

TRANSCRIPT 8

tactiq. io free youtube transcript

(Class #8) The Concentrations on Emptiness, Signlessness and Aimlessness Help Us to Touch Nirvana

<https://www.youtube.com/watch/4oBdWS7etvg>

00: 00: 55. 476 (Bell)

00: 01: 27. 669 Dear respected Thay, dear friends, can you hear?

00: 01: 34. 711 Welcome back to

00: 01: 39. 508 class on the 40 tenets of Plum Village.

00: 01: 42. 688 Today is the 12th of May in the year 2021

00: 01: 53. 176 and we're in the Ocean of Peace meditation hall of Deer Park Monastery

00: 01: 57. 969 during our spring retreat.

00: 02: 04. 298 It's very helpful to believe

00: 02: 09. 276 in the transformative power of the Dharma.

00: 02: 13. 836 And that belief doesn't have to come from some kind of blind faith,

00: 02: 19. 584 but it can come just from being aware of our breathing.

00: 02: 24. 130 Breathing in, I know I'm breathing in.

00: 02: 28. 680 Breathing out, I know I'm breathing out.

00: 02: 32. 895 In,

00: 02: 37. 780 out.

00: 02: 41. 159 Just being aware of the in-breath

00: 02: 46. 346 as it comes in through my nostrils, my mouth.

00: 02: 51. 227 And breathing out.

00: 02: 54. 112 My belly falling, the air moving upout through my nose and mouth.

00: 03: 07. 315 Breathing in, I'm aware of the impermanent nature of my breathing.

00: 03: 15. 985 I cannot grasp onto the breath.

00: 03: 23. 315 As it comes in,

00: 03: 28. 594 as it comes out, I relax my shoulders,

00: 03: 33. 738 relax my whole body wherever I'm seated, watching this on the computer,

00: 03: 40. 696 I can just close my eyes and allow

00: 03: 46. 787 the concentration on the breathing to manifest.

00: 04: 06. 685 Okay, you can open our eyes.

00: 04: 09. 865 Just taking a moment like that, seeing the impermanent nature of the breath,

00: 04: 15. 574 that we cannot hold on to it.

00: 04: 19. 435 And the calm that comes with that realization

00: 04: 23. 820 is already enough evidence

00: 04: 31. 641 for me to know that there's a transformative effect of the Dharma.

00: 04: 40. 284 And there are so many other doors.

00: 04: 43. 847 There's taking a mindful step,

00: 04: 46. 160 being aware of the contact our foot makes with the earth,

00: 04: 49. 441 coordinate -

00: 04: 52. 105 There's being aware of the food that we're eating.

00: 04: 55. 830 the sun, the rain, the earth, the farmer,

00: 05: 01. 977 all the elements that help make up that food.

00: 05: 09. 188 And seeing that we also are made of the sun, the rain, the earth,

00: 05: 13. 148 and our parents, and our ancestors.

00: 05: 16. 898 And by seeing that, seeing the interbeing nature of us and the food.

00: 05: 23. 390 If we remove any of those elements from the food, they can no longer manifest.

00: 05: 28. 500 And the same is true of us.

00: 05: 30. 684 If we remove any of thosen on-us elements from our body,

00: 05: 36. 017 our feelings, our perceptions,

00: 05: 38. 623 then we can no longer manifest.

00: 05: 42. 520 So that is the nature of manifestation.

00: 05: 45. 734 Things manifest due to causes and conditions.

00: 05: 49. 940 So all of these meditation on the breath, the walking meditation,

00: 05: 54. 889 meditation on our eating

00: 05: 58. 198 are like doorways into the Dharma.

00: 06: 01. 381 They allow us to free ourselves from

00: 06: 07. 507 the habitual way of grasping at signs and phenomena.

00: 06: 14. 613 And just feeling the bliss, the calm, the ease that comes with that realization

00: 06: 23. 570 gives us faith, gives us confidence.

00: 06: 27. 100 That is the beautiful nature of the Dharma.

00: 06: 29. 970 It doesn't require you to believe something that's difficult to believe.

00: 06: 36. 170 You practice, you get some freedom, you get some ease,

00: 06: 40. 998 and then you want more, so you continue to practice.

00: 06: 44. 762 That is the spirit of belief in the Buddhist tradition.

00: 06: 49. 176 And it means that freedom is possible, happiness is possible.

00: 06: 55. 270 That is the kind of belief that is very helpful to have.

00: 07: 01. 100 So that when there are moments of overwhelming sadness,

00: 07: 05. 461 despair, anger, grief,

00: 07: 08. 372 we know there's a path, so we don't fear that anger,

00: 07: 11. 722 we don't fear our own despair,

00: 07: 18. 600 but we know how to take care of it.

