

## Transcript Class #14: Mindfulness, Concentration and Insight Include Each Other

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#### [#PlumVillage #40Tenets](#)

This is a weekly class from Deer Park Monastery on the topic "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 14th tenet: "Mindfulness, concentration and insight include each other. All three have the capacity to bring joy, happiness and liberation." ----- Find more similar talks on the FREE Plum Village app <https://plumvillage.app/> Enjoy! 🙏 Help us caption and translate this video: <https://web.plumvillage.app/subs?yt=g...> [#PlumVillage #40Tenets](#)

00:00:02.639 Breathing in I know I'm breathing in, breathing out I know I'm breathing out. I can relax my body enjoy whatever is going on right now and we'll start with the three sounds of the bell  
00:00:59.590 [Music]

00:02:24.560 Dear respected Thay, dear noble community today is the 14th of July, Bastille Day in France the 14th of July in the year 2021, and we are in the ocean of peace meditation hall in Deer Park monastery, and we are on our 14th class of the 40 tenants for those of you who just arrived this class has been kind of out of the crucible of the pandemic it's been moving forward and now we are we're opening up to uh to guests for the past few weeks, and next week we have our summer retreat so I know a lot of the staff are here as well thank you for coming and offering to serve and build community can you hear me clearly is it okay. So we are studying the 14th tenet of the plum village tradition mindfulness concentration and insight include each other

00:04:28.960 Can you see it's a two-line concentration and insight include each other so all three have the capacity to bring joy happiness and liberation so we've been learning about mindfulness concentration and insight which we call the three priceless trainings means that no matter how much you practice mindfulness concentration and insight they won't become sticky

00:06:48.319 They have the quality of leading to freedom and joy and that's actually quite rare in the world because most things that we put a lot of our attention into we become attached to so the quality of mindfulness concentration and insight when they're right mindfulness right concentration and right view or right insight is the quality of not being uh not causing attachment they are like you put your hand out and the air and you don't there's no obstruction and also means that in answer in our mind there isn't a kind of longing or craving for any of them we don't uh long for mindfulness oh if I could only be mindful that's a wrong understanding of mindfulness mindfulness is only here in the present moment it's not something that you wish you can have like you can long to go to the beach and go surfing

00:08:07.759 or you can long to go back to your hometown and see your family but mindfulness doesn't cause longing, it causes you right mindfulness means coming back to what's going on right here and now and doing that brings joy right away the same is true of concentration and insight so we can look at them like kind of three points

00:09:08.800 oh just do for sure and they are not separate they are leading to one another by bringing my attention back to the breath I cultivate concentration I cannot be truly mindful of my breathing without concentration, concentration is a necessary element for mindfulness and insight is also necessary when I'm aware of my breath is in insight is present I'm aware of the feeling of the breath I'm aware of the changing sensation of the breath I'm aware of the physiological process of the breathing. That's insight, that is breath.

00:10:25.760 That is an insight the realization of the presence of the breath is itself an insight sometimes we think of insight as something very complicated very complex, something we have to work our whole life to attain and that is a wrong perception, insight can be touched right now just where you're sitting at home those of you online or if you're here you're just aware of your legs that is an insight so there's mindfulness, I have two legs in good condition and I can walk, I can stand up sit down not everyone has two legs in good, condition but I can have the with mindfulness, I can be aware of my two legs

00:11:23.360 and appreciate that they are in good condition that is right away a condition of happiness it's not very complicated so usually insight is just recognizing the wonders of life that are already there but because of our thinking our concepts our worries our anxiety we get we forget so mindfulness helps us to come back and get the insight of what is there in the present moment especially the good conditions but we also get insight to suffering

00:12:06.560 So we talked about how the mindfulness trainings in the plum village tradition all start with awareness

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aware of the suffering

00:12:30.720 that is one of the key aspects of the plum village tradition, it's not just not killing but aware of the suffering that is caused by the destruction of life I am determined not to kill so we talked about that last time when we go to the um the sea marsh down by la Jolla for example many beautiful birds sea birds and that area has become protected and in the past we would just see a sign that says, do not enter we don't know why and so people go in there and they throw trash and they defile that area but if we put a sign and explain how this habitat is very rare and many birds take refuge in that marsh to build their nests to eat fish to feed the young then we have compassion we have

