

TRANSCRIPT 10: The Basic Concentrations (Samādhi): Impermanence, No-Self, and Nirvāṇa

00:02 [Music] so do you respect the Thay dear, dear sisters your brothers online so thank you to brother peace and brother generosity we're still in lazy days here at deer park and the brothers and sisters are practicing solo retreat or up in the mountain but we decided to just to continue with this class for everyone online and the brothers just got back from camping in Arizona it was very hot but we were lucky when we were camping there was a cool river and every day the brothers uh in the as it got hot around maybe

02:12 1030 or 11 everyone started to migrate from the campsite down to [Music] to the river side to put the feet in the water or to hang the hammocks in the trees beside the river and it was so cool down there was a current of cool air that just moved with the water down through the canyon and later I learned that that river is called oak creek in Sedona between Sedona and flagstaff Arizona was a kind of corridor for the ancient Puebloan people who some of them lived in sedentary settlements like in uh what's called

03:05 Montezuma's castle or tuzugut or the Verde valley and they moved up um decided to for some reason in the 1400s they decided to revert to a nomadic life and they moved up north uh northeast along that that river and in the last day we were there we got to hike up in those steep canyons they call it the little the little grand canyon the oak creek canyon and it's so beautiful even in the I see even in the heat of Arizona there is this this verdant green valley uh with water seeping in from

03:57 the ground water and nourishing sycamore trees and oak trees and beech trees and all kinds of beautiful flowers many of them that we see some of them that we see around here and some that I only see I've only seen that in very green areas so even in the midst of the heat in the desert there can be this kind of paradise given the right conditions and I was reflecting on the dharma and how that is also a source of refreshment and a kind of cooling bomb or a cooling uh submersion for us to

04:53 to take advantage of to cool down our mind which is always beset by the heat of affliction of passion of anger of jealousy of fear and despair and how it's kind of there for us like this this beautiful valley in in this canyon in Arizona is there for us there was a moment that I was laying in the hammock next to the river and I was reading a recent book by a teacher called how to connect and in there he invited us to visualize a an island with uh green [Music] plants uh cool water

05:54 cool clear water birds singing the sun and I looked up from the book and I saw there in the river there was an island with green plants and clear water and the birds were singing and the sunshine and I saw that part of the practice is just learning how to recognize the beauty of the natural world outside of us but also within us and allow ourselves to be to be brought into a space of beauty many of us we don't allow ourselves to go to a place of beauty either outside or within ourselves somehow in the way we have set our mind

06:46 the way we've been raised we feel we need to subject ourselves to a kind of prison whether it's our apartment our house a city a job a career and then we need to take a vacation in order to get just a glimpse of this beautiful nature and that is a an invitation to reflect on our life is it possible to arrange our life in such a way that we can enjoy the beauty of nature even if it means just stepping outside the door of our house onto a green lawn walking through a public garden going to sit at the root of a tree

07:40 and just feel the presence of the tree just it it's offering us its stability its rootedness and we can see its joy we can see its happiness the tree is doing what the tree does and it's often I imagine if a tree had the you know a way we could understand its thinking it might look at the human beings and say why amongst all the plants and animals and fungi and bacteria does this strange animal not just enjoy its true inheritance it is a child of the forest a child of the streams the child of the earth

08:35 and yet it behaves as if it's a prisoner it builds boxes and out of metal out of wood and it prefers to [Music] live inside this kind of second skin that it has created for itself ever since it moved out of a very temperate climate in Africa it started to make clothing a kind of second skin and then moving farther north experiencing the cold winters then building shelter from the rain from the cold and we've become so enamored of our shelter of our second skin that we no longer know how to sometimes step outside and enjoy

09:28 the clear water and the green plants so from time to time the brothers even though we live here in this beautiful natural space of deer park we also go out for a very simple vacation but it's not really a vacation because it's very full it's not the we don't vacate but we fill ourselves with joy of being in nature and living simply just I had just my camping hammock and brothers had just a tent this sleeping bag and um a little bit of like simple canned food and uh yeah we do that because somehow we learn