00: 07: 21. 909 We know how to take care of it just like we take care of our breathing,

00: 07: 25. 853 like we take care of our eating, like we take care of our walking.

00: 07: 29. 599 It's there and we can use it as an object of our meditation,

00: 07: 35. 310 that despair, that anger.

00: 07: 38. 611 And to see that it is impermanent, it is not something that we can grasp.

00: 07: 44. 166 Thay often described it as unblocking our mind.

00: 07: 51. 413 We have blocks of suffering in us,

00: 07: 56. 610 and this meditation on impermanence, letting go,

00: 08: 05. 184 letting go of grasping,

00: 08: 07. 377 is a way to kind of massage those blocks of suffering,

00: 08: 11. 906 so we don't continue to engage in the kind of grasping

00: 08: 24. 429 and habitual stimulation of seeds of afflictions in our consciousness.

00: 08: 30. 523 We let go; we allow it to relax.

00: 08: 35. 514 So when many people come on a retreat for the first time,

00: 08: 39. 260 they feel a lot of exhaustion.

00: 08: 44. 104 'Oh gosh! I came on a retreat, I thought I would get energy,

00: 08: 47. 802 but why I feel so tired? '

00: 08: 50. 340 That's because there's something that's stuck

00: 08: 53. 310 in their daily way of living, in their mind.

00: 08: 55. 877 So when they come to the monastery,

00: 08: 58. 670 it is able to get a kind of a break,

00: 09: 02. 820 to continue to reinforce that block of suffering,

00: 09: 07. 900 but you allow it to break up in chunks, like an iceberg that's melting.

00: 09: 13. 409 And it starts to flow. The frozen river starts to flow.

00: 09: 17. 720 And it's no longer blocked.

00: 09: 20. 660 And then that flowing is, 'Oh my gosh!

00: 09: 23. 580 So many things are going on inside. I feel exhausted.

00: 09: 26. 893 I have to sleep nine hours, ten hours.
,

00: 09: 29. 573 And that happens to many, many
people who come on our retreats,

00: 09: 33. 137 because they don't recognize how,
in their daily life,

00: 09: 36. 670 they are continuing to create this
kind of blockage.

00: 09: 40. 695 So all of these tenets that we're
learning are helping us

00: 09: 44. 441 to release that block of suffering

00: 09: 47. 820 and to discover new ones that are
there, hidden,

00: 09: 51. 133 like trauma in the body itself.

00: 09: 55. 559 Not continuing to avoid it, but rather
bringing that awareness to it

00: 09: 59. 892 and allowing it to relax. That is the
beauty of the Dharma.

00: 10: 04. 550 It's the beauty of this practice.

00: 10: 07. 582 So I highly encourage you to believe
in the possibility of freedom,

00: 10: 14. 143 to believe that happiness is possible.

00: 10: 19. 288 To touch that inspiration.

00: 10: 24. 192 And to know that here is a path.

00: 10: 30. 190 And that can help in moments of
great difficulty.

00: 10: 34. 751 But the better way to practice is to
actually touch the happiness

00: 10: 38. 560 right here and right now.

00: 10: 41. 600 There's nowhere to go, nothing to
do.

00: 10: 44. 205 Sometimes we feel so much
suffering,

00: 10: 47. 899 I just need to have something to
believe in.

00: 10: 54. 807 And I think it's a pity

00: 10: 57. 758 if we just say, 'No, I'm a Buddhist, I
don't believe in anything.'

00: 11: 02. 503 We can become extreme sceptic.

00: 11: 09. 207 I don't believe in the Four Noble
Truths, I don't believe in awakening,

00: 11: 13. 239 I don't believe in all these things.

00: 11: 15. 755 And ultimately, we may end up in a
very dark place.

00: 11: 20. 268 We try to reduce everything to
rational understanding.

00: 11: 25. 275 We think the Buddha is just a
scientist

00: 11: 31. 122 pouring chemicals from a beaker to
another beaker,

00: 11: 33. 830 and we forget entirely

00: 11: 38. 630 the possibility of awakening in the
present moment.

00: 11: 45. 154 And to not fear,

00: 11: 48. 487 as well allowing ourselves to be
happy, allowing ourselves to be free.

00: 11: 55. 313 Recognizing that those forces that are
driving us to run,

00: 11: 59. 792 the fear instilled in us from a young
age

00: 12: 04. 168 that we are not doing enough, we're
not working enough,

00: 12: 08. 312 we're not intelligent enough, we're
not smart enough,

00: 12: 11. 396 we're not beautiful enough, we're
not promoting ourselves enough

00: 12: 14. 972 or not whatever enough,

00: 12: 19. 120 is actually hiding there and it's
driving us to this kind of activity

00: 12: 24. 949 which is not allowing us to be
happy,

00: 12: 27. 795 not allowing us to stop and be free in
the present moment.

