

Plum Village, 40 Tenets, Class 20

A real Arahata is also a Bodhisattva and a real Bodhisattva is also an Arahata.

https://www.youtube.com/watch?v=n7Qj2O9RDx0&list=PLm9_3psBwxqPVtI6Wj8x8OhVDIMwoda_i&index=20

Thay Phap Luu discusses the 20th Tenet: "A real Arahata is also a Bodhisattva, and a real Bodhisattva is also an Arahata."

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So welcome to a class that has been going on since the spring on the 40 tenets of Plum Village practice and this also is a so people have been following and for those of you online we're just starting the retreat the vasa here at Deer Park so we have a lot more people here so welcome so we'll start with three sounds of the bell just come back to our breathing and really just relax our body aware of any tension in our body just allowing it to open up and we can smile practicing dwelling happily in the

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present moment so [Music] so [Music] so do you respect the Thay dear noble community today is the 20th I think of October and we're in our first week of the winter retreat at Deer Park the brothers had a gate walk this afternoon and type of Jung and myself and brother Ben Anne were a little bit late they left you guys left on time and so we were walking when we got to the gate house we could see this mass of people walking down the road and we thought what is this is this a riot or what's going on

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here it's been more than a year maybe two years almost a year and a half we've been in the pandemic and it's hard to describe what it feels like to have so many especially young people here practicing living together building community this is I can feel Thay smiling in me maybe is it really loud maybe we can yeah Thay's a deep aspiration his whole life as a monk is to build community I remember looking at drawings he made many of you might know our teacher his passport was rendered invalid

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after he spoke out about the war in Vietnam in the west and he could not return to his country and so during those years he took care of his own practice and had a chance to travel and visit places where he like in this case it was Thailand he made all these sketches of the layout of communities in Thailand he was very curious about very simple villages where people put their huts and how the doors relate to each other whereas the gathering place for the community where is the cooking place

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where you poop and pee all these things I really was curious and even before that many of you know you have heard of the school of youth for social service that our teacher founded along with Sister Chiang Kong in the 60s it was a youth movement young people living together in a near Futon Temple in Saigon and going training to go out to the countryside to very poor areas and winning the trust of the people there just by their willingness to teach the children to maybe bring a little bit of soy milk or

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some something to eat for the children when the parents were working in the field and actually he wanted to start in an experimental village in the countryside I think I'm not sure if they found a piece of land but he was wanted to study like medicine simple medicine how to build composting toilets I was very curious how do how can we live together how can we learn to as human beings especially live together in harmony we can figure out all the physical stuff right toilets and showers and food

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and where to sleep how to stay warm but how can we actually live in harmony with each other that is a big question and so Deer Park is one of those experiments and I think maybe knows better than me but I think this is the largest number of lay friends we've had at Deer Park I'm just coming back from village so to me it's a little bit normal I think the past before the pandemic we would have about 60 to 70 young men in Upper Hamlet who would stay for the three months and

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but I heard it Deer Park this is new so thank you for your practice thank you for coming here and yeah taking a risk actually being with all these weird monks and nuns like what do they do what are we doing here right yeah so I felt very very joyful inside to see all this all the all of you walking down the road in mass I often said that there is no there's nothing higher than I guess we call siblinghood now but he said brotherhood another nothing higher than brotherhood and sisterhood

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so if we in our practice of Buddhism we break the brotherhood and sisterhood we need to look more deeply and

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see if something in our practice of Buddhism is not quite right and so that is our aspiration for the retreat is figuring out like okay now I got these new roommates one of them snores one of them is coughing one of them this that right and can I can I sort it out can I learn how to you know this one he leaves the bathroom really smelly when it comes out or whatever you know

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it's like you start to pick up all these cues and start to have perceptions about each other and so see if you can look deeply and try to look at each other always with fresh eyes not to let those perceptions set in and become you know solid in you but rather let it flow yeah so look at your sisters look at your brothers like wow what a wonder like miracle this body it's like all kinds of microbes and bacteria and you know growing I mean recently I learned that if we just say the cells in our body that are

