

tactiq.io free youtube transcript

(Class #3) Nirvana Is the Absence of Ignorance and Afflictions, Not the Absence of the Aggregates

<https://www.youtube.com/watch/pnetgq4XmU0>

00:06:52.550 [Music]

00:07:00.259 of flowers

00:07:05.330 [Music]

00:07:18.430 [Music]

00:07:27.990 [Music]

00:07:29.599 in the winter Moon

00:07:34.520 [Music]

00:07:36.720 is

00:07:38.470 [Music]

00:07:46.660 [Music]

00:07:49.740 for your peace of mind no way know your

00:07:54.780 Rhythm no way and but your time no way

00:07:59.759 you are a living Miracle away in

00:08:03.599 constant change

00:08:05.960 when you see this clearly

00:08:09.139 nothing will continue

00:08:15.340 [Music]

00:08:29.950 [Music]

00:08:36.419 foreign

00:08:38.220 [Music]

00:08:44.130 [Music]

00:08:49.310 [Music]

00:09:05.290 [Music]

00:09:06.380 each other

00:09:08.760 is

00:09:24.250 [Music]

00:09:31.980 blowing

00:09:33.390 [Music]

00:09:54.959 thank you

00:10:21.060 foreign

00:11:14.880 testing one two

00:12:34.920 foreign

00:13:40.780 [Music]

00:14:05.279 foreign

00:14:28.860 [Music]

00:15:05.399 so do you respect to Thay dear

00:15:09.120 your brothers and sisters

00:15:11.040 the asanga so today is the 31st of March

00:15:16.079 in the year 2021.

00:15:20.160 and

00:15:22.860 we are enjoying the present moment

00:15:27.060 enjoying uh looking into the plum

00:15:29.760 Village teachings

00:15:31.079 on

00:15:33.839 um

00:15:34.860 no birth and no death

00:15:37.199 no being and no non-being

00:15:40.500 and it's very tasty

00:15:45.240 um

00:15:48.120 there are

00:15:50.519 formal ways of teaching the dhamma like

00:15:52.860 this kind of class

00:15:55.260 and there's also the

00:15:58.199 spontaneous teaching that happens when

00:16:01.079 we live in community as brothers and

00:16:03.540 sisters and

00:16:05.279 um

00:16:07.440 I think

00:16:09.680 there's a space for both those kinds of

00:16:12.540 teaching

00:16:13.860 and and many in between
00:16:17.279 and uh
00:16:19.860 as a Dharma teachers we learn how to
00:16:22.320 teach
00:16:23.940 informally and formally
00:16:27.240 and for some of us we only feel
00:16:29.399 comfortable to teach informally
00:16:31.980 and the way we live together and
00:16:35.220 and others we only feel comfortable in
a
00:16:37.500 formal situation we feel uh
00:16:40.860 it's not a
00:16:42.420 easy to teach in an informal way
00:16:47.339 but one thing I love about the plum
00:16:48.899 Village teaching is that it happens in
00:16:51.779 24 hours a day seven days a week
00:16:55.560 so we live together we see how our
00:16:58.800 brothers and sisters live together
00:17:00.660 and
00:17:01.860 we see how our brothers and sisters
00:17:04.500 behave
00:17:06.000 and how we walk how we cook how
we eat
00:17:11.819 and
00:17:18.059 the way when we observe another
brother
00:17:22.140 another sister eating or walking we
may
00:17:26.099 feel
00:17:26.939 feelings of happiness and joy we may
00:17:29.340 feel feelings of irritation and judgment
00:17:35.940 but all of that is a teaching
00:17:38.039 it's uh Touching The Wonder of
00:17:42.179 having
00:17:44.580 Pakistan the five skandas

00:18:03.480 so
00:18:06.960 we talk about them being five
00:18:18.720 kind of slices
00:18:21.600 if I can do a
00:18:23.780 let's leave it like this
00:18:27.780 like a delicious fruit
00:18:54.320 it's supposed to be like a tangerine but
00:18:56.880 it looks a bit more like a bunch of
00:18:58.620 bananas
00:19:02.940 and so
00:19:06.480 we talk about the being the body
00:19:13.559 so we are where we have a body
00:19:17.160 where whether we're sitting down
whether
00:19:19.440 we're
00:19:21.120 standing walking lying down we're
aware
00:19:24.360 of our body
00:19:27.600 and
00:19:29.820 we can um
00:19:32.520 see the body as a Wonder
00:19:34.740 it is a manifestation a continuation of
00:19:37.559 our father and our mother
00:19:39.240 and countless Generations
00:19:41.820 before them it's also a
00:19:44.940 manifestation
00:19:47.880 um
00:19:50.039 at the
00:19:52.200 has been the Earth as conditioned as
the
00:19:55.380 sun as conditioned as the rain has
00:19:58.020 conditioned
00:19:59.640 and
00:20:00.900 and we all are here in this Hall with

00:20:03.179 the body and I can just take a moment to
00:20:06.600 appreciate the Wonder of this body
00:20:12.660 we have different faces different
00:20:16.340 Heights different maybe color skin
00:20:20.820 and but it's all a Wonder it's all uh
00:20:25.799 phenomena
00:20:31.200 we have as well feelings
00:20:46.620 in any moment we can experience Pleasant
00:20:49.559 feelings painful feelings or neither
00:20:53.820 Pleasant or painful feelings or what we
00:20:56.940 call neutral feelings
00:20:59.700 we can have mix a mix of pleasant
00:21:02.580 feelings unpleasant feelings
00:21:08.460 but there's some kind of feeling going
00:21:11.100 on that is the important part as far as
00:21:14.220 mindfulness is concerned
00:21:16.080 we're aware that there are these
00:21:18.299 feelings and
00:21:23.520 if you feel you don't have any feelings
00:21:25.320 you can pinch yourself and remind
00:21:26.760 yourself sometimes
00:21:29.220 I still have I still have feelings
00:21:35.580 so there's always feeling going on even
00:21:37.679 if it's neither Pleasant nor unpleasant
00:21:39.960 feelings
00:21:41.100 we can be aware of even just the contact
00:21:43.380 that our muscles make with our bones
00:21:46.020 inside our body
00:21:47.940 can be aware of a heart beating
00:21:52.200 I'm aware of the contact my feet make
00:21:54.600 with the earth that is a Feeling
00:21:57.659 it is neither Pleasant nor unpleasant

00:21:59.940 but it is a Feeling
00:22:05.039 and so we have the body as one
00:22:10.020 part of our experience we have feelings
00:22:13.980 and we have perceptions
00:22:33.659 so when I see the the ink on the board
00:22:39.840 I see that is black
00:22:43.559 when I see the word perceptions I have a
00:22:45.480 perception about that word
00:22:50.340 when I see a feeling as being Pleasant
00:22:52.740 that is a perception
00:22:54.480 so I perceive it to be pleasant
00:22:56.880 so there's a Feeling
00:22:58.860 but when I put the the notion the sign
00:23:02.600 Pleasant on it
00:23:04.919 that is a perception
00:23:07.679 so oftentimes
00:23:09.740 these things are rising together
00:23:15.120 we don't look at them as being
00:23:16.919 completely isolated from one another
00:23:22.620 when I feel at ease in my body that is a
00:23:24.900 feeling and I can perceive it there is
00:23:27.240 ease in my body
00:23:29.100 that is all within the first of the
00:23:33.120 three first three of the five skandas
00:23:38.159 the the Sanskrit term for perception
00:23:42.179 there's some no
00:23:56.720 and the root of it is the same as the
00:24:00.120 English word
00:24:01.380 sign
00:24:07.140 so this something that has
00:24:08.640 characteristics something you can
00:24:10.380 recognize
00:24:12.360 brown the color of our robe has a