00: 12: 31. 554 I know, because I have that energy in
myself.

00: 12: 35. 305 And I've spent many years
embracing it.

00: 12: 39. 599 And I know it's still there.

00: 12: 42. 529 In the tradition they say that
restlessness

00: 12: 46. 610 is one of the last things to completely disappear before full awakening.

00: 12: 53. 520 Not to get caught in ideas of full awakening or not,

00: 12: 57. 631 but it's a very helpful, I found it very helpful to remember that,

00: 13: 02. 134 that even as a committed practitioner,

00: 13: 05. 664 something somehow is still-I want to go somewhere else.

00: 13: 13. 390 Thay, our teacher, described it,

00: 13: 20. 881 the attainment of removing our restlessness

00: 13: 25. 895 he called it 'froglessness'.

00: 13: 30. 890 I think there's an expression in Vietnam.

00: 13: 33. 920 You put a frog on the plate, and then it jumps off.

00: 13: 36. 901 You put it back on the plate, it jumps off again.

00: 13: 40. 111 So one of the attainments of Plum Village

00: 13: 43. 110 is that we are able to remove the frog in us

00: 13: 47. 883 which always wants to jump off the plate.

00: 13: 51. 680 We're on the plate, we're in a very safe place.

00: 13: 56. 728 Everything we need is there, and then we jump off.

00: 14: 00. 705 There's something in us that's somehow not satisfied with what's there,

00: 14: 07. 552 so we need to go somewhere else.

00: 14: 17. 750 That is why Thay encouraged us to stick together as a sangha,

00: 14: 23. 449 because when you suffer in the sangha,

00: 14: 26. 331 when you have a difficulty in your relationship with the brother or sister,

00: 14: 30. 415 or the sangha in general,

00: 14: 32. 523 then you want to jump off the plate, you want to go somewhere else

00: 14: 36. 204 just to try to relieve your suffering.

00: 14: 39. 266 But actually, your suffering goes with you,

00: 14: 43. 262 because you find in that new place the same or very similar situation

00: 14: 49. 630 to the ones you discovered in the monastery or at the practice centre.

00: 14: 54. 241 So can you be with the suffering

00: 14: 57. 188 instead of trying to avoid it, trying to jump away?

00: 15: 01. 800 Because the practice is a process of constant discovery of new blockages,

00: 15: 07. 377 new places where there are - The stickiness.

00: 15: 12. 660 This sticking to your idea you don't want to let go.

00: 15: 17. 844 Whether it's the kind of food you eat, whether it's the kind of language you use,

00: 15: 22. 490 whether it's kind of people you think are cool,

00: 15: 25. 754 whether it's your idea

00: 15: 31. 761 about what a proper nun is, or a proper monk.

00: 15: 37. 466 And you get stuck on that idea.

00: 15: 40. 685 And because you're stuck on it,

00: 15: 43. 285 you make your younger brothers and sisters suffer so much.

00: 15: 46. 600 I'm guilty of that,

00: 15: 48. 878 because in my life I've been very attached to my idea of being a monk.

00: 15: 55. 956 Because I love so much being a monk,

00: 15: 58. 697 and I get so much happiness from

00: 16: 01. 177 practicing the Dharma and teaching the Dharma.

00: 16: 04. 130 And I still have a lot of suffering, but I know that this path,

00: 16: 08. 309 I'm very sure about it.

00: 16: 10. 769 Because years and years of practice have shown me that if I stay,

00: 16: 15. 512 if I'm patient,

00: 16: 17. 898 if I avoid jumping off the plate, if I can just sit there

00: 16: 25. 807 and be with whatever comes up,

00: 16: 28. 304 be with whatever difficulty comes up in my relationships,

00: 16: 32. 183 it will pass, and I will learn from it.

00: 16: 36. 540 Usually when I jump off the plate and I just change, I go and distract myself,

00: 16: 41. 669 I don't learn very much about that suffering that came up.

00: 16: 47. 268 So I miss that opportunity.

00: 16: 50. 618 So many brothers and sisters in our community,

00: 16: 53. 692 when they were leaving

00: 16: 56. 102 deciding to go and do into another path, another form

00: 17: 03. 747 as a lay person, I thought, 'If they could only stay!

00: 17: 07. 790 Because this is the big one!

00: 17: 09. 410 That's the big suffering! '

00: 17: 11. 804 Everything else has been to prepare you for this moment,

00: 17: 15. 617 when the suffering is so big

00: 17: 17. 809 that you just feel you can no longer live in the community.

00: 17: 21. 175 And you have to go.

00: 17: 23. 900 And here you are. You're given this great gift,

00: 17: 26. 105 the big one, the big fish.

00: 17: 29. 518 The big suffering.