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merely say human it would only be kind of one leg up to the knee in terms of biomass so most of our body is actually not non-human cells right there's all kinds of bacteria, fungi all kinds of things so rather than just settling for the kind of a small set of boring perceptions or annoying perceptions or maybe pleasant perceptions about each other see if you can bring that freshness to every time you see another person in the monastery wow what a wonder is this person it's really constantly changing constantly growing

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constantly evolving living organism and this do I really know anything about this person or spider so that's the spirit of practice in building community and for sure there will be conflicts in this winter retreat for sure there will be moments when we feel like I'm sick of it I want to go I want to go home so just look into that and take refuge in those of our friends who've been on the path for a while like we have here Joanne Dharma teacher Miss Kenley I know Nina has been here before we went

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to retreat how many others of us have been here for the winter retreat before yeah I think a few of us you know Nikolai of course yeah so please you know learn to take refuge in the sangha and don't just hold it inside it's one of the biggest lessons I've continuously had as among learning to circulate my difficult emotions doesn't mean that I just like bat I vomited out onto my brothers and sisters but rather I let it I let it flow and I I find someone I establish a relationship and

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then I say I can share with that person but I share in a way that I'm very aware that these are my perceptions and I'm working with it I'm working to transform it so it's not in the spirit of blaming or judging so that's a kind of training so we recognize that our suffering most of it is created by our own mind our attachment to our perception and if I you know it's okay it's normal because we within us there is a something like a fish something like a reptile something like a chimpanzee

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and that tendency to kind of jostle a bit for position for a role for you know trying to impress somebody to make them our partner this kind of thing and just you know either even if you're a monk or none that's still I can tell you it's still there even if you take a vow of celibacy all you know the animal nature I mean we are animals right but this our ancestral nature is there and so learning to see that our perceptions are not completely correct that's a that's a starting point

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and then the more and more you look into it you see how just a tiny approximation of how things really are at the beginning it's sometimes we're so sure about our perceptions that okay to start you can say maybe you can accept that your perceptions are not completely correct and then slowly you start to say oh my gosh they're really off and as I've noticed that I I deepen in my practice that I see just to what extent I have just this tiny this tiny window on the

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world and it's what I think of as the world but actually the more that I see that the more that I have understanding and compassion I see that that person she said that thing she did that thing because she's suffering right or maybe her mother her father you know her ancestors are manifesting in that moment and there's a ancestral suffering that is coming out and so I just can give rise to compassion and understanding instead of getting angry or irritated or judging and that is the basis of community

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so good luck so in 2006 to 2007 our teacher gave teachings these teachings which we now refer to as the 40 tenets

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of Plum Village and I was just a recently ordained Bikshu actually I was still a novice when he started teaching it and we were learning about the mainstream schools of Buddhism and the different kinds of views that arose in geographically separated schools of Buddhism within India and around the beginning of the common era and after looking into those different points of view that had arisen

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in different schools of Buddhism then Thay asked the question so what is how does Plum Village relate you know what is what are what are the things that our community has realized or had insights about in the Buddhist tradition to offer to the world and so these 40 tenets of contribution to 2600 years of the Buddhist tradition so his deep looking as a monk for over you know more than 70 years as a monk and also his deep aspiration to update and renew Buddhism if we're not careful even those things that bring us the most

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happiness we can take them for granted and we just treat we say oh I yeah I'll make more time to practice but I'm just happy the Buddhist tradition is there and the Buddha taught and that that's my spiritual path but I if you're not careful I used to say when we ordain as a monk or we just come to the practice the Buddha is there in our heart and then every year he gets a little bit farther and farther away and then after 10 years the Buddha is way over there and there are all these

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other things all of our projects all of our you know the things of our life as a monastic or as a practitioner and the Buddha is there but you know maybe we put him away in a box so we have to be very diligent and very vigilant and look and see am I just going through the motions or am I really you know experiencing joy in my practice and so this these 40 tenets are ways in which I saw in the Buddhist tradition that sometimes yeah we may have gotten a bit lazy or a bit caught in a view or a