10:18 through the dharma that we need to nourish the joy of nature within us and immerse ourselves in that kind of environment and then it somehow it's very easy to touch the dharma um walking down here I reflected on my own insight that the dominant doesn't necessarily have to be popular it would be wonderful for those of us who practice the dharma who get the healing get to the cooling of our um difficult emotions we often we experience that and then we wish wow if only everyone else could practice like that

11:24 if only we could make this dharma available and so we become very natural kind of proselytizers we want to teach the dharma to others and we can't understand when they cannot receive it and that is very interesting the buddha himself he despaired of teaching the dharma at some point he just after his awakening to the nature of the impermanent nature the non-self-nature the unconditioned he said people will give me so much trouble trying to teach this what if I just enjoy my awakening and not bother myself and

12:26 with what he knew would be a lot of wrong perceptions and misunderstandings of the dharma that he teaches and I've often reflected on that as a dharma teacher and as a monk because every day the dharma brings me a lot of joy and it helps me to deal with my own emotions to embrace them not I often have the impression that living as a monk whenever I have a difficult emotion like some anger that comes up if I have the feeling that if I were not a monk and a practitioner that it would be maybe 10 times

13:19 as great that some other situation that I might be in in work or in my family would come up in my reaction would be maybe at least ten times as strong so it's not that we as monks and monastics and as lay practitioners it's not that we don't have emotion for those of us who are new we see somebody practicing mindfulness we think wow they are just so like a magical person who's mastered their mind to such a degree that they don't have any suffering but that is not true and that is not true for tai

14:06 I don't believe it was true for the buddha and I don't I know it's not true for me but the difference is we know how to reduce the harm we recognize that anger is a kind of fire that can spread very quickly and the same is true of despair of jealousy of ignorance and so as practitioners we want to kind of minimize the fire not let it get out of hand and with mindfulness shining the light on the emotion it becomes less strong and then we don't feel carried away by that emotion and so that is the beauty of the dharma

14:58 we it helps us to train our mind to reduce the suffering and the teaching of the today the 10th tenet focuses on three kinds of concentration that can help us to reduce our emotion or reduce our the fire of our difficult emotions [Applause] so the 10th the basic concentrations in Sanskrit *Samadhi* means concentration are the concentrations on impermanence no self and nirvana the unconditioned so already in the eighth tenet we learned about the concentrations on emptiness signlessness

17:27 and aimlessness um and in the last class we saw that I proposed that this uh we can have three domiciles or four domiciles or five domiciles but they must include nirvana so impermanence is domicile no self is a Dhamasio and nirvana is a Dhammasil that means that when we see impermanence we see the dharma when we see no self we see the dharma and when we see nirvana when we touch nirvana then we are touching the dharma so they are a quality that helps us to see when we're going in the right direction

18:32 when we're on the right path and they are also a kind of concentration so that means that it's not only that we see that things are impermanent because that's not difficult for us to accept we see things changing all the time in our body our breath is coming in and out we see the sun rising and setting we see plants growing giving forth flowers and fruits and then withering the leaves falling and eventually drying up and going back to the earth so I don't think in my life as a monk anyone argued about the impermanent

19:10 nature of things the problem is that we live our life in such a way that we treat things as if they were permanent and that is the point that the buddha made that is why we suffer it's not because we don't suffer because things are impermanent we suffer because we believe them to be permanent and we live in such a way that we treat them to be permanent so when a loved one passes away and we are devastated we cannot believe what has happened we've lost this person we have to look and see have we been

19:48 practicing the concentration on impermanence in every moment of our relationship with that loved one can we see them with the eyes of impermanence and see that in this moment they are the cells in their body are being born and they are dying we might look at our parents and see them growing older dying and we have memories of our parents of good times maybe of difficult times and we feel a yearning inside of us to bring back those moments to bring back that that living breathing mother or father