00: 17: 31. 644 And here you turned away!

00: 17: 35. 114 I don't want to promote hooking the fish,

00: 17: 40. 560 but, it's like the moment that you've been waiting for.

00: 17: 45. 795 And of course, we're not waiting, but it's the big one.

00: 17: 52. 790 And you think, where did my happiness go? Where did my joy go?

00: 17: 55. 873 Where did my freedom go? And then you go somewhere else.

00: 18: 00. 566 And it may not be many many years until that suffering surfaces again.

00: 18: 06. 363 And because you left, because you jumped off the plate,

00: 18: 10. 425 all you'll know how to do next time if you haven't grown,

00: 18: 15. 368 when the suffering gets to be very big it's just to jump off the plate again,

00: 18: 20. 262 instead of looking deeply into that suffering

00: 18: 24. 795 and seeing its nature, its roots, it's ancestral roots.

00: 18: 30. 453 It's not only your suffering,

00: 18: 32. 984 but it's also the suffering of your father, your mother, your ancestors.

00: 18: 38. 391 So not only can you benefit from their presence in every cell of your body,

00: 18: 44. 140 but you can also

00: 18: 47. 355 transform the suffering they were not able to transform.

00: 18: 53. 578 Because that big block of suffering in you

00: 18: 56. 411 is also the block of suffering of your mother, and your father,

00: 19: 00. 320 of your parents, your ancestors, of your entire civilization.

00: 19: 07. 764 There are collective blocks of suffering.

00: 19: 11. 574 Many of us here in America have European roots.

00: 19: 17. 820 And we suffered great trauma in Europe religious wars.

00: 19: 26. 551 Many of our ancestors were peasants who had very little agency.

00: 19: 30. 924 And they suffered so greatly from disease, from hatred, from ideology.

00: 19: 39. 650 And we suffered so much that we uprooted ourselves and came to a new land.

00: 19: 44. 109 We thought, 'We'll just jump off the plate and go to another land.

00: 19: 48. 206 Everything there is wonderful, and we can begin anew.

00: 19: 52. 350 We can be the boss. Over there we are just a peasant.

00: 19: 55. 615 Let's go over to this new place and become the boss.

00: 19: 58. 995 Then, if we are the boss, we will be free from suffering. '

00: 20: 02. 542 And so we started bossing around, our ancestors, the native people,

00: 20: 08. 486 killing, destroying, and enslaving

00: 20: 14. 129 people of African descent

00: 20: 17. 157 in order to be the boss, to grow sugarcane

00: 20: 23. 352 in places where we could not grow it,

00: 20: 26. 616 because we are easily susceptible to malaria and other tropical diseases.

00: 20: 33. 230 So we believed, with a great ignorance,

00: 20: 39. 679 that this would relieve our suffering,

00: 20: 42. 365 this trauma we've experienced in our ancestral line.

00: 20: 46. 689 And that is just one example of tracing the trauma

00: 20: 49. 772 that is passed from generation to generation, and how it manifests

00: 20: 53. 502 and continues to create suffering not only in those who are oppressed,

00: 20: 57. 616 but also in the oppressor.

00: 21: 00. 144 Even more so. And that is the insight of the Buddha,

00: 21: 04. 775 that those who create suffering for themselves and others,

00: 21: 08. 870 experience more suffering.

00: 21: 12. 482 It may not look so on the surface, but it's -

00: 21: 17. 495 I often remember here in the Americas,

00: 21: 22. 400 Who is invited and who is the host?

00: 21: 26. 930 The host also always, in the end,

00: 21: 31. 864 is the one who is offering the space.

00: 21: 36. 288 I mean, the Europeans came mostly uninvited to this continent.

00: 21: 45. 600 And we brought over enslaved peoples, they didn't ask to come.

00: 21: 52. 674 They are not the uninvited ones.

00: 21: 56. 200 So there's a trauma there too.

00: 21: 58. 715 This is kind of digging in deeply into the collective consciousness

00: 22: 02. 598 and seeing that we are also, we may be experiencing suffering.

00: 22: 06. 610 This is my own deep looking into my ancestors,

00: 22: 09. 790 to see in order to understand, not to persecute, or blame or judge.

00: 22: 15. 900 But to understand the nature of the suffering

00: 22: 18. 897 that has been transmitted to me,

00: 22: 21. 911 so that I don't continue to transmit it to the next generations.

00: 22: 28. 354 So this is all the deep beauty of practicing the Dharma.

00: 22: 34. 564 That's why I love to practice. I want to use my life for this practice,

00: 22: 42. 730 because it's -

00: 22: 44. 256 I cannot easily believe that there's something or somewhere else

00: 22: 50. 198 where I can touch that kind of freedom or happiness in the world

00: 22: 55. 574 other than going inside.