00:13:35.040 understanding so we don't put trash there we don't defile the water that goes into that marsh so that's the insight of the mindfulness trainings awareness of suffering so the first noble truth aware of suffering is built in to the trainings so they reflected on all this and got input from the community and developed this way of practicing the precepts so with awareness there's also insight mindful of suffering I get the insight into the nature of suffering if there's no insight it's not right mindfulness, I remember in 2000 in 30 no 14 in the 21 day retreat and there were many dharma teachers laya dharma teachers,

00:14:41.600 monastic dharma teachers and Thay called them all and he wanted us to sit in front during a talk that he gave he was around the question of whether we can teach mindfulness in the military and I affirm very strongly we should teach mindfulness even in places where there is a like the military where they are trained to kill people are asking if I'm more mindful of shooting does that make me a better killer and Thay said very clearly mindfulness is not a tool mindfulness is a path

00:15:29.680 so when we teach a soldier mindfulness they also get insight and concentration and that insight helps them to see the suffering that is caused by killing, it's not only about training to shoot the gun but it has an effect psychologically, they look deeper into themselves and yeah with time the insight can start to grow stronger and stronger the pain that is caused by killing by training, human beings to see others as just objects to kill so that I was quite strong

00:16:16.240 he said yes we can teach mindfulness but not as a tool as a way as a path because right mindfulness is inextricable from the other trainings, um when we start to talk about mindfulness that is used for getting a better test score being mindful so that I can get rid of the unease I have around my job maybe where I I cause some kind of suffering in my way of the products that I produced or maybe in my way of interacting with my colleagues that is not right mindfulness

00:17:09.039 of course we can use drugs we can find ways to enhance our body so that we can see more clearly think, more clearly but if those thoughts are thoughts of anger hatred or jealousy then it's not right mindfulness, so we don't practice mindfulness to attain a goal but we get the goal in the mindfulness itself it's not separate, that is the beauty of the practice of aimlessness so when we're when you're younger we maybe 14 15 years old and we look at the world and we see all the grown-ups doing really important things very busy getting jobs getting a career making

00:18:06.880 money raising a family and we think this is it and so we just find ways to get a better job to have a better family a better partner and all these things and we don't have a chance to look inside and say am I really experiencing happiness in the present moment do I really feel joy am I able to generate a feeling of joy wherever I am or whenever that's the quality of mindfulness because it comes with concentration so it's joy and happiness born from mindfulness

00:18:53.360 joy and happiness born from concentration joy and happiness born from insight not from getting what we ordered on Amazon or going to the beach those are all things it's fine you order something on Amazon or you go to the beach it's no problem but is that it's the longing it's the missing something not having enough in the present moment and then trying to in enhance or optimize

00:19:32.080 Our pleasure right that's our pleasure seeking you can listen to a sound of the bell

00:20:01.260 [Music] so we know that in this planet earth there are finite resources and for the past. 150 years we have been using resources like never before and anyone who looks with mindfulness concentration and insight can see we cannot go on like this and we need more people to train in mindfulness concentration and insight we need you all of you to teach

00:21:23.919 mindfulness concentration and insight we can build and install more solar panels we can try to end our dependence on fossil fuels we can find ways to protect biodiversity but what we really need most deeply are resilient and happy free mindfulness practitioners who are in community or working together because we know that mindfulness

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00:22:09.520 without community is only so strong. Thay's vision for this century is awakening as a community and so that means that we take turns giving sharing the dharma with each other sharing our experience living together in community finding ways to overcome our attachments our worries our anxieties and that brings us happiness and joy because the human race we can find perhaps some kind of technology to help human beings to survive on earth but if those human beings don't know how to be happy don't know how to be free well then