20:40 that loved us that cared so much for us but with the concentration on impermanence we can look more deeply and see that there's still the conservation of energy and matter so impermanence does not mean that things are born and then they are completely destroyed it means that things are always changing form and the loved one that we so dearly miss is still there in his or her new form through their words their thoughts their actions they have transmitted to us joy happiness also their suffering their

21:38 fear their wrong perceptions and that is no less a part of them than the physical body of our loved one that is no less a part of them than the feeling of the hand on our arm or shoulder caressing us when we are sick when we look into our own hand we can see our father or our mother there and that is a way to cultivate the concentration on impermanence concentration means we maintain it over time and the concentration always has an object in the case of impermanence we take as our object any

22:39 phenomenon so it could be our loved one it could be a flower it could be maybe a despotic government causing suffering for so many people in our country if we believe those things to be permanent it's almost like we try to blastify them in our minds so that they will continue to give that the appearance of being permanent and we try to maintain it we try to keep that person just the way we think them to be but looking more deeply this we see so much beauty and impermanence I used to say long live impermanence

23:52 in french viva la permanence because with impermanence we see that the young girl can grow up to be a beautiful woman, impermanence we see ourselves as practitioners growing in our understanding learning every day with impermanence we also see close ones growing old getting sick and dying and that is the nature of things and going into the dhamma is and taking refuge in the dhamma means that we no longer take refuge not only in our loved ones not only in those who are most dear to us those

24:50 things that are most dear to us but not even in our very body not even in our very feelings we don't see those things to be unchanging or permanent because we know that that will lead to our grasping as something that cannot be grasped out at trying to prop up or maintain something which is naturally going through its process of transformation it is like imagine a surfer here on the ocean near uh Escondido or in oceanside and they see the perfect wave and they think if only that wave could stay like that forever

25:36 if I could surf that wave forever and ever and ever unending maybe that is a dream of I don't know any surfer who thinks like that [Laughter] because of course the nature of the wave is that it is impermanent the joy of riding the wave on your surfboard is thanks to the impermanent nature of the wave if the wave only stayed in its form before cresting how could we surf it and if it didn't come crashing down and go back to the crash down onto the beach and then come back down into the ocean how could we ride the

26:19 wave maybe we can listen to a sound of the bell so we talk about the bodhisattva path as riding the waves of birth and death and sometimes some of our brothers who grew up surfing they say surfing the waves of birth and so recognizing that this body has come to be thanks to causes and conditions and it also is of the nature to disintegrate and that is that is a wonder of life so concentration on impermanence means taking a phenomenon say our body as an object and recognizing every day you know our nails are

27:49 growing uh longer we clip them off our skin is flaking off um the cells in our body are constantly renewing themselves and we are actually more properly a process going on than a a person or a self and that is how impermanence the concentration on impermanence these very naturally to the concentration on no self so in the

earlier classes we talked about impermanence as [Music] with regards to time and no self with regards to space so the concentration on impermanence helps us to touch deeply the nature of time

29:22 actually time is only a way of measuring impermanence in the old times we had a sun dial and so the position of the sun in the sky as it shifted in the shadow that then was left on the sundial told us that that we were no longer where we were this morning and now we have moved on to a later time in the day um the calendar all these ways that we think about time are really just measurement of time so impermanence is not a measurement but rather it is a it is a insight it is an insight into the nature of

30:12 things to arise and to pass away so we learn to look with the eyes of impermanence I remember when I was a child in I think maybe 12 13 and I read some kind of series of fantasy novels and there was one character and he he was afflicted with the eyes seeing everything with the eyes of impermanence and so he felt kind of he rejected he could not feel love or care for anyone because he saw that they were already dying in this in his eyes and I remember reflecting about that and I thought you know is that really the case

31:08 my father often tells a story about when I was in the car with him I think at eight or nine years old and I was just reflecting because I just learned about the idea of heaven and I was very concerned about this what I learned about heaven because apparently heaven is a place that you go to and of course everything is wonderful and beautiful but once you're there you're stuck there apparently forever and I was very concerned about this because I never liked you know a child you know you imagine