00: 23: 00. 926 We can listen to a sound of the bell.

00: 23: 09. 908 (Bell)

00: 23: 14. 264 (Bell)

00: 23: 57. 265 And being uninvited is not a damnation,

00: 24: 02. 912 but it should help us to cultivate humility.

00: 24: 09. 173 And that is something that is part of our ancestral culture,

00: 24: 13. 110 the relationship between the guest and the host.

00: 24: 18. 460 And if you have a chance to study the teachings of Zen master Lin Chi,

00: 24: 23. 511 he talks about that, the relationship between the guest and the host.

00: 24: 28. 154 When we are the host, and when we are the guests.

00: 24: 31. 803 But when we learn to be a good host, but also to be a good guest,

00: 24: 37. 713 we have a lot of humility and openness.

00: 24: 41. 642 So that is an invitation to cultivate humility in our practice of the Dharma,

00: 24: 49. 201 and not seek to use it to dominate, or to try to be right.

00: 24: 54. 575 That is not the purpose of studying and practicing the Dharma.

00: 24: 58. 359 It is for our freedom, and the freedom of others.

00: 25: 03. 981 Okay. So last week we looked into the eight negations,

00: 25: 10. 462 which are a teaching

00: 25: 14. 575 that has continued through many generations of the Buddhist tradition.

00: 25: 27. 259 And one great Buddhist teacher, Nagarjuna,

00: 25: 31. 275 in the 3rd or 4th century AD,

00: 25: 39. 601 summarized it very beautifully. So, I wanted to go deeper into that.

00: 25: 44. 662 Last time, the seventh tenet, we studied this.

00: 25: 56. 250 There's a beautiful, very deep text called

00: 26: 00. 662 The Verses on the Middle Way, by Nagarjuna.

00: 26: 04. 923 I encourage you to study and read it.

00: 26: 08. 386 It is upending the tendency in the Buddhist tradition

00: 26: 16. 661 to create theories and philosophies.

00: 26: 20. 175 The purpose of the practice is to free ourselves from getting attached to views.

00: 26: 26. 230 It is not for the purpose of just abandoning our former views

00: 26: 30. 862 and taking on new Buddhist views.

00: 26: 33. 659 But the Buddhist teachings are there to help us to become free from all views,

00: 26: 38. 200 so that we can live happily in the present moment.

00: 26: 41. 879 Look deeply into what's going on, beyond signs, and words, and concepts.

00: 26: 48. 889 So at the beginning of that text,

00: 26: 54. 567 The Verses on the Middle Way, there's a phrase

00: 26: 58. 728 which summarizes these eight negations.

00: 27: 19. 735 And since we're having fun learning some Sanskrit,

00: 27: 23. 336 I'm going to write them as well in Sanskrit.

00: 27: 33. 776 [1 anirodham2 anutpādam]

00: 27: 58. 582 So, anirodham, anutpādam, anucchedam.

00: 28: 06. 207 [3 anucchedam4 aśāśvatam]

00: 28: 13. 010 Aśāśvatam. It's nice having a long board.

00: 28: 35. 118 In Sanskrit, 'a' at the beginning of a word means 'not'.

00: 28: 43. 918 'Nirodha' is 'cessation'.

00: 28: 51. 930 When things -

00: 28: 57. 173 It's the opposite of arising, 'uppada'.

00: 29: 01. 185 So anutpādam, anirodham. So not arising, not ceasing.

00: 29: 09. 642 Anucchedam. It means 'not destroyed', aśāśvatam, and 'not eternal'.

00: 29: 17. 437 So not annihilated, not eternal.

00: 29: 28. 230 [5 anekārtham6 anānārtham]

00: 29: 49. 786 'Eka'. 'Eka' is 'one'.
00: 29: 53. 724 And 'nānā' is 'many'.
00: 29: 57. 470 So, not one, not many.
00: 30: 06. 548 [7 anāgamam8 anirgamam]
00: 30: 26. 228 'āgama' means
00: 30: 32. 880 not coming.
00: 30: 37. 778 'Ga', 'gam' is 'to go'.
00: 30: 40. 774 'Anirgam', not going.
00: 30: 44. 361 No coming, no going.
00: 30: 46. 812 # No coming, no going. # No after,
no before. #
00: 30: 59. 153 So Thay tried to create poetry that
would express these deep concepts.
00: 31: 05. 631 Because he didn't want people to
just make ideas about it,
00: 31: 09. 742 just like Nagarjuna was trying to free
us from philosophy,
00: 31: 14. 470 philosophizing.
00: 31: 16. 551 He was trying to help us to see how
at the root of our thinking
00: 31: 19. 990 we can find these eight concepts of
arising, ceasing,
00: 31: 28. 396 annihilation,
00: 31: 33. 866 everlasting or eternity.
00: 31: 40. 194 One and many.
00: 31: 43. 556 Coming and going.
00: 31: 49. 667 For example, to come back to the
image of the frog on the plate,
00: 31: 58. 757 we tend to think we have a separate
self.
00: 32: 03. 137 And as we go from one place to
another, we bring that self along with us.
00: 32: 08. 348 So what I am now is what I also am
when I walk over there, or I go to that place.
00: 32: 17. 468 With the practice we start to let go of
that concept and we see that,
00: 32: 24. 141 actually, our ideas about ourselves
are only that, they're only concepts.