00:24:15.659 certain characteristic so
00:24:18.059 when I see the brown of the robe and I
00:24:20.159 see the brown of the bark of a tree
00:24:22.440 by the brown color of the earth then I
00:24:25.740 can have a perception
00:24:28.440 that there's some kind of
00:24:30.539 similar characteristic or sign
00:24:33.780 between the robe and the earth and the
00:24:36.059 bark of the tree
00:24:40.860 so perceptions are practical they help
00:24:43.620 us to do things in the world
00:24:46.559 now we can
00:24:48.240 they're very rough usually they're not
00:24:51.240 very exact
00:24:52.620 the adequate for us to be able to know
00:24:55.440 for example that we don't bump into
one
00:24:57.780 another if we're walking by each other
00:25:01.080 that we know
00:25:02.760 we know well where our mouth is
when we
00:25:05.400 put food in there we don't put it in our
00:25:07.200 nose or in our eye
00:25:09.539 we know perceive well where the
spoon is
00:25:12.360 when we raise it and we put it in our
00:25:14.580 mouth
00:25:15.780 so that is at the level of
00:25:18.299 perception
00:25:19.919 and we're always there's a constant
Loop
00:25:22.799 going on between our perceptions our
00:25:25.740 feelings and our body
00:25:28.260 as well as our
00:25:37.020 mental formations

00:25:52.200 not used to writing like that
00:26:01.620 yes
00:26:02.640 so we talk about everything being a
00:26:05.100 formation
00:26:06.059 so in the previous class we talked
about
00:26:07.919 the conditioned
00:26:09.480 and the unconditioned so when we
talk in
00:26:12.480 terms of formations we talk about
00:26:15.779 formations and historical dimension
00:26:18.960 so that means the phenomena that we
00:26:21.299 observe
00:26:22.679 anything that has a quality that can be
00:26:24.720 observed is
00:26:26.880 a formation of some sort it is
00:26:29.880 conditioned
00:26:32.580 and in particular in our so we can say
00:26:36.419 our body is also a formation our
00:26:38.700 feelings are also formation
00:26:40.980 and perceptions are also formations
00:26:43.740 they are all conditioned
00:26:48.299 so when we talk about mental
formations
00:26:52.200 we refer to the formations that arise in
00:26:55.200 our mind
00:26:56.820 like anger
00:26:58.380 like fear
00:27:04.440 we can have the perception we
recognize
00:27:06.779 that formation
00:27:09.539 as anger that is a perception
00:27:12.600 to call it anger but the actual
00:27:15.600 formation is
00:27:17.279 is a something

00:27:19.980 of its own it is something that
00:27:22.380 manifests you to causes and conditions
00:27:26.340 in our consciousness
00:27:28.860 and that can lead to unpleasant feelings
00:27:31.799 and bodily actions which are violent or
00:27:35.580 aggressive
00:27:37.260 towards ourselves towards others
00:27:40.679 and so
00:27:42.480 we can include in this Loop of
00:27:48.720 the scandas
00:27:51.000 the mental formations
00:28:05.940 our bodily actions can lead to feelings
00:28:09.600 Pleasant unpleasant feelings
00:28:15.900 actions of our body as well as those of
00:28:18.419 others we can have perceptions about it
00:28:20.100 where they where is that person located
00:28:24.240 we can have our perceptions about that
00:28:27.179 person can give us feelings
00:28:31.260 our perceptions can also give us mental
00:28:33.840 formations
00:28:39.659 are unpleasant or I just want to get
00:28:42.659 every time I see that brother every time
00:28:45.120 I see that sister
00:28:46.500 I want to go close to them and talk to
00:28:48.419 them and smile and joke
00:28:51.299 so there's some kind of mental formation
00:28:52.919 going on uh
00:28:55.020 maybe attachment to that sister or that
00:28:58.200 brother
00:28:59.279 so just having the mental formation

00:29:01.620 comes up gives rise to feelings
00:29:23.120 one trap we can have with mental
00:29:26.039 formations is we are so sure
00:29:28.260 that we can we know what they are
00:29:32.460 so our teacher wrote a poem called
00:29:34.080 please call me by my true name
00:29:37.380 that invites us to look deeply into
00:29:39.720 seeing do we really understand our anger
00:29:42.059 our
00:29:44.340 our joy and our pains
00:29:47.760 what do we just uh
00:29:49.919 think we know
00:29:51.600 what Joy is what pain is
00:29:54.419 so we have to be able to go beyond the
00:29:56.340 perceptions and look directly at our
00:29:58.740 mental formations
00:30:00.779 at the level of
00:30:02.760 signlessness
00:30:05.520 so that we can learn from them and
00:30:07.320 understand deeper the mental formations
00:30:10.380 the emotions
00:30:12.960 now in
00:30:15.000 psychology
00:30:17.220 they are
00:30:19.820 advancing Beyond a classical view of
00:30:24.600 emotions as being something that's
00:30:26.880 hardwired into our body
00:30:29.220 but rather seeing that every
00:30:30.980 manifestation of anger
00:30:33.179 is a
00:30:34.919 is is somewhat different from others
00:30:37.919 based on our lived experience
00:30:41.520 our expectations our worry our anxiety

00:30:44.580 and that the anger in someone else
may
00:30:47.220 manifest quite differently than the
00:30:48.779 anger in another person
00:30:51.600 and so we can become free from this
00:30:54.360 rigid view about mental formations
00:30:57.299 about emotions
00:31:01.980 and I think that teaching is already
00:31:04.020 there in the five standards that's why
00:31:06.539 we don't get caught in
00:31:09.360 a mental formation being exactly one
way
00:31:12.779 or the other
00:31:13.919 entire teacher added many mental
00:31:16.140 formations to the list
00:31:19.260 of mental formations that are in
00:31:21.960 classical
00:31:23.220 uh
00:31:25.320 the classical abidama
00:31:28.860 so normally in a tradition there are 51
00:31:31.799 mental formations but I added many
00:31:34.140 that he saw were not there
00:31:36.960 and so we should also have that kind
of
00:31:39.240 creativity
00:31:41.039 we can be scientists and look deeply
00:31:44.760 into our
00:31:46.020 emotions into our mental formations
00:31:49.799 and maybe we see new things that
haven't
00:31:52.559 yet been discovered
00:31:54.899 by the practitioners of the past
00:31:59.760 so we don't need to be caught in ideas
00:32:02.039 about the mental formations
00:32:06.480 and the last

00:32:08.279 of the five scandals is consciousness
00:32:26.880 so when
00:32:29.700 my eye comes in contact with
00:32:34.140 the floor with the cushion
00:32:40.500 and the light
00:32:42.659 reflects off of the cushion or the floor
00:32:44.640 in contacts comes in contact with my
eye
00:32:48.059 that gives rise to eye consciousness
00:32:51.299 so Consciousness is
00:32:53.700 what arises in the contact between a
00:32:58.200 sense object and the sense organ
00:33:03.960 and this is important for what we will
00:33:05.940 learn today in the
00:33:13.500 third and the fourth tenant
00:33:38.940 in we have
00:33:42.659 a sense organs and sense objects
00:33:47.039 and these uh
00:33:50.279 12 so we have our eye
00:33:54.539 our ear
00:33:56.340 the nose
00:33:58.019 the tongue taste
00:34:00.779 and our body and our mind
00:34:03.960 that we
00:34:05.399 understand as a sense organs
00:34:35.280 and the eye it comes in contact with
00:34:38.339 visible objects forms
00:34:46.440 the ear comes in contact with sounds
00:34:50.460 sounds
00:34:53.339 the nose
00:34:57.800 comes in contact with odors
00:35:04.619 the tongue with
00:35:07.320 teeth
00:35:12.660 the body with