31:49 like you have to go to your room and stay there for an hour and that's already I mean I had a room it's quite nice there are many things there but I didn't want to stay there for an hour without being able to go out so imagine living a good life and then going to heaven and thinking it's like going to your room forever and ever and never being able to get out and so this is the what was going on in the mind of this myself as an eight-year-old child and so I was very I was very anxious about this and I

32:19 asked my dad I said so is heaven forever and I don't know what my dad said but then I said I I don't think I would like such a place how can we get out of heaven if we are there forever so heaven is the creation of the collective consciousness for us to assuage our anxieties and fear when confronted with the situation of impermanence heaven is a creation of the collective consciousness that helps us assuage our fear and anxiety that arises due to the nature of impermanence that we observe in every moment

33:18 so that's a that's something for us to reflect on to to look deeply into all these words all of these concepts whether they're part of religion they're part of a spiritual path part of tradition part of what we believe we have to recognize that in some way shape or form these things have been mediated and brought to us in the collective consciousness through our ancestors whether in written down in a book whether in oral culture whether in art music whatever and all of these things are there

34:03 hopefully to help us to better understand our own nature and when we encounter the dharma at least for some of us for me when I encountered the dharma I suddenly realized all of this yeah it's wonderful I love art poetry music but sometimes we want to cut right to the chase and I feel that the dharma is very helpful in that way because rather than getting infatuated about the messenger whether it's a messenger in a religion like the buddha or Jesus or Muhammad or the creator of an incredible piece of

34:46 music like Bach or Beethoven or Mozart or an incredible painter Michelangelo or sculptor or Da Vinci rather than getting infatuated with the artwork we are able to see it only as a raft that we are ready to abandon once we reach the other shore so the same is true of these concentrations they are the like very some of the most tasty morsels of the dharma this invitation to focus on the nature of impermanence in all phenomena but we know that we don't need to get caught and obsessed about the dharma either

35:41 that it's only there to help us to get that insight so that we don't continue to mistake things that appear to be solid and permanent as being as having the nature of permanence we see that they also are impermanent and changing and that is uh it is not a good use of our time to try to accumulate or appropriate those things even our own body and when you do that then suddenly heaven is right here in the moment that you can release your grasping onto your body your feelings your perceptions your mental formations because you see

36:35 that they are impermanent and that even you have this happy joyful feeling because you eat this food or you listen to this music or you watch this television program you know that that will be that will change and that there's still sadness there there's still fear there's still anxiety and so you learn how to take care of what you're consuming what kind of nutriment you're taking in is this film is this television program is this piece of media on social media boast or some person is that helping me

37:17 to water the seeds of mindfulness concentration and insight or is it watering the seeds of attachment and jealousy and FOMO and so when we see ah that nutriment is not nourishing my happiness it's not nourishing my joy then we can let go of it today it was reported that Vladimir Putin said there is no happiness in life one of the most powerful men in the world with wealth fame he said there is no happiness in life and I felt very sad for him he has used his power to become who he is and he cannot touch happiness he sees no

38:24 happiness in his life that is what was reported I didn't talk with him myself but he's not the first very wealthy powerful person that I've heard who's in that situation so somehow even we try our whole lives just to get a little bit more get a little bit more income get a little bit more uh better house better job better situation for our family yet we still find we are not truly happy and studies have shown that after a certain level when we just have basic our basic shelter needs met basic nutritional needs met

39:16 actually we don't experience much more happiness by gaining a lot of wealth and power and fame we know that that's scientifically proven the buddha said that but now we have scientific studies which tell us the same thing and yet we continue to run because of our need maybe as a child our father our mother praised us for something we said or did and we craved that acceptance and so we've conditioned ourselves to try to get that if we're not getting it from our parents then we need to get it from

39:55 our boss from our colleagues from our loved ones and we don't feel happy if we don't receive that kind of praise or acceptance so that is where the dharma and the concentration on impermanence is so helpful it helps us to release our grasping and see yeah what is coming up right now if I don't have that thing if I don't eat that food if I don't watch that movie if I don't check my email every 30 minutes can I still be happy can I still feel joy and you experiment concentration means you maintain it over