00:23:11.919 We might ask ourselves well what is what is it for just to survive on this planet if we don't have freedom if we don't have happiness um we have to look with a lot of um care into our feelings it's never easy when a society or civilization faces, a decline faces when it comes against its limits its environmental limits its economic limits and um we need to look in our daily life and see what do we take refuge in do we take refuge in the government do we take refuge in [Music] institutions in the law, do we take refuge in the newspaper do we take refuge in, our favourite television show wherever we are putting our attention that is

00:24:35.840 our place of refuge so when we suffer then we go to that place it could be, the refrigerator, so mindfulness means being getting the insight okay I'm aware of what I'm doing, throughout the day and I see um why is it that I keep going to the fridge and taking that thing out to eat what kind of emotion inside of me what kind of feeling of despair feeling of emptiness, fear maybe driving that action when I go to re go on the internet to read the newspapers does that knowledge bring me security

00:25:25.440 does it make my life my mind more stable, does knowing who is President of the United States make my life more stable? What if there is no president of the United States? Are you able to be free and happy? So you have that kind of solidity what if suddenly there is no supreme court I'm just speaking hypothetically imagine you're sitting there...

00:26:02.960 um maybe um, late in the fourth century in Rome and you somebody says, imagine that there is no emperor of Rome you say no how could such a thing be, could never happen there have been emperors for many centuries

00:26:25.120 What if there will be no government, it's just an example we try to look and see what are those things that are creating stability that we are taking, refuge in so when we talk about taking refuge in the Buddha, in the dharma and the sangha it means that we look at in our daily life what are we giving our attention to in order to find stability like you read the newspaper and say ah yeah it's the normal stories that I always know and I feel okay I feel safe the world is only on fire as much as it usually is

00:27:10.400 Let me get used to it maybe uh 28 years ago we would be horrified that the planet is heating up it's very clear but now we're getting used to it that it's normal the plan is heating up I know about that maybe 20 years ago we would think oh gosh imagine if this there was a one horrible brush fire in California and now we think how many brush fires will there be in California and where will they be and will it be next to my house so over time we can more and more accustomed to if we don't mindful we become accustomed to the suffering that we see outside and the same is true inside

00:28:05.360 we become accustomed to our particular habit of suffering and so in the community we say like my suffering it might be like painful but it's my suffering and every time, when something happens in the community it's like a knee-jerk reaction we know that brother or sister they're going to say that thing because even though they suffer and they feel hurt there's an attachment to the suffering they become it's become a habit and like clockwork you say that thing you do that thing and that but the sister they say that they are hurt they they they share that thing so we can if we're not careful through our habit we start to without being mindful or aware of the suffering we actually

00:29:03.200 start to like the suffering we don't really like it because it's very painful and it makes our life miserable but it's familiar it's something we know and because we're looking for stability, we find it in our suffering that reliable hurt that reliable pain that reliable uh way of that our loved one speaks to us and

00:29:36.240 then we react in that same way every time and back and forth it's like a ping pong match that we know, very well so that is a wrong that is a lack of mindfulness, so the quality of mindfulness is to wake up to our habits our conditioning, so we've been learning about glacier, affliction and that this these afflictions are tied together with our with the obstacle of knowledge

00:31:09.040 [BELL]

00:31:16.240 We take refuge in what we know and that causes jealousy fear for example we grow up and we construct an identity it's very normal it allows us to work in a predictable way with our family with ourselves with our colleagues now I'm a student and I'm a college student I'm an investment banker now I'm a husband now. I'm this or that so we can fit into roles but even though most of us when we look inside we say. I'm not truly that I'm not truly just a husband I'm not truly just an investment banker I'm not truly just somebody who likes science fiction

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movies or whatever that we attach to our identity but through habit we take refuge in those qualities those characteristics that we associate with me or myself and in doing that when somebody comes along and is better at being you than you are they know they've seen you know 100 times more science fiction movies than you have they've made 100 times more money in investment banking than you have they have a someone a partner who is 100 times more beautiful than your partner...I don't know whatever you know this is the measuring mind you measure and you suffer because