00:35:15.410 [Music]
00:35:15.780 um
00:35:21.180 like say tangibles does that work okay
00:35:32.880 tangibles and the mind with
00:35:36.300 thoughts
00:35:42.240 or sometimes we
00:35:44.099 to be more expensive we might say
00:35:46.619 objects of mine
00:36:03.540 and so these 12
00:36:11.119 the sense spheres
00:36:15.599 that include the sense organs and the
00:36:18.599 sense objects
00:36:24.960 this is not meant to be a complete
00:36:28.740 absolute description of reality so just
00:36:32.099 as we learn last class with the purpose
00:36:35.760 of the Buddhist teaching is to be free
00:36:40.020 to help three hours a house from our
00:36:41.760 suffering
00:36:42.900 and not to
00:36:46.500 just describe reality
00:36:49.619 we could also talk about
00:36:51.780 in our modern understanding of senses
00:36:55.260 other other kinds of senses like
00:36:57.660 proprioception
00:36:59.880 so the sense of where are the space our
00:37:03.060 body occupies
00:37:06.000 so
00:37:07.260 for example when
00:37:10.260 someone is very sick and they spend a
00:37:12.180 lot of time in bed
00:37:13.800 they might lose a sense of
00:37:17.160 the body in the space that he uses in
00:37:21.000 Space the the space that it takes up
00:37:24.119 and so when part of the training when

00:37:27.119 they come out of a coma or they start
to
00:37:29.880 move their body around is to have that
00:37:31.740 sense again of their body's location
00:37:34.619 in space and so it's not exactly a
00:37:38.220 body coming in contact with the
tangible
00:37:41.339 but it's also a sense
00:37:44.520 there's also the sense of balance
00:37:48.720 we have a sense of knowing when we
are
00:37:51.020 standing upright on the earth and when
00:37:53.940 we are
00:37:54.900 over or we are upside down
00:37:57.660 and it doesn't easily fit into any of
00:37:59.760 these categories of course we can
00:38:02.280 discern it from looking
00:38:04.980 or from here in I don't know hearing
but
00:38:09.380 maybe a feeling in our body
00:38:12.240 but there's built into in our eardrum
00:38:15.180 and there's a
00:38:16.800 way that we can actually sense
whether
00:38:19.740 we are balanced or we are falling over
00:38:21.480 and so that can keep us upright
00:38:26.339 and I have a feeling the Buddha also
was
00:38:28.680 aware of these other senses
00:38:32.040 um and we could list others as well
00:38:36.300 but in terms of
00:38:38.180 practicing to make ourselves
00:38:41.220 free
00:38:42.839 these are the most relevant
00:38:46.020 because we tend to get attached
00:38:49.800 in each of us sense organs to the sense

00:38:52.560 objects
00:38:54.060 or have a version between the sense of
00:38:56.520 organs and the sense of objects so our
00:38:59.400 eye
00:39:00.660 is captured by certain forms when we
see
00:39:04.200 someone who looks very beautiful
00:39:07.380 whether it's in person or when it's on
00:39:10.619 in an advertisement or on the Internet
00:39:14.820 then the systems in our body which are
00:39:16.859 awakened
00:39:18.780 and just by there's no
00:39:22.140 no sound no odor no taste no nothing
00:39:24.900 else only the form we observe it
00:39:28.079 and then we feel some kind of craving
00:39:33.720 and we want to have more of those
kind
00:39:36.300 of forms we want to consume through
our
00:39:39.240 eye more of those forms
00:39:42.900 so at the level of the skandas
00:40:19.800 eye Consciousness which arises when
the
00:40:22.800 eye comes in contact with forms
00:40:25.980 gives rise to
00:40:31.020 a pleasant feeling
00:40:37.859 and we want to know and understand
and
00:40:41.400 categorize that feeling so then we have
00:40:43.140 a perception
00:40:44.400 about that feeling
00:40:49.920 what we find attractive or Pleasant in
00:40:52.500 looking at that
00:40:54.240 and that can stimulate a mental
00:40:56.099 formation ah I want to have more of
that

00:40:59.160 kind of form
00:41:01.859 click click
00:41:04.200 on the next link I want to
00:41:07.440 have more of that that form that's so
00:41:11.579 attractive
00:41:13.859 so the mental formation of craving is
00:41:16.260 there
00:41:17.640 and
00:41:20.280 it might even be some delusion you
think
00:41:22.260 I'm doing research
00:41:23.940 I'm researching
00:41:26.099 but hidden underneath there that is the
00:41:29.400 pleasant feeling that comes from
00:41:31.800 the eye consciousness
00:41:33.900 that is due to our eye coming in
contact
00:41:36.839 with Pleasant forms
00:41:39.900 so when we tell ourselves that we're
00:41:42.960 doing research or that we're we're just
00:41:45.000 learning to understand better
phenomena
00:41:47.339 that is a
00:41:48.660 there's a presence of craving but
00:41:50.160 there's also the presence of another
00:41:51.300 mental formation that's called delusion
00:42:00.680 this is a very important mental
00:42:03.480 formation to understand
00:42:16.200 and the same is two for the ear with
00:42:18.960 sounds
00:42:26.220 recently I listened to
00:42:28.500 some music that I hadn't listened to
00:42:30.720 since I was a
00:42:32.220 Maybe
00:42:34.140 12 or 13 years old

00:42:36.839 in the monastery we don't really listen
00:42:38.579 to music and I I don't myself listen
00:42:41.400 very much to music
00:42:43.320 but I was a musician before I was a monk
00:42:46.980 and I still play music in the community
00:42:49.320 but I I don't like so much just to
00:42:52.500 listen to music
00:42:53.880 by myself
00:42:57.720 because I know that I can get very
00:42:59.400 attached to music
00:43:01.319 so I have to train myself
00:43:04.160 because I know that that attachment will
00:43:06.599 lead to to other things
00:43:11.400 and I was very and but sometimes when I
00:43:15.180 my instructed my my practice is solid
00:43:17.339 then I will listen to some music that I
00:43:19.200 really liked
00:43:20.940 and
00:43:25.200 and I pay attention to all the feelings
00:43:27.420 that come up the memories experiences
00:43:30.780 where maybe I first heard that song
00:43:35.160 um what what was going on in my life at
00:43:37.980 that time when I listened to that music
00:43:39.960 for the first time
00:43:42.119 and maybe in my band we played that
00:43:45.060 piece of music and
00:43:48.000 um
00:43:53.339 and then I noticed that uh
00:43:55.560 sometimes for days and days afterwards I
00:43:57.839 cannot get that music out of my head