40:47 time so you get you observe the impermanence but you keep that awareness through over time and so you get that those eyes of impermanence and the result is freedom the result is letting go the result is joy and happiness you try it out you try out a little bit each day and just focus on the impermanent nature of your child it doesn't mean that you don't love them any less it's because you love them so deeply that you make them the object of your concentration seeing their impermanent nature you

41:39 want to be fully present for them in the here and now you know that in 100 years there will be a pile of ash in the ground but here they are a living breathing beautiful child fresh and even if they suffer they are there and we want to do everything we can to be present for them the greatest gift we can offer our loved ones is our presence and the concentration on impermanence is a way to help us to see that because we forget and we think that we want to give them other things like a college we work hard to

42:30 make money so they we can pay their tuition so they can go to college so they can have a successful life but in all of that have we been truly present for that for them have we really looked in their eyes and say I am here for you my child I am here for you my loved one my dear so that is something I've practiced with my father and my mother and it brings a lot of joy to to just sit down and not fall into the conditioned habit of just talking about whatever is on the news whatever music

43:27 whatever it is those areas that we're so used to discussing with our loved ones you can just sit and smile and follow our breathing and look at them in the eyes and say my dear one or I'm here for you and that's it because we see that they are impermanent but yet here we are we can be present for them we can listen to the sound of the bell [Music] and in this way we can live in peace and we can die in peace in any moment because we are of the nature to die that is the nature of this body but so many people die with

44:44 regret they didn't take that time to really be present for their loved one when they had a chance and so on their deathbed they regret they regret the harsh words that they said the blame the judgment and yet it's too late and those words cannot be taken back so easily so this is uh so the concentration on impermanence is like a

mindfulness spell inviting us to cherish the presence of our loved one here and now of our colleagues of our all of those who are part of our community wherever we are

45:38 please take a moment if you can tonight if not tomorrow morning and sit down with the person who is so dear to us it is natural that that person makes us more angry than anyone else often we don't see that usually if we are thinking about someone and we are upset about something they said or did it's because we care so much about them and likely they care equally about us but with the eyes of impermanence we can see that that that argument that dissatisfaction is so small in the grand course of things

46:26 of life and that is why these concentrations are so basic and so essential to the practice of an awakened life and why Thay emphasizes them so thoroughly in the description and practices of plum village so impermanence with regards to time and no self with regards to space it means that as we have already learned that there's no essential something substance that is separate from everything else because of our love for the world love for our loved ones love for ourselves we have imputed we have put upon the world

47:31 this idea that there is something that is uh ineffable there's something that is cut off from all other things which cannot be touched by the uh the sun the rain the earth the sky the planets the elements everything in the universe it is actually the insight of nirvana of touching the unconditioned that we mistake for a conditioned self we feel beauty we feel a rush in our blood in our in our being when we see beauty in nature and our loved one in life but we don't recognize that that beauty is impermanent

48:29 that it is unconditioned and it is not something that we can grasp onto but because of a wrong perception in our collective consciousness of our ancestors we propose that there's some kind of self or essence or soul or something that is somehow permanent and not of this world but that that thing is something in itself and so we grasp at that thing and we start to think that our thoughts our feelings our perceptions our body is somehow has this ineffable nature and it cannot it is not somehow it's cut off from

49:31 the rest of reality so looking deeply into ourselves we can observe that we are made of only non-us elements in this body there is the sun there is the rain the earth and that is something that is not just for the sake of declaring it but something that I try to practice in every moment that is the concentration on those self-concentration on no self means seeing that we are only made up of non-us elements that this body is the coming together of the earth the water the energy from the sun all these things our father our mother

50:20 our ancestors the ancestral bacteria that led to your eukaryotic cells that eventually joined to form complex organisms swimming around in the oceans eventually crawling up onto the land and then uh eventually you know burrowing into the earth maybe climbing up into trees and eventually walking upright on two legs on the earth that is all there in this body and this body is a continuation of that ancestral lineage and so to somehow say that in this individual manifestation of this body is somehow