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dogma that is actually not helping us to wake up to be free from our notions and concepts and so actually one of the one of the novices here who's now big shoe asked me would you would you I shared about it a little bit when I was visiting deer park a couple years ago and then he said well would you continue that class and so it's kind of morphed into this and but it's a lot of fun because we get to do this together we get to kind of look into it and really get into the core of Thay's insight and

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into the practice and so I I made photocopies of the 40 tenants to give to you because I know maybe that might not be easy for you to get it online but I'll give it out at the end and yeah so has anybody been following the class online oh a few of you okay great so we're going to kind of just dive right into it we're actually going into a whole new a whole new area of the 40 tenants today starting with the 20th one a real arhat is also a Bodhisattva and a real Bodhisattva

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is also in our heart so this is can be a little bit shocking if you know a little bit about Buddhist history in the time of the Buddha he as monks deepened their practice and they became were able to cut off all their afflictions the Buddha recognized them as an arhat and this term can mean many things so it can be it can mean one who is worthy of offerings so the monastic community depends on generosity in order to survive so we the food that we eat here is thanks to people coming here to practice and you

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make a contribution or some people come up with bags of rice or like recently we had a lot of grapes in the cooler and solidity hamlet so we decided that we we're not going to work for money in our life but rather we're going to completely to take a vow of poverty by only having a few requisite things and then of course there's the material that's in the sangha in the community that we make use of like these cameras flowers plants it doesn't belong to any of the monks or nuns but it's part of the monastery

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and we are we consider ourselves just stewards of these things it's also of this land here at deer park we are we don't you know of course there's a legal entity that owns the land the plum village community of engaged Buddhism but there's no monk or none who owns deer park it is set up in such a way that we are only just caring for like a garden and so in that way for example when the Buddha went into Rajkir where the kingdom Besara at that time was living and he met the king

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and the king was so impressed by the buddha's teaching and by his presence that he right away offered one of the

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most precious pieces of land there in Rajkiri the bamboo grove and he said I want to offer it to the tathagata so this class is a little bit about different names of the Buddha so there's one name tathagata have you all heard this name who hasn't ever heard this some of you okay so means it's actually two words that means like you could say that thus come one or

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it's just like that nothing more nothing less just as it is and this can actually be broken up in two different ways it can be Agatha or so Agatha means coming to come or having has come and gathered means gone so it's kind of it can mean either the one who has come just like that the dust come one or the one who is just the just gone like that and this is it's a name that actually was used was present in the time of the Buddha as far as we can tell in the spiritual communities

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that are there and there is a kind of teaching in itself so we know that in the Buddhist tradition the Buddha talk about non-self so we don't we if we get caught in our idea about who we are or who another person is and we hold on to that as something permanent we suffer because actually when we look deeply there's nothing permanent there's only changing evolving in this body like I said full of cells bacteria is just it's just a wonder of nature and we know that every element goes back

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to the earth to the air to and and yet there's this awareness that is happening this is experience that we all are having of being alive of life and so when one time when the Buddha was teaching a monk he said can you can you see the tathagata in his form and the monk said no I cannot see I cannot say is this finger it is his foot is this I that is the tathagata and he said well can you see it in the feelings like pleasant feelings painful feelings and he said no I cannot see the target

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and the feelings and the same for the perceptions, mental formations, consciousness there's nothing that we can say that is the tathagata and so this it is like a name which helps us to see that there's no thing that we can say that is the Buddha that is there is only the instantaneousness of the moment of this experience which is not something we can grasp onto and so this is a way an epithet a name of the Buddha that helped people to not get caught in the bodily form of the Buddha or in his feelings his

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perceptions yeah so Bim Asara said I want to make an offering to this of the bamboo grove and the Buddha said no make offer it to the sangha in the ten directions offer the which is the bamboo grove to the sangha in the ten directions and he said with that gesture he that speech he set a precedent for the sangha until today so any piece of land all this property that we have here at deer park is offered to the sangha in the ten directions it's not to Thay or just to the abbot or the abbess or

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but it's actually to any piece of land where there is a practice that is offered it is offered to the sangha and so that is how the Buddhist community has continued for 2600 years creating spaces of practice on planet earth that are in and we as monks as nuns as lay friends we are just stewards of this space we are there just to care for it make sure that the living beings here feel safe and that there is enough food and water for the monks and nuns and the lay friends who come here but