00: 32: 30. 141 And we allow ourselves to change in
every moment,
00: 32: 36. 118 for the possibility of some,
00: 32: 41. 794 not to hold on to this or that idea
about ourselves.
00: 32: 49. 587 So with that insight, we also begin to
look at others with new eyes.
00: 32: 54. 844 We see at every moment that person
is changing,
00: 32: 57. 644 and our ideas about who they are
and what kind of things they like,
00: 33: 01. 724 what they don't like.
00: 33: 04. 720 Who they are, where they're from,
all these things can fade away
00: 33: 10. 531 if we allow the possibility for our
perceptions to change.
00: 33: 18. 455 Most of the suffering we have in our
relationships
00: 33: 21. 503 are because we have a fixed idea
about that person.
00: 33: 24. 582 We think that person is like that, or
that other person is like this.
00: 33: 29. 129 And we hold on to that firmly.
00: 33: 33. 605 But that person is not a separate self,
00: 33: 37. 880 they are impermanent, like a flower,
like a tree.
00: 33: 40. 362 And they're always growing and
changing.
00: 33: 42. 609 And yet we continue to hold onto
our idea, this is that person,
00: 33: 46. 010 this is what I love about that person,
or this is what I hate about that person.
00: 33: 50. 002 So every time we see that person, we
feel feelings of love
00: 33: 53. 820 and we want to impose on them our
idea about them,
00: 33: 57. 532 rather than open ourselves up to the
possibility of change,
00: 34: 01. 036 of new growth, of new possibility.
00: 34: 05. 224 So this teaching on no coming, no
going,

00: 34: 13. 491 Thay often used the example of a flame. I didn't bring matches today.

00: 34: 25. 581 When he created enough conditions to strike the flame,

00: 34: 31. 969 strike a match, so the flame manifests,

00: 34: 34. 510 and he would ask the flame:

00: 34: 38. 588 'Dear flame, where did you come from?

00: 34: 42. 496 Did you come from the north? The south? The east, the west? Above, below? '

00: 34: 51. 357 And by looking deeply, the flame could respond and say:

! 00: 34: 55. 510 'Dear Thay, dear sangha, I have not come from the north,

00: 34: 58. 385 nor the south, nor the east, nor the west,

00: 35: 01. 431 neither above, nor below. When conditions are sufficient, I manifest.

00: 35: 06. 992 And when conditions are no longer sufficient, I cease to manifest. '

00: 35: 13. 850 That is a direct example of the teaching of no coming, no going.

00: 35: 20. 775 We can say, 'Ah! The match that left the matchbox

00: 35: 25. 356 is the same as the match that's burning with the flame. '

00: 35: 34. 447 But that would not recognize the change that has happened,

00: 35: 40. 291 the impermanent nature of it.

00: 35: 42. 616 Because we have added the last condition,

00: 35: 44. 920 which is to strike the match on the striker.

00: 35: 51. 620 In a gross, obvious way, the matches change. It begins to burn.

00: 35: 56. 237 And that burning wood material, along with the fuel of oxygen in the air,

00: 36: 02. 299 becomes heat and light for us to witness.

00: 36: 10. 100 But even at a more subtle level, we can say that, at every moment,

00: 36: 14. 390 and this is the insight of Nagarjuna,

00: 36: 17. 284 at every moment there is change happening.

00: 36: 24. 850 If we recognize that there is no separate self

00: 36: 29. 394 in this body, these feelings, these perceptions,

00: 36: 33. 256 these mental formations, this consciousness,

00: 36: 35. 967 we also can recognize that in all thing that is also true.

00: 36: 42. 964 In the flower.

00: 36: 45. 675 If I remove the sun, if I remove the rain, if I remove the water, the earth,

00: 36: 53. 871 then there are not enough conditions for the flower to manifest.

00: 36: 58. 365 And the flower has not come from anywhere, and it's not going anywhere.

00: 37: 02. 410 It's not coming from a seed and then going back to the earth.

00: 37: 07. 488 In every moment it is manifesting

00: 37: 10. 448 fully according to the conditions that are sufficient.