51:12 something that is permanent and uh ineffable untouchable this is very strange but it's quite natural if you see that our nature is to grasp on to our body right is we have within us this survival instinct just as animals and plants do we want to find ways to protect the body if we didn't do that we might not be here but through our ancestors that that that life force they call it Jivita Indiya in the Buddhist tradition Indiya is like a faculty or force and Jivita is life so that that that drive within us

52:09 to live to continue to live it can get caught by a wrong perception and so we believe that so much deeply in our will to because we feel so strongly this will to live then we say well actually that that will to live within us is somehow a self it is something that is uh you know out outside of this world that cannot be touched by things in this world but as practitioners when we look deeply we can see there's some grasping energy there in my fear of death my fear of transforming this body going

53:02 back to the earth these feelings changing because we don't practice a concentration on impermanence deeply enough then we feel fear and anxiety and so we create a self we create something that will somehow be permanent that is not subject to the nature of things and so by grasping onto that concept that idea the Buddha observed that um we saw he saw this great suffering and in actually closing off an inability to observe things as they are which keeps us bound actually it keeps us in the prison of our own

53:58 mind and so by letting go of that idea it's not that he was ideologically opposed to a soul or a self but it's that he could not observe how the concept of a self could be held in a way that it didn't lead to some kind of ignorance

or suffering that's very important to understand the buddha didn't teach for the sake of of just ontology to try to describe the world but he his teaching is a kind of medicine to help us to be more free and so the teaching on no-self is not a declaration to try to counteract

54:51 the philosophy to argue with um our native belief in a soul or a self of any sort but it's an invitation for us to look deeply and see is there something that I'm grasping onto there in my belief about a self or soul some quality that I feel so inherently is me ultimately me and I cannot let go of it and because of that grasping I refuse to observe what is actually going on so that is a deeper teaching on no self that it is a kind of medicine to help us let go of our strongly held notions and ideas

55:48 and keep our mind open and free to whatever is arising in the present moment it's not a kind of yeah it's not for the sake of argument Buddhist teachings is not for the sake of just winning arguments if you did that well you could learn it and then go off and you know argue with anyone you like but that doesn't mean you will become happy and so the reason Thay emphasizes that these are concentrations is not so that we just go out and give eloquent talks or you know argue with people about their philosophy

56:29 or belief we have to maintain the awareness of impermanence over time practice it in our daily life so that we can release our grasping we need to maintain the insight of no self with regard to this body these feelings these perceptions and so forth and as well our loved ones and so forth we see they are not separate from ourselves actually the inside of no self I remember growing up and for my family my mother still this the idea of a soul is a kind of bomb that helps us to think ah we will those loved ones my grandmother

57:23 and so forth that that she had lost in her life that somehow we will be reunited but actually when we look deeply we see that our parents are already there in our body in the present moment and that is it is that presence that they have transmitted to us that brings us joy at that thought of being reunited with our loved ones in heaven someday so Thay was not uh it was not the adequate for him to say oh at this other time in the future we will be reunited with those who we love like his own mother

58:03 but actually he practiced right here and right now by using the insight of impermanence and no self to see his mother in his hand when he was sick he would put his hand on his forehead and see that his hand is the hand of his mother and that is a very true statement that is not just for the sake of imagining because how could this hand be here without his mother and his father and by the experience of our mother putting her hand on our forehead when we're sick as a child we feel that and so by just doing that

58:47 maybe you like to try now you can just take your your hand and put it on your forehead and relax your body and see that this is the hand of your mother helping you to calm down to relax you're anxious because of a fever some kind of sickness and your mother comes and puts her hand on her on your forehead and you feel already embraced held and healed as a when I was sick as a child my mother would do that and I remember when I would get sick that I would somehow get very talkative because I was a pretty quiet child but