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yeah it's a different way of looking at its land property there's free from ownership and at the same time we practice not to take what is not given in the original five mindfulness trainings the very we call the five precepts there's a one which is not taking what is not given and this is very deep it's a very deep practice when we look into everything that we do in our actions of body speech and mind we see that there is a kind of balance in the universe and to what extent we are grasping on

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something we take it it's creating a little bit of imbalance and then there's a kind of something that comes back when we do that and so the monks and nuns we are kind of living that in our daily life by letting go of a sense of ownership of things you know I have a this robe that was offered to me and so I try to take care of the robe but I don't get attached to it as an owner I just see that this body needs clothing and so I take care of it so that I can wear the robe and you probably don't

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want me to stand up here naked right so anyway this just but it's not you know I don't get attached to and think oh

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this is my robe and why do you take somebody takes the robes and I get angry but if my brother my brother takes it and he doesn't ask then I am more concerned about his practice you see that's a different thing we want to see that when everything that we're doing while we're here during the retreat is in that spirit of so not taking what's not given

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so if we need something from the kitchen or we need something from you know the linen closet we go to that sister who's responsible and we know that she's not the owner either she's just the steward but we practice that's a kind of like beautiful relationship we go to that person and we say oh can I can I get a sheet from the living closet and they say of course and then you can go and take the sheet and bring it to our room or if we are feeling ill and we need to take some food from the kitchen

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from the cooler then we go to ask that sister who's the shopper and we say can I can I take that item so this is a train retraining ourselves maybe we have that habit we just live in our house and this is a bunch of stuff everywhere and we just grab this and we grab that like oh nobody's doing nobody's using that I'll just grab this but then we lose our sense of stewardship and we become like a thief we're just grabbing things wrong you know when somebody's not looking we just

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and that plays itself out not only in material things but also in our speech our bodily actions we're looking for love we're looking for appreciation from others and it's kind of like there's one image the Buddha said it's like pulling the feathers off of a bird it's like owls it's very painful and when we take things which are not given there's a kind of like you know like in the fabric of the universe that happens so learning that balance of respecting the space and being a steward

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if we are able to do it with the monastery we're able to do it with our brothers and sisters here then we start to be able to do it with our you know own clothing or things that we consider our own and then actually you start to see that this body these feelings these perceptions they're also just we're just stewards of them they're not me myself or mine and that is how we get deep into the training because we see that even our thoughts are not me and if I want to be a good steward of

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this body these feelings these perceptions I need to practice letting go of my concepts like these are my thoughts this is my body this is these are my feelings and it's said to see that we're just we're just helping to guide like a gardener our mind it's very fun so it's a tata kata is not caught in his own body or feelings perceptions you cannot find the tata kata anywhere you try to find it you cannot find him okay so the arhat is one who is worthy of offerings so the when someone is practicing like that

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when they balance they reach this kind of practice sometimes we call it the practice of no practice or the practice of non-practice as new meditation practitioners we come here and we think I want to practice this I want to practice this I want to go to sitting meditation walking meditation to do all the practices right and then over time it just becomes integrated into our being right we just be are just stewards of this body these feelings and it's just we are just it's like a dance

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we just go oh I go to a sitting meditation walking meditation but I'm not caught in the sitting meditation when somebody comes in late or somebody starts coughing a lot during sitting I don't like why didn't she quiet down right right you see because you're just you see it's all just a play it's the dance we're learning to relax to put down all of that the burden of our work our family that the ancestral suffering that we may carry in us and just engage in this beautiful play together

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and when you do that you are worthy of offerings but because you're not attached to the offering yeah so long as you keep grabbing on things you know getting up on amazon sometimes I came to deer park and I see so many boxes of amazon coming in there's boxes of from amazon there's a little bit of like you know and I myself I have ordered things from amazon so full disclosure but yeah you know I said it was a little bit like now when I when I buy something you know because we as monks we have a