00:44:00.020 it's like it's echoing through my
00:44:04.619 kind of the radio mixtape in my head
00:44:08.339 and when I go for walks and I go for um
00:44:12.420 yeah I even I'm going for walking
00:44:15.480 meditation with the Sangha and I'm
00:44:17.099 following my breathing being over on my
00:44:19.619 step and that song is there
00:44:22.500 like my consciousness
00:44:24.300 and
00:44:27.380 it can be watering other seeds in my
00:44:30.780 store Consciousness it's not a bad thing
00:44:34.380 but there's some attachment
00:44:36.500 some craving for the the pleasant sound
00:44:41.220 and when I listened to it
00:44:45.300 usually many of the songs they are a
00:44:47.640 little bit romantic
00:44:50.280 that I listened to when I was young even
00:44:52.619 I didn't see them at that time some some
00:44:54.960 of the songs they had a lot of anger I
00:44:56.940 was like you know a 13 year old boy very
00:44:59.760 angry angry at your parents angry at
00:45:03.000 society and so
00:45:05.400 I I listened to that music I think wow
00:45:07.920 now I understand how I watered the seed
00:45:10.319 of anger and my consciousness
00:45:16.500 so the point is not to to judge or be
00:45:24.440 like controlling or trying to suppress
00:45:29.400 our our craving or our desire
00:45:32.940 but it's to understand how it's
00:45:34.500 functioning so that we can be free

00:45:36.319 because somebody who is has very little
00:45:39.900 attachment
00:45:41.460 can listen to
00:45:42.960 can see forms can see sounds can see
00:45:45.300 odors and they are not affected
00:45:48.359 it's not they have feelings they have
00:45:50.640 perceptions but they're not caught by
00:45:52.440 those feelings not caught by those
00:45:54.000 perceptions
00:45:55.140 and that is a plum Village teaching
00:45:57.660 so when we eat our food we're not we
00:46:01.800 don't look at it as uh being like
00:46:04.260 something horrible that we
00:46:07.140 you know oh I don't care about the food
00:46:09.540 it's good food we can enjoy it but we
00:46:12.119 practice we notice when we go back for
00:46:14.220 another serving or we notice when we
00:46:16.859 spend a lot of time and energy to make
00:46:18.960 delicious food that we prefer
00:46:22.859 so there's some kind of
00:46:25.560 attachment between the tongue and The
00:46:27.960 Taste the nose and the odors of the food
00:46:31.680 and
00:46:33.480 and that attachment will lead to US
00:46:35.460 changing our Behavior
00:46:38.040 we want more of those kind of feelings
00:46:40.560 so then we
00:46:42.480 we look to buy we get the Shopper to buy
00:46:45.240 that food for a special
00:46:46.980 we

00:46:48.839 maybe when nobody's looking we bring
00:46:50.520 that food back to our room and we eat it
00:46:53.400 in the corner by ourselves
00:46:56.579 and one one time when I was a novice I
00:46:59.280 moved into a room and I lift up the bed
00:47:01.740 and there are all these rappers of
00:47:04.260 Hershey Kisses Hershey kisses and
00:47:06.660 underneath like maybe 40 or 50 like a
00:47:10.380 mouse had been there in the corner
00:47:12.599 and I guess that that brother in the
00:47:15.240 room before he he he laid facing the
00:47:18.240 wall and he had the little store of
00:47:20.700 Hershey Kisses Hershey Kisses
00:47:24.540 and uh
00:47:26.099 yeah he
00:47:28.980 he left the rappers there
00:47:31.800 maybe he forgot when he moved
00:47:34.440 room
00:47:38.220 so it's very normal this is part of the
00:47:40.500 human condition that we are become
00:47:42.900 attached to Pleasant forums to pleasant
00:47:46.200 sounds pleasant odors taste Pleasant
00:47:49.380 touch
00:47:53.160 many of us are in the lockdown or in
00:47:57.660 we've been in the pandemic now for for
00:48:00.000 one year
00:48:01.800 and we haven't touched
00:48:03.660 a loved one
00:48:05.400 perhaps in that entire year
00:48:09.960 and uh
00:48:12.420 if we are not if we are attached to

00:48:15.359 touch
00:48:16.680 then we can suffer enormously
because
00:48:19.680 it's quite natural since we are a baby
00:48:21.660 our mother holds us
00:48:23.760 and our father as well perhaps and
then
00:48:27.839 we
00:48:29.579 we are When We Were Young maybe
we
00:48:32.640 wrestle with our siblings
00:48:35.119 or we
00:48:36.960 um you know have a some kind of
touch
00:48:39.240 relationship with our parents with her
00:48:42.540 uh
00:48:43.319 siblings and then later when we have
00:48:45.780 maybe we fall in love then we have
00:48:49.680 another relationship with touch that is
00:48:51.960 also rooted in the relationship with our
00:48:54.720 parents
00:48:59.040 and so that's all quite natural it's
00:49:00.839 quite natural as a human being to to
00:49:03.960 touch and to want to be touched
00:49:07.740 but if we
00:49:09.420 are craving that touch
00:49:12.300 we
00:49:15.780 to the point that we cause hurt
00:49:19.319 violence
00:49:21.060 yeah
00:49:23.099 and we are addicted to the sensation of
00:49:26.700 sexual intercourse so we
00:49:29.460 rape someone or attack or kill them
00:49:31.740 because of our addiction
00:49:35.880 and so much trauma has come about

00:49:38.160 because of the attachment to
00:49:40.740 touch in the body
00:49:44.280 so we need to recognize that as well
not
00:49:46.980 only
00:49:48.960 the natural human touch but what
happens
00:49:51.420 when that touch becomes attachment
00:49:55.020 and in our mind we cultivate that seed
00:49:59.520 we are not free from
00:50:04.440 kind of stickiness
00:50:08.040 and that stickiness in Sanskrit is
00:50:10.500 called
00:50:14.700 it's an important word
00:50:23.099 and usually it's encountered together
00:50:25.260 with the skandas so upadhana skanda
00:50:32.099 in the earliest Buddhist texts
00:50:36.359 is found in every tradition of Buddhism
00:50:51.000 means
00:50:53.579 like a grasping
00:50:56.640 so we can translate it as the five
00:50:59.040 skandas upadana skanda the skandas
of
00:51:02.700 grasping
00:51:04.200 or clinging
00:51:05.940 some things like clinging inside of us
00:51:08.700 there is some there's some kind of
00:51:11.400 energy which
00:51:13.020 when it feels a pleasant feeling it
00:51:15.059 wants more it grasps for it
00:51:17.819 and there's also a the opposite when
00:51:21.839 there's something unpleasant painful
00:51:24.180 we want to push it away get away from
it
00:51:26.819 have nothing to do with that form that

00:51:29.700 sound that odor that taste
00:51:35.520 when we smell a dead animal we want to
00:51:39.059 go away as soon as as far as possible
00:51:44.400 and that is a something that probably
00:51:47.160 had Advent advantages to our ancestors
00:51:52.859 there's a disease and uh
00:51:56.160 bacteria in the dead body growing of an
00:51:59.579 of the animal
00:52:00.900 and so we know after a certain time it's
00:52:03.059 not safe anymore to eat the animal
00:52:05.940 you should avoid it so the smell
00:52:08.720 although if you are a fly
00:52:11.520 or a maggot
00:52:13.800 you you smell that dead animal and you
00:52:16.680 want to go there and eat it because that
00:52:19.200 is that is good for you but as a human
00:52:21.359 being
00:52:22.260 our our nose nose no
00:52:25.140 stay away it's an unpleasant odor
00:52:30.480 so again
00:52:32.339 there's nothing wrong with noses and
00:52:34.380 odors it's about the attachment
00:52:39.660 you smell a certain odor and then you
00:52:41.640 can't get enough
00:52:49.559 so what we're going to learn today in
00:52:52.680 the third and the fourth tenet
00:52:55.500 has to do with understanding this basic
00:52:58.260 teaching
00:53:00.540 and what how it relates to Nirvana
00:53:06.780 people can hear the sound of the Bell
00:53:26.460 foreign

