

## Summary Notes Class 10, Tenet 10: The Basic Concentrations (Samādhi): Impermanence, No-Self, and Nirvāṇa

<https://youtu.be/Y1kuCwWstM?si=u0IOEY2Kq-ctWIWA>

The 40 Tenets of Plum Village" and it is based on a book called "Plum Village Looks at Vulture's Peak" written by Thich Nhat Hanh. The book describes the essential characteristics of Plum Village practice and teachings. For an English translation of the tenets themselves, follow this link ➤ <http://pvapp.to/40-tenets> In this class Brother Phap Luu discusses the 10th tenet: "The basic concentrations (samādhi) are the concentrations on impermanence, no-self, and Nirvāṇa."

**0:00 – 4:52 — Opening Reflections on Nature and the Dharma:** The speaker shares about a recent camping trip in Arizona along Oak Creek Canyon. Nature—lush trees, cool water, birdsong—is described as a reflection of the Dharma:

"Even in the midst of the heat in the desert, there can be this kind of paradise given the right conditions."

Nature and Dharma both offer a "cooling" to the fires of affliction.

---

**4:53 – 10:17 — Finding Beauty Outside and Within:** Practicing is described as allowing ourselves to be in touch with beauty, both external and internal.

"Many of us, we don't allow ourselves to go to a place of beauty—either outside or within."

Brother Phap Luu reflects on the artificial boundaries we build in modern life—homes, careers, clothing—as a kind of second skin that separates us from our true inheritance in nature.

---

**10:18 – 14:58 — The Dharma Doesn't Need to Be Popular:** The Buddha initially hesitated to teach because he knew many would misunderstand.

"People will give me so much trouble trying to teach this. What if I just enjoy my awakening?"

Practicing the Dharma helps us reduce the intensity of afflictive emotions. Monastics are not free of emotions—but they have the tools to reduce harm.

---

### 14:58 – 17:27 — Introduction to the Three Basic Concentrations

The tenth tenet introduces the three basic *samādhis*:

1. *Anitya* (impermanence)
2. *Anātman* (no-self)
3. *Nirvāṇa* (the unconditioned)

These help cool the fires of emotion and guide us toward right view.

---

### 17:27 – 26:19 — The Concentration on Impermanence (*Anitya*)

Everyone knows things change, but:

"We don't suffer because things are impermanent—we suffer because we believe them to be permanent."

The practice involves applying the insight of *anitya* to daily life:

"Have we been practicing the concentration on impermanence in every moment of our relationship with that loved one?"

Impermanence doesn't mean disappearance—it means transformation.

The conservation of energy and matter allows us to see loved ones alive in new forms:

"When we look into our own hand, we can see our father or our mother there."

---

### **26:19 – 35:41 — Everyday Practice of Impermanence**

The wave metaphor: "The joy of riding the wave is thanks to its impermanence. If it stayed the same, how could we surf it?"

*Anitya* as a lens to view change not with sorrow, but with celebration:

"Vive la impermanence!"

*Time* is framed as simply a way of measuring impermanence.

Brother Phap Luu shares personal memory about anxiety over an eternal heaven as a child: "I don't think I would like such a place. How can we get out of heaven if we're there forever?"

---

### **35:41 – 43:27 — Applying *Anitya* to Media, Consumption, and Relationships**

A reflection on how consumption (of food, media, etc.) affects our mental states.

Reports about Vladimir Putin's declaration that "there is no happiness in life" used as a teaching on clinging and dissatisfaction.

"We don't need more wealth or power to be happy. We need insight."

Letting go becomes possible through maintaining this concentration over time.

---

### **43:27 – 47:31 — The Gift of Presence and the Depth of *Anitya***

The greatest offering to a loved one is being fully present:

"Can we look them in the eye and say, 'I am here for you'?"

Even painful relationships can be healed with the insight of impermanence:

"Often, the person who angers us most is the one we love the most."

---

### **47:31 – 55:48 — The Concentration on No-Self (*Anātman*): A shift from *impermanence in time* to *no-self in space*.**

"We are made only of non-us elements: the sun, the rain, the earth."

Evolutionary biology and interbeing are used to illustrate non-self.

The Buddha did not teach no-self to win arguments:

"It's not a declaration, but a kind of medicine to help us let go."

---

### **55:48 – 1:02:53 — Healing Through *Anātman*:**

We create a "self" out of fear and clinging to survive. That grasping creates suffering, confusion, and emotional imprisonment. The Dharma is offered as medicine—not metaphysics:

"The teaching on no-self is not for argument, but to help us release suffering."

Personal reflection: "I realized there is a sickness of wrong perception. Because we don't see, we continue to suffer."

---

### **1:02:53 – 1:06:13 — The Concentration on Nirvāṇa**

*Nirvāṇa* is the freedom from grasping, the end of taking refuge in conditioned things. “Seeing that there is nothing worth clinging to, we let go.” Letting go is more accessible in monastic life, but available to all through practice.

---

**1:06:13 – 1:07:49 — Conclusion: Living the Three Concentrations**

*Samādhi* (Impermanence, No-Self, and *Nirvāṇa*) is not for debate or display but for *liberation*. For our practice. Practitioners are invited to apply these insights each morning.

“Cherish the morning. Look at all beings with eyes of compassion. Seeing impermanence brings compassion.”

---