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little bit of pocket money and I might buy something but it's almost like oh it's so painful like when I buy it because

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I know that I've created this like a little bit of like stickiness with this thing and I have to take care of this thing which is going to end up in a landfill it's going to spend most of its existence on this planet in a pile of trash buried under the earth probably but it's going to have a short brief shiny existence in my room basically and so I'm kind of contributing to this

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landfill with this thing and so I start to see that oh god it just becomes so painful to buy something because I just can already see its future and I feel like I'm just I'm like that like pulling the feather off of the bird I'm causing a little bit of harm so that's really what I feel like I really have to buy this thing but when I when we can let go of it and just to learn how to dwell happily in the present moment that's when we get closer to this ideal of our heart

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so we just somebody comes up and gives us some food somebody gives us some tea somebody gives us this and we able to take it and then maybe just give it to somebody else you know it's just like a beautiful dance and there's no grasping like oh wow thank you and then you turn around you give it to somebody else yeah because maybe you have enough tea you don't have to hold on to it you give it to your brother and so this is kind of redistributed out into space and time and that is the practice of an arhat

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just not taking what's not given another translation of arhat is one who is no longer subject to rebirth so this we already in the previous classes went into the teaching on no birth no death which is a way of radically transforming our way of looking at this experience of life when we no longer are caught in this body these feelings these perceptions these mental formations this consciousness then we see that this is this this there are enough conditions for life to take place for this for experience to take place

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but when conditions are no longer sufficient then that ceases to manifest but because there is no self, there we cannot talk about somebody dying or being born we can only see that birth and death are just transformation so I often like to talk about the french chemist lavoisier who had the insight nothing is born nothing is created nothing is lost so he realized in chemistry how many of us learned how to balance chemical equations in high school I used to love to do that and so he had this insight that you know it

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has to be balanced you cannot have matter which is just destroyed right now with relativity we learn that matter can be and energy are just different forms right when it seems like matter is destroyed it just becomes energy and energy also can become matter but there's nothing that is lost and so the same is true of this body these feelings we are we are recycling ancient water from billions of years ago in this body and the same is true of the matter of our cells and so to talk about this something

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coming from something and becoming nothing is really ignorant of the actual state of things we are and the same is true of our consciousness right we learn language culture we raised by our parents and we think oh I I am this I am that I am this individual born on this day in this place and this time but actually we are just re-psyched personalities that have continued through history over and over a little bit different here a little bit different there but more or less the same with anger sadness fear jealousy worry all

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those things and so when you look at that we're just part of a current and so yeah when we so reincarnation is not something mysterious it's not like some you know little bit of ourselves that somehow then goes and is born into another person I said that's a wrong idea that's a very superficial way of looking at the Buddhist teaching in fact what is going on is that we are we are experiencing the feelings the perceptions of our ancestors and they are manifesting in the in the present moment

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and certainly you know living in community you start to see oh gosh this this brother reminds me of that person or that one reminds me of this and so so the reality is that we are we are just re-manifesting all the time we are playing out roles that have been there for thousands tens of thousands and hundreds of thousands of years and so to talk about this like individual something in us that is somehow unique and separate is a little bit ignorant right it doesn't mean that it doesn't reduce in

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fact it opens up this wondrous experience of the present moment when you get that when you're no longer attached to this kind of the self right so it's a transformation of consciousness one who is no longer subject to rebirth it means

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that we're no longer attached to all these things we think of as a self so there's no being born and no dying there's only manifestation another translation that I propose that that also in the tradition is a destroyer of afflictions and in previous classes we talked about

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afflictions as one of as one of the two main obstacles to our being truly free is the obstacle of our afflictions and the obstacle of knowledge Pleisha Varana and schneider so of course when we're overwhelmed by sadness and despair it's difficult to be happy so it's an obstacle to our joy our freedom when we're very angry or caught in our idea somebody did something how could they possibly have done that that is an affliction it's limiting our freedom it's like a cage a prison

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so the arhat is someone who has learned to cut off their afflictions I talked about three kinds of powers there's the powers of cutting off in Vietnamese usually when we talk about power we think we want to control have access to resources have authority so but in Buddhism we talk about power as cutting off our attachments so learning that I don't need that I don't need that I don't need to keep grasping on so the same as what we're already talking about with the Adinas