00:33:05.039 you want to be number one number one at that particular mix of qualities even if you're a monk or none you want to be the super nun or super monk the one who can give a dharma talk any moment upside down doing yoga in the middle of a pond I don't know I remember yeah we had one nun here and she... I used to think she was a super nun because she would prepare the meal for hundreds of people in the kitchen and then she would come down she would make sure there was time to come down and watch Thay's dharma talk because she didn't ever want to miss that I ...and then she would go back up and she would have about maybe 45 minutes to finish making the soup and everything which she had many friendly friends helping her and she would serve us food for four or 500 people and I think my goodness

00:34:05.360 I can she's a super nun I can never be as good of a monk or none as that...so we take on these qualities we get attached to it so when we talk about knowledge as an obstacle it's tied up with our sense of our self what we believe ourselves to be and when we can feel that gives rise to feelings of jealousy we start to compare ourself with another self our perception of another person we start to feel angry when the way we think ourselves to be is not in accord with what we observe in reality maybe we're you know very mindful monk or none but we walk along and we don't see the tree bench and we hit our head and fall over and everybody sees us do it and they think oh gosh you know my idea of my mindful practice

00:35:11.599 is not in accord with the reality this kind of thing so knowledge can give rise to affliction so the afflictions are usually the symptom to some attachment at a lower level in our mind some kind of thing we're grasping onto in buddhist psychology we talk about the non the non-existence of the grasper and the grasped so it means there's no one grasping

00:36:27.520 there's no grasping there's no one a grasper and no nothing grasped, or nothing to grasp, and as we now have more sophisticated, or I could say I don't know sophisticated but we have more new mechanical, ways of measuring the firing of neurons in our brain when we're doing certain tasks we can see that actually what it what appears is that there are whole patterns of neurons which are firing in synchrony with other neurons and one group of them are behaving like the subject and the other group of them are behaving like the object so whenever we attend to something you have certain neurons they are functioning as the grasper and then you

00:37:53.280 have other neurons which are functioning as the grasped in reality without looking deeply we just think oh well I want to pick up this marker and so I reach out and I pick it up but actually what's happening in my mind is there's a model of me I see through the photons reflecting off this marker through my retina and my optic nerve into my brain which then corresponds to all other kinds of markers I've experienced before in my life and so I get the perception through conditioning that this is something that I can take a cap off of and I can write with it and so motor neurons in my brain then model my hand moving up over to the board and picking up the marker

00:38:58.240 but actually in my mind I've already picked up the marker there's already a grasper and a grass something to grasp so that serves its functional purpose this um person who is somehow somewhere in this body who is reaching out to grasp the marker with a one interesting philosopher. I don't think I remember his name right now but he said he suddenly realized that he was headless because actually what he experiences he doesn't see his head he just he sees his hands and he sees his chest and a body but there's somehow

00:39:57.440 there's no head. I mean he could feel something here but when he looks out it's just actually when we look out we just see chest and feet and arms you see a head so you think he's crazy how can he say he's headless but actually our lived experience is has a quality of being headless and so that's another way of looking at Buddhist psychology which is that actually everything is a process in the body and there's no there's no commander in chief there's no self there but we take refuge in things we like things we dislike things we think we are things we think we aren't and by kind of accumulating all of these qualities we start to think this is me this is myself but with mindfulness concentration and insight you just see this wondrous experience of wow

00:41:00.880 wow wow it's just nameless and formless awareness and so that's what the the these trainings are inviting us to do to come back and just let go of all those ideas and concepts and just like my goodness what is going on here [Laughter] sometimes people take hallucinogenics or something to get a similar effect but with meditation we can go deeper we can we can actually cultivate this as a way of being so we stop thinking this is me myself and mine we start to notice how we are creating a grasper in a grass through conditioning so this teaching on no grasper and no nothing to grasp is a training to help us to be free of the conditioning caused by our constant

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grasping

00:42:01.359 so we recognize that actually there's nothing to grasp finally and that what we do in our daily lives is cultivate grasping the quality of grasping at things like bring us pleasure and trying to avoid things that are causing us pain which is another kind of grasping so it's it's grasping at things that bring pleasure grasping also is at things that keep us away from painful things the grasping at being and non-being we call