00: 37: 13. 649 If there is more rain, if there is more sunlight,

00: 37: 17. 162 that will stimulate more growth in the plant.

00: 37: 21. 569 So the invitation is to look at every instant as a new manifestation.

00: 37: 30. 796 And that the plant that just an instant before we saw,

00: 37: 39. 273 is somehow... the change is continuing to happen.

00: 37: 46. 217 And we cannot say that

00: 37: 48. 963 that plant is the same plant as the one

00: 37: 52. 930 that was there just an instant before.

00: 37: 56. 888 And Thay called this the cinematographic nature of reality.

00: 38: 02. 166 Which also applies to our mind.

00: 38: 05. 913 We perceive things in motion and moving.

00: 38: 10. 658 But just like in the cinema, they are instances of -

00: 38: 20. 736 many instances which we in our mind in order to reduce

00: 38: 27. 292 the bandwidth of our comprehension,

00: 38: 32. 535 we blur into one continuous motion.

00: 38: 36. 835 Just like somebody who's holding a candle

00: 38: 39. 982 and they move it in a circle in the dark.

00: 38: 43. 412 They move it quickly, it looks like a complete circle,

00: 38: 47. 707 but actually, at each moment, if you take an image,

00: 38: 50. 786 it's just one light, one flame of a candle.

00: 38: 55. 860 So the invitation of no coming or going is to see each moment like that.

00: 39: 02. 907 That there is a -

00: 39: 06. 552 We cannot say that what was over there, which went over there

00: 39: 14. 121 is the same as what it was before it left.

00: 39: 19. 458 Because it is already -There's no permanent self there,

00: 39: 24. 983 it is already changed.

00: 39: 28. 980 So to believe in coming,

00: 39: 30. 832 that things truly come from here and they go over there

00: 39: 34. 826 is also, at a deep level, a belief in a separate self still.

00: 39: 40. 204 There's still something permanent,

00: 39: 42. 769 something that I can call 'me', or 'mine', or 'the flower',

00: 39: 47. 470 or 'the flame' that is essential.

00: 39: 54. 942 And these eight negations are interpenetrating.

00: 39: 59. 822 So already we are talking about not the same and not different

00: 40: 04. 330 when we ask, Is the match that is now burning

00: 40: 07. 798 the same as the match before it starts to burn?

00: 40: 14. 241 And Thay would go further,

00: 40: 16. 352 and take one flame, and then light another match.

00: 40: 19. 881 Usually when we went on tour with Thay, Thay would buy very long matches.

00: 40: 24. 596 So whenever I'm in a store somewhere in the world,

00: 40: 27. 655 and I find these kind of matches that are very long, I think of Thay.

00: 40: 31. 721 And I always buy them just to have them on hand,

00: 40: 35. 652 because -I didn't bring them today,

00: 40: 38. 199 but it's helpful to have a long match that can burn a long time.

00: 40: 43. 893 But he would light the second match and then say,

00: 40: 47. 750 he looked at the two flames and said, 'My dear flame,

00: 40: 52. 235 this new flame. Are you the same flame as the one before

00: 40: 56. 259 or are you a different flame? '

00: 41: 00. 879 And by looking deeply we can see

00: 41: 03. 745 that we cannot say that the new flame is entirely different than the original flame.

00: 41: 10. 218 But we cannot say that it is entirely the same neither.

00: 41: 14. 813 Same and different are extremes.

00: 41: 19. 574 Looking more deeply we can see that

00: 41: 22. 434 neither one of them can completely describe

00: 41: 25. 815 the relationship between these two flames.

00: 41: 34. 700 The same is true of people.

00: 41: 39. 235 I remember Thay often gave the story of,

00: 41: 48. 203 There was a couple. They took their vows to practice

00: 41: 54. 650 together in their marriage and to help one another to -

00: 42: 01. 379 If one of them is angry, not to water the seed of anger in the other person.

00: 42: 05. 542 A kind of peace treaty

00: 42: 07. 757 that we offer to many of our practitioners who are living in a couple relationship.

00: 42: 15. 412 So there's a kind of ceremony for that.

00: 42: 20. 910 And we also have a ceremony called spell The Five Awarenesses, where you-

00: 42: 29. 485 It is like a wedding,

00: 42: 31. 832 but it's more the commitment to practice together as a couple.

00: 42: 35. 589 So that ceremony took place in the retreat.

00: 42: 39. 320 And at the end of the retreat,

00: 42: 42. 144 Thay invited the couple to come up.

00: 42: 46. 805 And one of the partners said to the other,

00: 42: 52. 316 Am I the same person that you married yesterday? Or am I a different person?

00: 43: 00. 740 And the other answered, 'My dear,

00: 43: 03. 503 you are neither the same person that I married yesterday,

00: 43: 06. 813 nor a completely different person. '

00: 43: 09. 448 And that is much closer to the reality of things.