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not taking what's not given with regards to our emotions we get sticky about our emotions we want to recreate those positive emotions that we had so whether it's a sexual relationship whether it's a feeling of meaningfulness in our family as maybe a young person is this happy memory and we just work our whole life just to get our family back together and if only they could all come back together we would just be happy like we were back then and yet maybe that never happens and even if we do it

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we find out we're still not happy because they don't get along with each other like we imagine or we remember but maybe our memory is actually not is kind of fuzzy we're just picking and choosing and they were not getting along with each other back then either so this is an attachment to a pleasant feeling so cutting off the power of cutting off helps us to not be overwhelmed by our afflictions the second power is the power of love yeah so we let go of ideas of punishment of retribution

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and cultivate love and it's easy to love people who are very kind and generous and friendly but I think you will find in this winter retreat there are people here who are difficult to love you probably don't know but maybe after a few weeks and so you can that can be that person can be the object of your cultivation of love you see can I can I learn to love this person even they say things that really annoy me or the way they serve their food you always think oh they eat too much

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or whatever it is you start to see is picking on everything that person does and then you cannot see the lovely aspects of their existence so true love means the power to love all to really embrace and even people who are difficult people who are violent and aggressive it's this this is where we get our power grows our capacity to love those or difficult to love and the way to do it I found is with the third power which is understanding I love my brothers in salinity hamlet I love all my brothers

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around the world and my sisters I live closer to the brothers and but we have very different ways of practicing of living and so forth and sometimes I look at my brother like what you know I'm quite shocked right sometimes but I learned to understand yeah I see like I not everyone has to practice the way I practice right now this is working for me that's bringing me happiness that's already enough and I can just understand that that's what that brother is and that's not less

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than me it's not better than me it's just where he's where he is in his practice some people are progressing quickly on the path some people are just going very slowly and that you know with understanding we can just accept yeah so we have we increase our capacity to tolerate many ways of approaching the practice and we don't become judgmental so the practice is non-discrimination we learn to look deeply and see that that person is there due to their mother and their father

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their culture many generations and many things the colour of the skin the wealth of the family all these things have affected who they are and if we just let our superficial perceptions take over we never get to go deep into that

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person and see their suffering see all the things that have that come together as an aggregate into this manifestation today so the power of understanding is very helpful for cultivating the power of love and I often talk about these three powers or virtues he said just practicing these three

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we can touch nirvana we can let go of our concepts just through understanding love and cutting off our afflictions our attachments and so an arhat is a title for those practitioners many of them are monastics but not all some were they that were able to cut off their afflictions no longer be overwhelmed by despair by anger it doesn't mean that they didn't have anger he didn't have despair because we all have the seed of anger despair of violence but the conditions were no longer sufficient for that anger to manifest

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in their consciousness because they no longer believe in their perceptions you see as being real they see that it's only like an illusion passing through like a magic show and so they could ride the waves of birth and death without fear and yeah the anger doesn't manifest any longer and also one other translation destroyer of the enemy and the enemy here is our afflictions yeah so it's strong language so we know that as good practitioners we don't want to suppress our anger but we no longer continue to nourish it

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we no longer continue to feed our despair or our anger so that is what it means by destroying the enemy we're no longer you know in the metaphor of the flame nirvana is a word that describes the ashes that are cool after the fire and there's no longer fuel to give rise to the fire flames cannot no longer burn so in this translation of arhat it means we destroy the enemy by removing the nourishment so the flames can no longer burn just like we had recently the fire chief or kind of fire chief firefighter

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come here and talk with the community it works for the land bureau the bureau of land management and so he talked to us about fuel near buildings and he's like oh okay you have a chair over there that's fuel you have a bucket some boxes over there or you put some wood over there that's fuel and we start to look at the everything in the in the monastery as potential fuel for a fire that's passing through and so the same is true of our concepts we tend to look at as our concepts as something neutral oh I'm just thinking