00:53:28.260 [Music]
00:54:30.660 so the Third
00:54:36.839 Nirvana
00:54:48.000 is the absence
00:54:51.599 of delusion
00:55:12.480 avidya
00:55:17.940 in Sanskrit
00:55:20.040 and the afflictions
00:55:58.740 so when we are infatuated with
00:56:03.839 some form
00:56:06.420 some beautiful sound
00:56:09.119 orders
00:56:10.559 taste
00:56:13.140 then
00:56:15.420 delusion is there
00:56:20.160 some idea
00:56:22.020 that is obscuring our
00:56:25.200 view of things just as they are
00:56:29.520 we are no longer content with things
00:56:32.280 with our body with our feelings our
00:56:34.619 perceptions
00:56:35.880 just as they are we feel some kind of
00:56:37.680 agitation
00:56:40.980 and that is a manifestation of the
00:56:43.500 mental formation of delusion
00:56:46.800 and
00:56:48.300 when we know it is there because
00:56:53.040 we can talk of it as a kind of
00:56:54.900 affliction
00:56:56.160 we feel suffering
00:56:58.380 we suffer because of that infatuation
00:57:03.180 because we think that our happiness
00:57:04.859 comes
00:57:06.000 from

00:57:07.619 that form or that sound
00:57:10.800 or that smell
00:57:17.099 but somehow no matter how much we
get of
00:57:19.260 that beautiful
00:57:21.680 attractive form
00:57:23.640 or a sound or a smell
00:57:27.780 the pleasure is impermanent
00:57:32.520 it is there and then it goes away and
00:57:35.280 then we want more
00:57:37.800 and if we are
00:57:48.240 using some kind of stimulant or drug
00:57:53.040 then we want to get another fix
00:57:56.940 because that is the only way we can
feel
00:57:59.760 hap we can feel pleasure pleasant
00:58:02.220 pleasant feelings
00:58:04.680 so if we are using an opioid and
00:58:09.900 we become addicted our body actually
00:58:12.780 loses the capacity to generate
00:58:15.420 Joy not permanently
00:58:18.359 but during the moment of the addiction
00:58:21.059 the only way we can experience
Pleasant
00:58:23.339 feelings
00:58:25.559 almost the only way we can
experience it
00:58:28.020 is getting another fix
00:58:29.880 just shooting up
00:58:33.540 or taking that drug
00:58:37.020 and so addiction is
00:58:39.900 is built into the Buddha's teaching
00:58:44.640 the way uh understanding addiction
and
00:58:47.220 the way out
00:58:49.799 when we know that

00:58:53.760 true happiness cannot come from just
00:58:56.819 getting that fix
00:58:59.220 having those pleasant feelings
00:59:05.520 when we observe it in our own
experience
00:59:09.780 by
00:59:11.160 seeing the impermanent nature of
those
00:59:13.079 feelings
00:59:14.700 then
00:59:16.260 slowly we can start to let go
00:59:20.339 we can start to find a way to somehow
00:59:23.099 deepen ourselves get that
00:59:25.680 aspiration to live another way
00:59:30.000 we we know deep in ourselves that
00:59:33.119 happiness cannot come from just
Pleasant
00:59:36.000 feelings
00:59:39.420 I think we all have that wisdom
00:59:42.240 but we have a body and we have
feelings
00:59:44.460 and we have perceptions and so forth
00:59:47.400 and so the Buddha is very
compassionate
00:59:49.559 because he also had a body and he
also
00:59:51.599 had feelings and perceptions and so
00:59:53.880 forth
00:59:55.740 and so he wanted to understand the
00:59:58.799 nature of those feelings
01:00:01.319 to look deeply into them
01:00:05.940 and at some point he he practiced
doing
01:00:08.940 things that would only give him
01:00:10.200 unpleasant feelings
01:00:12.180 to an extreme that perhaps has never
01:00:13.980 been experienced before by anyone

01:00:17.099 by starving himself by even holding his
01:00:22.200 breath for long periods of time and
01:00:24.000 feeling very painful feelings in his
01:00:25.859 body
01:00:27.119 because he wanted to get at the root of
01:00:29.099 these feelings to understand what is
01:00:32.640 true happiness
01:00:36.299 and what he discovered was that if he
01:00:38.339 was able to uproot
01:00:40.260 his delusive ideas about
01:00:44.000 sense Pleasures that they would get
01:00:46.920 happiness from
01:00:48.660 good food
01:00:50.520 sex
01:00:54.619 and and all these sense of pleasures
01:00:58.980 that they they cannot lead to Lasting
01:01:02.160 happiness
01:01:06.599 that is not a
01:01:08.520 a belief because in Buddhism we don't
01:01:10.500 talk about belief but we talk about
01:01:12.299 lived experience
01:01:14.579 so the dhamma is there to inviting us to
01:01:18.599 try it out to really test it to see if
01:01:21.720 the gold is real
01:01:24.059 and if you or anyone else out there
01:01:27.420 listening to this if you try practicing
01:01:29.760 looking in your own experience of
01:01:32.339 pleasant feelings
01:01:33.720 and see that
01:01:35.460 this Insight is incorrect that you've
01:01:37.980 found something different then you can
01:01:39.359 propose it and we'll all try practicing
01:01:41.940 it that is the spirit of Buddhism you
01:01:44.280 try it out

01:01:45.420 it's not just for the sake of believing
01:01:47.339 these things to be true all of these
01:01:49.740 teachings are just to help us to to
01:01:52.500 practice to understand our mind better
01:01:59.040 so this the manifestation is something
01:02:02.700 we call delusion
01:02:04.920 that gives rise to afflictions
01:02:12.119 because we see
01:02:14.819 because we look for
01:02:17.280 happiness and forms we get attached
to
01:02:20.099 them that is that attachment is an
01:02:22.200 affliction
01:02:24.119 the the stickiness
01:02:29.339 and Nirvana is the absence of delusion
01:02:32.040 and the afflictions
01:02:35.760 so by learning the dhamma we
01:02:39.480 we have a path
01:02:41.579 we're not necessarily free but we we
01:02:45.660 don't have fear anymore because we
have
01:02:47.760 a path
01:02:48.599 we know that on this path I can reduce
01:02:51.839 my craving I can reduce this tendency
to
01:02:55.680 grasp at my body my feelings my
01:02:59.520 perceptions my mental formations my
01:03:02.460 consciousness
01:03:03.960 I'm not getting rid of my
01:03:06.599 body my feelings
01:03:08.880 that is a wrong perception
01:03:11.579 and that wrong perception is also risen
01:03:14.099 in the Buddhist tradition
01:03:16.500 and so Tai wanted to make this point
01:03:18.720 very clear

01:03:25.920 Nirvana is the absence of delusion and
01:03:28.380 the afflictions
01:03:30.000 but not the absence
01:03:46.440 of the Aggregates the Scandal
01:03:58.740 usually the skandas are translated as
01:04:01.520 Aggregates they are conditioned
01:04:05.099 Bunches of
01:04:09.299 phenomena
01:04:16.980 but not the absence of the aggregates
01:04:20.460 the sense spheres
01:04:32.280 the ayatana
01:04:43.920 and the domains of existence
01:05:02.400 foreign
01:05:11.339 for those of you who know Sanskrit I
01:05:15.119 I put the terms in the singular form
01:05:17.960 just to make it easier
01:05:20.339 so it's not too complicated
01:05:25.559 so Nirvana is the absence of delusion
01:05:27.780 and afflictions but not the absence of
01:05:30.720 the Aggregates the sense spheres and
the
01:05:33.780 domains of existence
01:05:36.540 in the time of the Buddha there were
01:05:38.040 some monks who
01:05:39.480 practiced
01:05:44.099 looking at the
01:05:45.720 unpleasant aspects of the body
01:05:49.619 there is a practice in a monastic
01:05:52.319 tradition
01:05:54.000 that we can find in the four
01:05:56.160 establishments of mindfulness
01:06:00.059 and elsewhere we where we focus on
the
01:06:02.880 unpleasant aspects of the body
01:06:06.359 so we know that this body is full of