00:42:42.839 I like, I want to be a happy person we want to be a happy person so we cultivate the image of happiness we smile we laugh we're joyful all the time we never want to say or show any indication that we're not happy but inside ourselves there's also the seed of sadness of worry of regret but we don't want to look at

00:43:18.960 That seed we just project happiness all the time because we want to be a happy person and so our happiness becomes an obstacle to our true happiness that's how knowledge becomes an obstacle we get attached to the idea of a happy person and we smile and so forth but in ourselves there are we don't recognize there are also seeds of despair of trauma of fear in the body in our mind and they are crying out for our attention for our care we need to be aware of them because we know that true happiness comes from understanding

00:44:13.200 our despair understanding our fear understanding that anger that is we so strongly want to avoid so grasping at non-being means I don't I'm not a sad person I'm not an angry person we might not say that but that's what we feel what we tell ourselves and I'm holding three markers too much grasping we fear the anger and we fear the despair and so we need to kind of we're grasping at a non-being of fear grasping a non-being of anger, we want to push it away refuse to acknowledge its existence put it in a room lock the door but it's banging at the door

00:45:36.800 and if we learn to accept the anger accept that despair into our awareness, then we actually understand that is it is of an organic nature it's not, it's not something to be rejected but it's something to be understood so suffering awareness of suffering is not for the purpose of [Music] pushing suffering away but it's for the purpose of understanding our despair our anger so with mindfulness when ta I teaches us that these three are interconnected

00:46:27.119 it's also to help us to stop grasping at concentration or grasping at insight we think we don't have enough insight so we read many books we try to accumulate lots of knowledge to sound intelligent and impress people, but actually inside there's just a suffering child, inside there's that boy that could not get his parents to stop fighting and close the door of his room and sat in there waiting for it to be over

00:47:08.800 inside there is that little girl, who is hurt because her friends said something that hurt her rejected, her from the social group when she was in elementary school inside us there is someone who only wants to be loved appreciated and we in order to to get it we need to accumulate all this knowledge accumulate all of this qualities that we feel are desirable.

00:47:49.920 And so we wear our body and we wear out our mind trying to get those things cars houses even titles degrees careers, respect dignity. I can listen to the sound of the bell

00:48:20.590 [Music]

00:48:41.520 So when we practice in community we are there to remind each other because we all know that we have that that that wounded child in our heart and that many of the things that we've done growing up living in the world our fruit of the heart of that little child not just one thing but many things

00:49:11.119 we felt misunderstood we felt like we've received a great injustice, we're not understood by our parents our teachers our friends but when we look deeply and we are able to embrace all of those events to let them in as part of this experience of living in the present moment, so it means our past is there in the present moment because we know that the future is also there in the present moment what we will experience in the future depends on, what's happening in the present moment so the capacity that we have to embrace

00:49:59.920 all of that wounded child, to take his or her hand and go for a walk in the forest or in the mountain, some of us may reach out to hold the hand of ourselves as a five-year-old child and find that, that five-year-old child doesn't want to take our hand so you might, try to look and see what is it why why will he not take my hand, the interesting question what is it that I have not yet understood about myself as a five-year-old child when I reach out my hand will he also take my hand

00:50:54.480 that's something, I do sometimes I do the sometimes the children's program in some village and sometimes I put out my hand and child meets up and, very happy and we walk along but sometimes I reach out my hand and the child is not ready so I think, okay and so I don't ask myself why does that child not take my hand but I asked myself what is it in me

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00:51:25.280 that five-year-old child in me which doesn't want to take my hand how am I living my life in a way that is not dealing with the suffering that that child myself as a five-year-old eight-year-old child twelve-year-old child what unresolved trauma or suffering is still not being embraced by the way I'm living my daily life in what ways