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about that I'm thinking about this but if you look deeply everything every thought has a tone every thought has a potentiality it is a kind of nourishment for some kind of emotion and enough thinking like that and then we start to feel despair we start to feel anger towards that person and so so mindfulness is being aware in every moment of our thoughts and what the potential of that thought feeding our emotions is it's yeah no matter how many times I say that I still see that it just goes deeper and deeper just okay wow

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there I am again thinking about that person in a negative way and that is actually watering my seeds of anger of sadness and again and again why am I doing that that's not for my happiness and it's not for their happiness either and it's not for their suffering maybe sometimes we want to make that person suffer but we just end up making ourselves or we suffer far more than the other person that's why we need to be very careful with our thinking so everything we do while we're here

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in the monastery is to be aware of our thoughts what's coming up yeah and instead we want to cultivate these powers like the power of love cultivating loving thoughts it's very funny you as you learn it you can switch right away right away when you have a thought of anger or irritation towards the person you can just flip it and see the good qualities of that person it becomes but when it becomes the when you you've you continue down that road sometimes They called it the ignoble

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path we have the noble path and the ignoble path ignoble path is going to ill being and the noble path brings is a path of happiness and if we just get in a rut and we just keep feeding our perceptions about that person and then when the emotion comes up it's so big that it's not easy to just switch it over to joy and love and happiness because we've kept going down that road for too long but when it's just in it's just a thought we can switch very quickly so I found that the key is to catch it

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very early before it continues to feed and becomes like a big bonfire and then it's very hard to extinguish it instead catch it when it's just a little flame and then and turn it into a loving thought you know a thought of joy so in the

Plum Village, 40 Tenets, Class 20

A real Arahant is also a Bodhisattva and a real Bodhisattva is also an Arahant.

history of the Buddhist tradition as the communities developed over the years there came to be the idea that there was yeah that came to be kind of judgment you know monastic looking at the other ones oh he's so lazy he just he studies the Buddhist teaching very well but

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he doesn't really practice and so this concept started to come up of different kinds of vehicles and so you may have heard of the Mahayana has anyone ever heard of Mahayana so Mahayana is sometimes described as the vehicle of the Bodhisattva and it's having a deep aspiration to wake up not only for ourselves but for other people and in the Mahayana tradition because of this great aspiration to help all beings awaken a kind of pejorative concept came in which is of the Hinayana so we have the Mahayana which is the

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great vehicle and the Hinayana which is the small vehicle the lesser vehicle so maha is greater and Hina is lesser and in order to so the early Mahayana some of them in order to describe a way to practice that is for the benefit of all beings they sometimes made use of a kind of way of saying this is not the way to practice that is a Hinayana practice it is a lesser practice it is not the great the Mahayana and so the arhat came to be described as a perfection of the Hinayana whereas the Bodhisattva was the

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ideal practitioner of the Mahayana and so this term which in source Buddhism described one who has cut off their afflictions who is worthy of offerings no longer subject to rebirth who is realized often the Buddha said the one who has done what needs to be done they no longer need to practice they are already realized awakening it over the years it became to it took on in the Mahayana a kind of pejorative meaning like somebody who just studies the Buddha's teachings and they know everything but they don't put it

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they don't they just have a lot of knowledge and they just do it for their own awakening and not for the benefit of all beings whereas the Bodhisattva is the one who is practicing not for only for their own awakening even in somewhat later in Mahayana there were texts that said I I as a Bodhisattva I will make the vow not to attain complete and total nirvana but I will stay in the world because this idea that somehow if you go into total nirvana you somehow like you just disappear and you

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you're so awakened that you just don't even you no longer have any care for the world anymore and so the Bodhisattva continues to stay in the world so they keep a little bit of suffering in order to stay and help other people to suffer less and so this this whereas those are hats they just do this go and they get awakened right away and then they're just like in bliss all the time and they don't care about anyone else they don't transmit their awakening to all beings where the

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Bodhisattva we stay suffering to wake up all living beings and this is very, very deep in the Mahayana tradition this this way of looking at things and so this this statement that's why this is such a bold and shocking statement so you need to know a little bit of the history of Buddhism to understand what is saying here a real arhat is also a Bodhisattva and the real Bodhisattva is also in our heart actually Bodhisattva in early Buddhism is the one who's in the research on the early meanings of this