01:06:09.020 mucus and pus and urine and feces
and
01:06:13.799 all kinds of
01:06:15.540 um like your guts and
01:06:18.599 and so forth so it's not uh it's it's
01:06:21.839 not the
01:06:23.040 inventing things unpleasant about the
01:06:24.960 body we look at the
01:06:26.520 the unpleasant aspects in order to
01:06:28.740 balance our attachment
01:06:31.319 because we know our tendency is just
to
01:06:33.960 see the beautiful outer form of the
body
01:06:36.299 and then we feel attraction
01:06:39.480 to the body so we and when we look
in
01:06:42.359 the mirror we
01:06:44.520 fix our hair
01:06:46.200 maybe we
01:06:48.119 you know check and see oh gosh yeah
01:06:51.539 you stand sideways in front of the
01:06:53.640 mirror in the shower and see like oh
01:06:55.200 gosh
01:06:56.280 a little bit
01:06:59.520 something growing there I need to do
01:07:01.980 some more exercise maybe go in the
01:07:04.799 weight room and do some some squats
and
01:07:08.099 some crunches and so forth
01:07:11.160 and somewhere in there there's uh
maybe
01:07:13.740 oh we just say oh it's for my good
01:07:15.420 health but maybe something else there
01:07:17.640 too
01:07:19.319 there's still uh

01:07:21.539 this desire to have a lovely form
01:07:24.720 and so um in order to balance that
01:07:27.539 attachment to the lovely form of our
01:07:29.819 body and our own body and also in
the
01:07:31.859 body of another so we
01:07:33.660 we do have a practice of looking at
01:07:35.579 these unpleasant aspects of the body
01:07:39.960 and sometimes I do use that in my
01:07:42.240 practice like if I see
01:07:44.520 a beautiful
01:07:46.680 person
01:07:47.940 that I feel attracted to then I try to
01:07:50.280 focus on the the
01:07:53.400 lower intestine
01:07:56.460 and and the feces that are there
because
01:08:00.900 the that is though their bowels are not
01:08:04.380 less there than
01:08:06.180 their beautiful face
01:08:07.859 but my tendency is to look at the
01:08:09.900 beautiful face
01:08:11.039 and not think about the vowels and so
I
01:08:13.559 try to balance say that person also
01:08:16.859 those things that are not so pleasant
01:08:18.799 necessarily and
01:08:23.460 but there were a group of monks in the
01:08:25.439 time of the Buddha and they they
hadn't
01:08:27.960 had the the full teaching of the
dhamma
01:08:31.439 and they only heard that teaching
01:08:34.560 and they held on to it very strongly
01:08:37.920 and at some point they felt that their

01:08:39.660 body was so repulsive that they
actually
01:08:41.399 committed suicide
01:08:44.100 they killed themselves
01:08:45.779 and each other
01:08:47.219 in order to get rid of this horrible
01:08:49.738 repulsive body and so that is
01:08:51.660 misunderstanding
01:08:53.580 that teaching
01:08:55.500 that is a danger always in the Dharma
01:08:57.660 that you take a teaching which is a
01:09:01.679 skillful means to help us to become
free
01:09:04.560 from our attachment and you bring it
to
01:09:06.779 the absolute you become dogmatic
about
01:09:09.120 it you say ah the Buddha said the body
01:09:11.698 is repulsive so
01:09:13.439 I should get rid of this body
01:09:16.020 and that happened many times in the
01:09:17.698 Buddhist tradition and so we have to
be
01:09:19.380 very skillful as practitioners Tai
01:09:22.319 invited us always
01:09:24.120 to be skillful practitioners don't be
01:09:26.399 stupid
01:09:29.640 but we're all stupid right we all have
01:09:31.500 some kind of delusion that's going on
01:09:33.719 and so it's okay
01:09:36.660 but we can practice we come together
and
01:09:38.939 we remind each other like don't get
01:09:40.859 caught in that idea don't be dogmatic
01:09:43.080 about that teaching the whole point is
01:09:45.359 to be free

01:09:46.799 it's not too
01:09:48.779 have to be the one who knows the dhamma
01:09:51.000 the best who can give the best Dharma
01:09:52.679 talks or anything like that as a
01:09:55.080 monastic we know that our
01:09:57.660 our true path is a path of happiness
01:10:00.420 it's not the path of wealth of Fame and
01:10:03.060 all these things
01:10:04.620 so
01:10:08.580 so we don't need to worry
01:10:13.500 if our practice is not perfect we all
01:10:16.320 have some delusion in US
01:10:18.780 that keeps us attached to forms and
01:10:21.540 sound
01:10:22.320 and I should say that
01:10:24.300 when we talk about attachment
01:10:27.960 you can translate as attachment or
01:10:30.120 grasping
01:10:32.699 sometimes in the west we can feel
01:10:37.679 according to Modern psychology that
01:10:40.140 we need some attachment
01:10:44.280 and we we think of the emotional bond
01:10:46.679 between the baby and the mother when it
01:10:49.260 is Young And it depends it's so
01:10:51.600 vulnerable
01:10:52.800 the the little child and it depends on
01:10:55.620 the love and the care of its mother
01:10:57.840 and so having that attachment is for its
01:11:00.900 survival
01:11:03.060 and we can also talk about the Deep
01:11:06.239 attachment between two people who
01:11:09.120 have lived together and suffered

01:11:11.699 together and deeply understand one
01:11:14.460 another
01:11:17.659 they called it
01:11:21.120 yeah it's a kind of love which is a very
01:11:24.120 deep meaningful that happens over a long
01:11:27.120 time
01:11:30.719 and we say this monk he talks about
01:11:32.940 getting rid of attachments what about
01:11:35.040 the attachment between the mother and
01:11:36.540 the baby what about this long-term
01:11:39.719 love that can happen between two people
01:11:42.239 or between in a family
01:11:45.780 and I think we should not get too caught
01:11:47.760 in the term
01:11:50.100 what we should look at is whether that
01:11:52.140 grasping energy is there so I prefer to
01:11:54.420 use the term grasping
01:11:57.719 when there's deep love
01:12:00.360 there's no need to grasp
01:12:03.780 we we let the
01:12:06.239 our love be free
01:12:08.699 we don't need to be with that person all
01:12:11.159 the time hold on to that person
01:12:13.920 hold on to their body if they are dying
01:12:16.080 from cancer try to stop the dying from
01:12:19.199 happening
01:12:21.780 when that is the nature of impermanence
01:12:23.640 this body is born and it will die
01:12:27.780 but rather seeing the beauty of that
01:12:29.820 Wonder

