and becomes peaceful. So they're the kind of feelings that are available to us to be used in the practice of *ānāpānasati*. However, we need to be aware if we aren't already that there are also unpleasant feelings, feelings of *dukkha* which we call '*dukkhavedanā*.' Unpleasant feelings also happen in life. Feelings that are not satisfied, which are unhappy, painful. This kind of feelings also has tremendous influence upon the mind. We can see how much our life is conditioned by running away or trying to avoid the unpleasant feelings. The mind is also conditioned by these unpleasant feelings. In learning to be free of the pleasant feelings which are much more attractive, then also the mind can be free of unpleasant feelings if step eight of *ānāpānasati* is practiced fully. So taking the truth of the calming of these feelings, taking the fact that the mind is free of the conditioning of the feelings as the object of the meditation while breathing in and breathing out is the final meaning of the practice of step eight. So in step eight, we take the fact or truth of calming the feelings or the feelings having been

calmed, the mind is free of them now. The mind is no longer conditioned by the mind conditioners. Take this fact as the object of meditation while breathing in and breathing out. When this can be done, then you will have met with success in the practice of step eight of *ānāpānasati*. Step eight completes the second tetrad.

There's one last point to consider today which is the question; Why do we include this tetrad based on the feelings? Why is it necessary to work with the feelings in this practice of *ānāpānasati*? You may ask, especially if you know some meditation theories, why don't we just go on to *vipassanā* and get to Nibbāna as quick as possible? Why spend this time on the *vedanā*? The reason for this is because the *vedanā*, the feelings, have such a profound and powerful influence on our lives. The delicious flavors of things or the unpleasant flavors of experiences are pulling the mind in all sorts of directions. The mind is often dominated by these feelings. So life is under the control of the feelings and we are enslaved to these pleasant and unpleasant feelings. Because of this slavery, the world has become taken over by materialism. To materialism, the different objects which lead to either pleasant feelings or unpleasant feelings tend to take over our lives. We spend our life in pursuit of the objects which lead to pleasant feelings and we spend our lives in running away from the objects which cause unpleasant feelings. So our life is just a slavery to these material objects. This is materialism. Because of materialism, there is all kinds of strikes, conflicts and wars in the world, fighting over the objects which bring pleasure and trying to dump all the nasty stuff such as pollution on the third world or the people who are too weak. So our world is full of this wars and strikes because of this materialistic attitude which is all based in the feelings, because we have no control over these feelings.

The lack of peace in the world is because of our inability to control the feelings. So this point we don't have to speak about Nibbāna. Let's just talk about living in this world in a decent way. If we want to live on this planet in peace within ourselves and with others, then we need to be able to control the feelings. The ability to free ourselves so that we're no longer enslaved to the pleasant and unpleasant feelings is absolutely necessary if we are to live a decent human being. So this is the reason that these steps regarding the feelings have been included in the practice of *ānāpānasati*. This is why they are so important. The progress towards Nibbāna continues as we work on these feelings but in learning to get control of them, we develop the ability to live in this world in a way that is conducive to peace and tranquillity. So this is why we need to work on the feelings in order to bring peace to our life and into the world we live.

The appropriate amount of time has been used up and we request today's talk ends on this note. Thank you.

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