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term it seems like in Pali the term is Bodhisattva and that can mean it can mean enlightened being but it's actually a bit strange and what has been proposed instead is that it's actually the Sattha is the verb to lean towards so it means somebody who's leaning towards enlightenment and going in the direction of enlightenment and that makes more sense for the early Buddhist texts because the Bodhisattva is how the Buddha referred to himself before he attained complete awakening he was he often said I was still an

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unenlightened Bodhisattva but then later on as the tendency in Buddhism was to kind of turn turn the teachings into Sanskrit it was translated into Bodhisattva and then which is kind of enlightenment being and then with that came also in the Mahayana a new teaching a path of Bodhisattva so the Mahayana can be described as the path of the Bodhisattva of awakening so how can we practice to awaken not only for ourselves but for all living beings and so what Thay is saying here is quite radical that

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an arhat is also benefiting all beings by our practice of mindful breathing of mindful walking we are creating an energy which is benefiting not only ourselves but all people I always wanted in all of our monasteries to have an

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A real Arahata is also a Bodhisattva and a real Bodhisattva is also an Arahata.

elder monk or none he called the Didukh Bohan so the virtuous one the great virtuous one who does nothing they don't have to do anything they wake up sweep the hallway come down for breakfast for lunch and they don't have to say anything they'd have to teach just by their

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presence they are transforming the space around and just by their yeah they're just being and they don't have to go to meetings and make decisions in the Bikshu sangha or the Dharma teacher meetings they don't have to do anything they can just be there don't do anything and I wish that all of our centres would have one you know elder monk or none like that that just doesn't get involved in the daily drama of the monastery but instead it's just there to listen to understand to love

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because they've cut off their attachments to power and authority they're no longer caught they don't need a role or a title they don't even need to you to call them Daido and that is a that is to help the young monks and nuns and all the lay friends to see that it's not about like getting to be the abbot it's not about getting to be a Dharma teacher who's giving the Dharma talks it's not about you know this kind of attainment right it's just about wondrous beings wonders presence

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learning to dwell happily in the present moment and that's it so we don't get caught in ideas about yeah getting a prestigious role or becoming a famous teacher or something like that so an arhat like that is also a Bodhisattva they also contributing to the peace and the well-being of all living beings so we need to not get caught into this dialogue that is there in the Mahayana tradition of some lesser path but they see that the Hinayana is in the Mahayana and the Mahayana is also in the

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Hinayana and the arhat is also a Bodhisattva a real arhat the main thing is that are we really practicing or are we just going through the motions are we really transforming our afflictions are we really cutting off learning to love learning to understand or are we just you know going through the motions of a mindfulness practitioner because it looks good on our resume because we want to be a mindfulness teacher or because you know we're looking for a romantic partner and you know the best ones are mindfulness

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practitioners because they're really kind and friendly and so we come to the monastery and like okay I'll be very kind and friendly and maybe she'll look at me and you know so what it you know what is our intention in coming here we need to look deeply and see that our practice is really true that we're really here for our our happiness for our well-being and and I think you know the reality is it's a mix of both yeah it's not like one is like you're not practicing and one is that you are

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but we are human also and we want to live in community we want to be recognized we want to be appreciated that is our nature so it's not a bad thing but we just you know we recognize that and the child within like earlier we in the class this morning Joanne was sharing with us about you know how as a child we can have perceptions that we're still following after our whole life like just wanting to get our dad's attention and say oh good job and maybe we're working our whole life

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maybe we get a PhD just so dad can say good job I'm so proud of you just that little moment of oh I feel so happy my dad is proud of me actually we suffered so much getting a PhD but we did it all just for that moment so dad can say yeah I'm so proud of you but we're not happy yeah so we have to let go of those ideas about attainment and just really focus on dwelling happily in the present moment okay that's enough for today thank you for listening and I wish you a good path of practice be a real arhat be a Bodhisattva - nowhere to go nothing to do [Music]