01:12:31.080 of the impermanence of that person's
01:12:33.719 body the impermanence of our own
body
01:12:36.780 that should fill us with a deep sense of
01:12:39.480 wonder
01:12:42.179 and without that sense of wonder
there's
01:12:44.219 no attachment
01:12:46.020 so it's very wholesome
01:12:48.600 the dhamma is a constant path of
01:12:52.620 getting in touch with the wonders of
01:12:54.300 Life over and over and over again
01:12:58.020 but when we are grasping at things
01:13:00.120 trying to trying to get the feelings
01:13:03.420 that we want the pleasant feelings we
01:13:06.480 usually Miss almost all of The Wonder
of
01:13:09.600 life
01:13:10.920 we it's like we squeeze it we we
smother
01:13:13.679 it
01:13:14.940 with our our attachment
01:13:19.920 so we need to go to a deeper
01:13:21.540 understanding of attachment a deeper
01:13:23.340 understanding of
01:13:24.780 how we grasp onto our feelings our
01:13:29.040 perceptions
01:13:31.199 because that is a path of Freedom so
01:13:34.500 that so tie here
01:13:36.659 taught the Insight of
01:13:39.360 that we get from the plum Village
01:13:40.860 teaching
01:13:44.280 is that Nirvana is the absence of
01:13:46.380 delusion so we no longer believe
01:13:49.500 and we practice

01:13:51.659 with our eye our ear nose tongue body
01:13:54.719 and mind
01:13:58.620 to let go of the grasping towards forms
01:14:01.980 sounds and so forth
01:14:05.159 and then the afflictions that we that
01:14:07.380 arise due to our attachments become
01:14:09.540 weaker
01:14:12.060 yeah so the obstacles to our practice
01:14:14.100 become less and less
01:14:24.060 afflictions are an obstacle
01:14:26.760 and knowledge is also a kind of
obstacle
01:14:33.780 knowledge can be a kind of delusion
01:14:37.679 when we grasp onto things in a
dogmatic
01:14:40.620 way we say this is true and nothing
else
01:14:43.199 is true
01:14:44.580 my religion that is the best
01:14:48.420 My Philosophy it's the best I'm right
01:14:53.100 that is an obstacle to our freedom
01:14:55.920 but it's sometimes more subtle than the
01:14:59.159 the anger the hatred that we
experience
01:15:02.159 on the daily basis yeah the the
01:15:04.620 afflictions
01:15:06.120 that we experience with
01:15:09.360 in our relationships those are more on
01:15:12.060 the surface somehow but at the root
01:15:14.820 is a delusion based on wrong
perceptions
01:15:18.719 so we talk about
01:15:21.020 Affliction as an obstacle but also
01:15:23.520 knowledge
01:15:25.380 ideas Concepts can be an obstacle
01:15:29.280 the path is to free our mind we don't

01:15:33.000 need to have any concepts
01:15:35.460 we can live we still breathe without any
01:15:38.820 concepts it's incredible
01:15:41.580 when you're sitting in meditation and
01:15:43.140 you get that Insight it's such a
01:15:44.520 beautiful moment
01:15:45.719 I remember early in my practice when I
01:15:48.000 just had that insight I don't have to
01:15:50.100 think about anything
01:15:52.679 all my life I've been trained by my
01:15:54.900 education to have thoughts and ideas
01:15:56.940 especially big important ideas and
01:15:59.580 important Concepts and solve people's
01:16:02.100 problems
01:16:03.600 solve mathematical problems of
01:16:05.840 engineering problems whatever
01:16:09.060 and yet
01:16:10.260 I can be happy without any of that I can
01:16:12.239 be happy just letting go of any concept
01:16:14.580 and just breathing I notice my heart is
01:16:18.120 still bleeding
01:16:19.679 my body is still there
01:16:24.120 alive
01:16:26.640 but my mind is clear
01:16:31.620 that is
01:16:33.060 Nirvana
01:16:34.860 that is touching Nirvana the
01:16:37.260 unconditioned
01:16:39.600 it is a
01:16:41.880 freeing ourselves from our delusive
01:16:44.100 Notions
01:16:45.600 and then

01:16:48.300 the Affliction sees
01:16:50.940 but what we misunderstand is that we
01:16:53.820 think that
01:16:55.040 touching Nirvana is
01:16:58.980 is only only happens when it's permanent
01:17:03.840 yeah
01:17:05.580 do it forever
01:17:08.640 and
01:17:10.320 whereas the plum Village approach is
01:17:12.179 that we can touch nirvana in any moment
01:17:15.420 and our practice is helping us to
01:17:18.600 reduce the grasping
01:17:21.060 towards forms towards sounds and all
01:17:24.239 these things so that we can
01:17:26.580 really arrive where we are the standing
01:17:30.420 or sitting
01:17:32.219 being with our body being without
01:17:33.840 breathing and being free
01:17:36.020 feeling Joy
01:17:38.460 you you it's like you unleash the
01:17:40.620 floodgates of
01:17:42.120 happiness that is already there
01:17:45.120 it's just been blocked by your grasping
01:17:48.719 all the conditions of Happiness are
01:17:50.640 already there
01:17:52.440 but there have been these obstacles that
01:17:54.719 have getting in the way
01:17:57.179 and so we weaken them
01:18:00.300 by understanding
01:18:02.880 cultivating understanding of the nature
01:18:05.880 of things not getting caught and
01:18:08.040 delusive ideas or Notions

01:18:11.100 so that our afflictions are reduced
01:18:14.699 we look at the non-self nature of our
01:18:18.239 someone that we are in a conflict with
01:18:21.659 and then suddenly we become free
because
01:18:24.120 we think
01:18:25.739 we see the suffering in the other person
01:18:28.500 we don't see them anymore just as our
01:18:30.600 enemy
01:18:32.100 but we see them as somebody who has
01:18:35.400 is a continuation of their father and
01:18:37.440 their mother of the culture
01:18:40.800 of attachment
01:18:43.080 to forms to sound to orders and then
we
01:18:46.560 have compassion and understanding
and we
01:18:48.659 can remove the delusive concept of
that
01:18:51.900 person as our enemy
01:18:54.060 even if they do really horrible things
01:18:56.640 to us and to others
01:18:59.159 we see rather a person who is suffering
01:19:01.199 very deeply
01:19:03.840 so all of this is connected to our
01:19:05.880 compassion
01:19:07.500 so touching Nirvana is not some kind
of
01:19:10.380 uh
01:19:14.820 like
01:19:17.640 a state of non-feeling
01:19:21.179 you can still feel you still have
01:19:23.400 perceptions you still have
Consciousness
01:19:25.440 and so that is the next part but not the
01:19:27.600 absence of the Aggregates you still
have

01:19:29.940 a body you still have a feelings you
01:19:31.860 still have perceptions you still have
01:19:33.540 mental formations and Consciousness
but
01:19:35.820 you're no longer caught by those
things
01:19:37.679 that's how I try to practice with it
01:19:40.620 I try to notice the stickiness in my
01:19:43.260 daily living
01:19:45.060 whether it's eating food that I always
01:19:47.699 eat and then if I don't get that food
01:19:49.560 it's not on the table how do I feel
01:19:51.780 can I just be with it or do I need to go
01:19:54.239 into the kitchen
01:19:56.340 can they put all that that sauce that I
01:19:58.800 like why don't they put out the almond
01:20:00.659 butter
01:20:02.940 that's how I know my stickiness the
01:20:04.860 whole Monastery is set up in a way
that
01:20:07.260 we notice when we stick to an idea we
01:20:10.920 stick to
01:20:12.179 forms to sounds and so forth so that we
01:20:15.360 can
01:20:16.679 you know have a little bit of
01:20:21.659 practice of renunciation
01:20:24.360 I don't know if it's a very popular word
01:20:26.659 nowadays
01:20:29.000 renunciation is a beautiful practice
01:20:31.920 you've learned to just not do that thing
01:20:35.040 not take that thing
01:20:36.960 not
01:20:38.100 eat that thing
01:20:39.719 not listen to that thing
01:20:42.540 not click on that website