59:56 somehow when I got sick then I wanted to talk and I realized later on when I started to practice I discovered the dhamma and I started practicing it that actually the dhamma made me much more vocal because I realized that it's kind of like it is literally that we realize that there is a sickness within us which is a sickness of wrong perceptions and because we don't see things we continue to believe things are permanent and we don't practice the concentration on impermanence because we believe things have a separate self and

01:00:37 continue to believe uh we don't yet practice deeply the concentration on no self and we don't touch nirvana the unconditioned so we'd continue to take refuge in conditioned things that is a kind of sickness a mental illness it's actually the buddha said now we say this person is mentally ill and the American psychological association has a diagnosis for that person but the inside of the buddha is that mental illness is rampant everywhere unless we practice to understand our mind we also are in a kind of fever

01:01:30 every day of our life because of our wrong perceptions and our inability to touch reality as it is and so as practitioners it doesn't mean we are free from our illness but it means that we get an insight we get kind of glimpse kind of light that helps us to see that there's something that's not quite right in the way I'm looking at the world and because of that I suffer and I found that the discovering the dhamma somehow just as a that child who wants to talk suddenly when they're sick similarly the dhamma

01:02:16 helped me to say ah this is the nature of things suddenly I have something to say I think many of us have that experience where we discover the dharma we think we go through life and we're just supposed to do this and get a job there and go through university here and you know have a house and the family and kids and then we think wow well I did all that and why am I still suffering and but when we encountered the dharma then it's like wow okay now it makes sense maybe all that advice that I had been

01:02:53 given here and there I didn't recognize it the people who were giving it they also were continuing to suffer and they are not truly happy Vladimir Putin is a prime example saying there is no happiness in life maybe those people giving us driving us on to live this materialistic way in our life are they truly happy so we have to ask that question and the last of the three basic concentrations nirvana so concentration on nirvana means we don't continue to take refuge in conditioned things we see that

01:03:45 conditioned things are impermanent we see that they do not have a separate essential nature or self and so seeing those two things that in and nowhere in time and space is there anything that can be grasped onto we no longer continue to take refuge in these things so we free our mind we notice the grasping energy and we see what is it we see that actually there is nothing worth grasping onto whether recognition or title or whatever so we have a bit easier time with this in the monastery I think I can say

01:04:39 pretty fairly because our life is set up in such a way that we um you know we can live we don't have to you know worry about many things that many of us have to be concerned about to make sure we have a place to live and all that so coming to a practice center is very helpful when we learn these teachings because we have somebody who cooks for us we have a place to sleep and you know we have time and space and we're not rushed or hurried to do anything all we're invited to do is practice Thay always told us

01:05:23 as long as you practice then that is a the main requisite for staying in the monastery if you practicing so it's not enough just to come to a nice place like a monastery and just enjoy it if we don't practice so we need to bring the concentration of impermanence into how we view the world bring the concentration on new self into how we see our body how we see nature how we see our loved ones and also recognize the conditioned nature of things and no longer continue to grasp after or take refuge in those

01:06:13 conditioned things but rather let go so the ins the concentration on nirvana on nirvana is reminding us over and over again to let go of conditioned things so that we can realize our nature of nirvana which is already there since beginning with time so Thay had a phrase we have already been nirvana eyes since beginningless time we only have to wake up and see it for ourselves so that is an invitation to bring these three concentrations into how we live our life you might like to tomorrow morning when you get up in the

01:07:01 morning if you don't do sitting meditation you might like to sit on your bed just for a few moments and bring to mind the concentration on impermanence really cherish the morning cherish this opportunity for a new day 24 brand new hours are before you can make the commitment to live them in mindfulness and look at all beings with eyes of compassion because seeing the impermanent nature of ourselves and others naturally brings compassion into our way of taking care of ourselves and taking care of others

01:07:49 okay that's enough for today this is a special class mainly just for the internet so thank you again to brother Minhan and rather min lung for helping to make this possible and we'll continue next Wednesday with the 11th uh class and the 11th tenant [Music]

Thank you