00:51:52.640 is that pain that suffering still expressing itself in the way that I speak in the way that I think and I continue to transmit that suffering because I haven't I haven't learned to understand that pain that is the practice and that's what we do together it's so much easier to do it together in community because my younger brothers they remind me all the time sometimes they're a little bit you know

00:52:27.920 afraid because it's an older brother but then later they get to know me and then it's easier you know okay I can tell him this I can tell him that and we as older brothers we have to learn okay I have to be you know more accepting maybe if I say that they'll think I'm angry or you know and because that's actually an insight insight doesn't only happen within ourselves it also comes from around us if we are able to listen when we are walking up from the gate this evening at some point we stopped

00:53:05.440 and we heard the coyotes singing in the mountain and [Music] if you've been to deer park you may have heard the coyotes singing and this time there are many, many coyotes maybe I would guess maybe eight or more and you feel the community it's like okay guys this is the moment I'm gonna tell you about my day and you hear one coyote yapping and then another and then before you know it they're all singing and they're actually creating a collective experience of their day which may include killing a rabbit or a few rabbits and at that moment we stopped and we thought oh my gosh a dog because we had bako

00:54:06.480 who's been staying here we don't usually have dogs in the monastery but this is a special exception this dog bako is going back to Germany so with the no kong the family and so we thought oh my gosh the coyotes paco where's bako, and so and bako is fine don't worry

00:54:37.040 but that's a kind of that can be a kind of insight and we and we in that moment we look and say is this yeah we learn not to discriminate that's the beauty of receiving messages from the world outside usually we say oh that's a good thing that's a bad thing we like the sound of the coyotes but then we think oh gosh the dog did they attack the dog and then what was a beautiful thing becomes a scary thing but then we find the dog and then we think a good thing again but then we find out that comedies have killed a rabbit and we think oh it's not a good thing

00:55:17.520 but when we calm our mind and we come free from knowledge of good bad then what is there it's just the singing of the coyotes just that raw experience that is communicating something to us in real time it's not something to be like we don't we don't allow ourselves to get caught in the perceptions about the coyote singing but we return to the

00:55:48.079 raw experience of that what is being transmitted here I don't know I'm experiencing it I'm listening to the sound of the coyotes so that is that is a where we learn to to put down, the barrier between the outside and the inside thinking of things as outside the body thinking of things as inside the body because we have this body and I can move my arm very quickly so I have the experience that this is the limit of my body at the tip of my fingertips

00:56:25.760 the body ends it's no longer it cannot be extended farther but that's a very simplistic way of looking at things with the insight of non-self when we practice becoming free from our ideas about this this body is me these feelings are me these perceptions are me then we see that we are life without limit that none of us is a separate self that we are not separate from each other we are not separate from the coyotes you are standing up here

00:57:01.839 giving the Dharma talk it's not me you see it's there's a kind of flow so we become free from the obstacles of knowledge of self of these accretions of concepts that form habits in our our mind in body and in our body so the blocks of suffering in our body you know body and mind are together so with mindfulness concentration and insight there's a kind of a circle we reestablish a circulation in our body and mind so those blocks

00:57:44.960 it's like they have an organic nature and they start to become loose and then the circulation continues and then you see it's not only the block in my body but it's also outside the body and so then we start to have a sense of letting go of this this idea that this body is the limit that actually through our thinking through our speech through our actions we are continuing out into the world I like to draw

00:58:49.520 kind of like an orange tree that has many flower and then the flowers become the fruit of the orange down here at the base of the mountain we have many orange trees on our neighbour's land and so sometimes I walk by them and I look up and that reminds me it's a I see ah if I take good care of the soil of my mind then the

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flowers and the fruit the thought the actions the speech

00:59:34.880 are also nourishing tasty sweet beautiful but if I don't take care with what I take refuge in if I take refuge in things that bring about attachment bring about anxiety worry, it doesn't mean that by reading the newspaper that I'm not nourishing the soil of my mind because we can learn to understand the suffering in the world by listening deeply but if we let that

01:00:11.839 suffering water our seed of despair water our seed of anger, then we cannot do very much about the situation so we have to be a skilful gardener, and know how to take care of the soil take care of the where we plant the orange tree take care of the water no, I learned that in this area wherever the laurel sumac