01:20:46.320 and in that moment of not clicking not
01:20:49.080 eating not taking
01:20:51.239 that's freedom
01:20:54.600 so
01:20:56.040 you can still eat you can still
01:21:01.500 look at you can still experience
01:21:03.179 beautiful forms sound odors and taste
01:21:05.340 but there's no more grasping the
01:21:07.320 grasping becomes weaker and weaker
and
01:21:09.840 weaker that is the progressive
01:21:12.719 path of practice the gradual path of
01:21:15.659 practice
01:21:21.300 and we can listen to a bell
01:21:39.240 [Music]
01:22:03.300 in the last
01:22:10.560 element
01:22:12.780 that is still present
01:22:16.080 even
01:22:20.219 when we touched Nirvana
01:22:22.800 the we translate as domains of
existence
01:22:26.460 or the
01:22:28.260 the Realms the datu so there are 12
01:22:33.179 ayatana
01:22:36.600 and 18.2
01:22:40.500 18.
01:22:54.840 so the 12 ayatana are part of the 18
01:22:59.659 domains that make up
01:23:02.280 all of our experience that is relevant
01:23:04.620 to our freedom
01:23:10.980 so
01:23:12.300 the eye in contact with forms gives rise
01:23:15.300 to
01:23:16.260 sites or eye consciousness

01:23:19.800 the ear in contact with sound gives rise
01:23:22.560 to ear Consciousness that is also a
01:23:25.380 domain
01:23:27.480 so our awareness is part of our
01:23:29.580 experience right as a one of the five
01:23:32.300 skandas Consciousness eye
consciousness
01:23:36.239 your consciousness
01:23:39.120 knows consciousness
01:23:42.120 tongue Consciousness body
Consciousness
01:23:44.580 and mind consciousness
01:23:47.340 so together with the 12 ayatanas those
01:23:50.219 six kinds of consciousnesses
01:23:53.880 make the 18. Realms of existence and
01:23:57.179 those continue
01:23:58.739 even when we touch Nirvana
01:24:01.380 they are not absent
01:24:05.219 in the Buddhist tradition
01:24:07.500 and even in
01:24:09.600 the
01:24:10.920 the
01:24:11.480 misunderstanding from Western
Scholars
01:24:14.520 of studying Nirvana
01:24:17.760 there's there became the idea that
01:24:19.560 Nirvana is the is annihilation
01:24:23.940 just like in the past that the level of
01:24:26.159 these monks who killed the killed
01:24:28.199 themselves
01:24:29.100 tried to get rid of their body
01:24:30.960 also there was a misunderstanding that
01:24:33.600 Nirvana is like some kind of
01:24:36.000 annihilation everything
01:24:38.699 what

01:24:40.140 has been is no longer there and that is
01:24:43.199 freedom
01:24:44.880 and that is a wrong View
01:24:47.820 it's a very wrong view of Nirvana
01:24:52.020 Nirvana is freedom from Notions and
01:24:54.420 Concepts that give rise the delusion
01:24:57.060 that gives rise to
01:24:59.580 afflictions
01:25:02.219 it is not the absence of body feelings
01:25:05.880 perceptions mental formations or
01:25:07.620 consciousness
01:25:09.840 not the absence of we don't need to
tear
01:25:13.020 out our eye
01:25:14.880 when we observe a form that is
beautiful
01:25:17.880 right we don't need to cut off our ears
01:25:21.300 that is not the path to happiness
01:25:24.060 it is rather
01:25:25.620 being free from delusion and the
01:25:28.320 afflictions born from attachment
01:25:31.080 that is nirvana
01:25:34.679 so this is a
01:25:38.040 this is there already
01:25:40.020 in the Buddhist teaching but there also
01:25:42.000 are a lot of misunderstanding
01:25:43.920 so in order to clear it up make it very
01:25:46.800 um clear
01:25:49.260 we include it as a
01:25:51.560 plum Village insight into the nature of
01:25:54.420 Nirvana
01:25:56.880 ultimately Nirvana
01:26:00.000 is a concept right
01:26:03.600 in our mind it's a word
01:26:07.139 but what it's uh pointing towards

01:26:10.500 in our practice in our daily practice is
01:26:13.260 something that is beyond
01:26:15.600 concept beyond words
01:26:18.540 so we have to use a word to describe it
01:26:20.520 it could be something else in the
01:26:23.520 Christian tradition we might say
01:26:26.000 talk about God
01:26:29.219 and a deep practitioner of Christianity
01:26:33.900 would not see God as a necessarily as
a
01:26:37.199 person
01:26:38.580 but as a something that is beyond
01:26:40.920 something that is the unconditioned
01:26:44.100 and that is that is closer to Buddhist
01:26:46.260 understanding of the nature of reality
01:26:48.719 there is the unconditioned
01:26:51.480 but any way to describe it any way to
01:26:54.840 ascribe any kind of characteristic to it
01:26:57.540 is inadequate
01:26:59.639 even these words we have to let go of
01:27:01.560 those words they are just skillful means
01:27:04.380 to help us to see how to look into our
01:27:06.540 mind and how to practice
01:27:08.639 to reduce the grasping so that we
01:27:11.639 allow that Bliss that Joy from the
01:27:15.239 freedom of renouncing
01:27:19.500 our attachments
01:27:22.679 is wonderful
01:27:25.580 they call the
01:27:28.679 wondrous existence
01:27:31.020 so touching Nirvana is wondrous
01:27:32.880 existence
01:27:34.560 and we can do it with a full with the
01:27:38.040 body with feelings

01:27:40.139 with our five scanders we can bear
01:27:43.020 witness to the unconditioned
01:27:46.980 so we can see the skandas as a
Wonder
01:27:51.420 it's not something that we need to get
01:27:52.980 rid of or feel is repulsive
01:27:55.440 try to get rid of our feelings
01:27:57.780 that is a
01:27:59.639 that kind of attitude that's all kinds
01:28:02.100 of
01:28:02.900 mental illness
01:28:06.300 when we we just want to the feelings
to
01:28:08.400 go away we want to annihilate our
01:28:10.860 feelings to it annihilate our
01:28:13.440 perceptions
01:28:15.900 it's very violent this kind of attitude
01:28:20.040 and whether or not we are a Buddhist
01:28:21.659 practitioner we may be doing that to
our
01:28:24.780 own body to our own feelings
01:28:27.540 and so this uh
01:28:30.480 third tenant helps us to become free
01:28:32.340 from that wrong understanding
01:28:35.699 okay so we come to the end
01:28:38.400 so we'll have to leave the fourth
01:28:40.980 tenant for next week
01:28:44.159 we hope
01:28:45.739 anyone that joined for the first time
01:28:47.820 you have a chance to listen to the the
01:28:50.040 first two classes
01:28:52.920 will continue going through the 40
01:28:54.960 tenets of Plum Village yeah
01:28:58.679 for as long as we can
01:29:03.060 thank you for listening

01:29:26.720 [Music]
01:29:44.860 [Music]
01:30:04.380 [Music]
01:30:09.239 foreign
01:30:29.460 just a reminder for those of us online
01:30:31.739 please just check back at the YouTube
01:30:33.960 channel
01:30:34.860 each week for
01:30:36.540 we try to post the
01:30:38.940 7 30 Pacific time
01:30:42.199 the live stream of each talk ahead of
01:30:45.360 time
01:30:46.199 and uh
01:30:47.940 and there's also in there should be in
01:30:50.400 the link to the 40 tenants so you can
01:30:54.120 look at look at the tenants ahead of
01:30:56.219 time before the class
01:31:22.520 thank you