01:00:47.920 grows that is a place where you can plant an orange tree because laurel sumac cannot grow in a place that has a hard frost so when the farmers who came to escondido whenever they saw the laurel sumac growing then they would plant an orange, tree there but if they saw part of the mountain or part of the valley, where the larsen doesn't grow they would not plant the orange tree there

01:01:16.480 well some of them did and they had to in the cold nights of the winter they had to bring these kind of stoves and put them around the tree and so you'd actually see flames heating the tree they use burnt wood to to heat the tree to keep it from the frost in the middle of the night, so that's the kind of awareness that we can get when we start we stop seeing ourselves as in you know this is me inside this body and out there that is somebody else

01:01:53.200 something else outside because in the study of the collapse of society one thing one insight is that the spoken word oral tradition is one of the most resilient forms of transmitting culture, more resilient than books certainly more resilient than the internet, but we don't know yet because those are things are new technologies but for tens of thousands of years we have been able to transmit culture sustainability

01:02:35.920 through the word the spoken word that is very powerful, so as uh as students of the dharma, yeah it's very difficult conditions happening in the world on mother earth right now it's very painful so many things happening at the same time; the destruction of biodiversity; pushing our resources the absolute limit for the to sustain human life on the planet global warming the climate crisis, so many things happening at the same time, if we don't learn how to really be calm really touch joy and happiness in ourselves learn how to live simply and take refuge in community so many people are living more isolated than ever in human history cut off from their communities in boxes, in apartment complexes but they don't know their neighbours they're they find refuge in media they have forgotten how to sing

01:04:09.440 the communal songs they have forgotten how to tell the story of our life, on earth every community has a story and the stories of each community intermingle with the stories of other communities and these stories continue down through history and their stories which bring which bring resilience they bring understanding of the earth and we've replaced them with stories of destruction the Hollywood movie formula, the one hero usually white male saving the world, from everyone else so we went from the place of community to a place of this crazy vigilante who always seems to be the hero of every movie and

01:05:12.660 [Music] mainly what he does the entire movie is kill everyone else and that is a symptom of our society of what we are thinking the collective consciousness so we cultivate the image of this kind of hero this individual who will save the world and by doing that we cut ourselves off from community we think I'll just do it myself instead of reconciling learning to understand our brothers and sisters our siblings our community we just inside ourselves we cultivate the image of some kind of hero individual who will save everything and we look for a president who will save us we look for a partner who will save us from our trauma we look for a psychologist we look for a monk who will save us from our suffering and then we are no longer free so yeah this is all for us to just look deeply and see how do we do this like how do we build community that can withstand [Music]

01:06:39.440 not just withstand for the purpose of surviving but with joy stand with joy stand with happiness in in what is to come yeah the difficulties that will come and there will be difficulties in the world there'll also be joy and happiness but we need to we need to for our own freedom and happiness learn how to cultivate these qualities and and shine light on one another learn to like be be uh dhamma brothers and sisters it doesn't mean um very much just to be reading books about the dharma

01:07:27.440 and memorizing pal I and Sanskrit terms I mean we do it for fun we I use some some of these terms so we have a sense of continuity with this long tradition which has continued for 2600 years which is a tradition of resilience of communities of resistance who did not believe in the mainstream story of consumption of power of killing of wealth and so forth who wanted to live a life of a community a life of simplicity a life of joy so we have the ancestors they've already prepared everything we just need to practice as ta I would often say when you look inside you see you have many conditions for happiness and that's what we will go into next

## **Transcript Class #14: Mindfulness, Concentration and Insight Include Each Other**

01:08:28.399 week well in two weeks we touched it already here but the the 15th tenet recognizing through openness of suffering all the conditions of happiness that are already there okay thank you for your practice and I wish you a wonderful week with all the families and teens and tweens coming to take refuge in the mountain and in this beautiful monastery this coming week and I hope all of you online will be soon here with us at deer park practicing in person

01:09:42.580 [Music]