00: 43: 13. 796 If we can look at our partner and our loved one every day with those eyes,

00: 43: 19. 304 with that insight, then we will suffer much less.

00: 43: 23. 839 We will learn to let go of our concepts, our prejudice,

00: 43: 28. 178 our judgment about the other person and see them as a wonder of nature.

00: 43: 34. 950 A wonder of life always growing, always changing.

00: 43: 38. 366 And we let go of our ideas of sameness or otherness.

00: 43: 52. 309 Not arising, not ceasing.

00: 43: 57. 403 We tend to look at our life like a line.

00: 44: 04. 629 At this point,

00: 44: 07. 626 we are born.

00: 44: 12. 380 We live our life,

00: 44: 15. 185 grow old and then at this point suddenly we die.

00: 44: 19. 176 So we have a simplistic idea that

00: 44: 25. 758 down here there is the realm of non-being.

00: 44: 31. 351 [non-being]

00: 44: 33. 248 And up here this is the realm of being.

00: 44: 36. 780 [being]

00: 44: 39. 108 Somehow from the realm of non-being,

00: 44: 42. 299 at some point we come into the realm of being

00: 44: 45. 153 when we are born.

00: 44: 47. 101 And then, we spend a lot of - Actually, very brief time

00: 44: 52. 526 overall in the realm of being, and then, at some point,

00: 44: 55. 789 we go back into the realm of non-being.

00: 45: 01. 303 So we say

00: 45: 05. 342 that we have a birthday, and we also have a death day.

00: 45: 11. 321 And on the birthday, from non-being we come into being.

00: 45: 15. 552 And on the death day, from being we go back into non-being.

00: 45: 20. 965 That is -

00: 45: 23. 225 For most of us,

00: 45: 24. 921 that is our fundamental way of looking at birth and death.

00: 45: 31. 522 But when we look more deeply with the eyes of interbeing,

00: 45: 34. 967 we see that

00: 45: 39. 755 every aspect of this body is

00: 45: 50. 252 from the earth, from the sun, from the rain,

00: 45: 54. 813 from ancient supernovas.

00: 45: 59. 276 The heavy metals in our body and the Earth

00: 46: 02. 638 came about because of the immense pressures and heat

00: 46: 06. 959 generated from the explosion of ancient stars.

00: 46: 11. 146 And that material is in every cell of our body.

00: 46: 15. 921 And this body is only one of many manifestations of that material.

00: 46: 20. 820 And that is only at the material realm.

00: 46: 23. 629 At the realm of feelings we know that

00: 46: 26. 758 the feelings that we experience are a continuation of the feelings

00: 46: 31. 410 in our mother, our father, our ancestors,

00: 46: 34. 554 going back to something like a monkey, something like a fish.

00: 46: 42. 330 Those are ways of responding to certain situations

00: 46: 48. 447 that have continued and been passed down

00: 46: 52. 690 in order to keep us free from fear, free from danger, from difficult situations,

00: 46: 59. 761 from being eaten, and so forth.

00: 47: 05. 519 The same for our perceptions, our mental formations, our consciousness.

00: 47: 09. 585 These are all also coming from the collective.

00: 47: 13. 745 We have a collective fear, and fear can travel like a wildfire

00: 47: 21. 696 through the collective consciousness.

00: 47: 25. 168 And we can get fear, if we're not careful how to take care of our mind,

00: 47: 29. 198 we allow the fear from the collective consciousness to enter our consciousness.

00: 47: 33. 759 And that fear is also existing in the collective consciousness,

00: 47: 41. 861 sometimes over many many generations, thousands of generations.

00: 47: 46. 879 And it continues to manifest in different forms like a flame.

00: 47: 53. 805 So all of these things are what we are inheriting in the present moment.

00: 48: 01. 993 And those things have never truly been in the realm of non-being.

00: 48: 07. 457 They have continued to manifest since beginningless time.

00: 48: 13. 492 That is the insight the Buddha -

00: 48: 18. 873 He said that if we look and we take this body, or we take things,

00: 48: 24. 302 and we try to separate them from the rest of reality,

00: 48: 27. 397 then it looks like there's birth and death.

00: 48: 30. 813 But if we go deeper and we look with the eyes of interbeing

00: 48: 34. 492 we see that this fear that I experience today

00: 48: 38. 204 has not come from the realm of non-being.

00: 48: 41. 288 It seems like from nothing, it becomes something.

00: 48: 45. 564 But actually, it is already therein a seed form.

00: 48: 51. 750 It's just not directly perceptible.

00: 48: 54. 974 Just like the cloud, that never dies,

00: 48: 58. 819 that becomes the rain, as we already learned many times.

00: 49: 03. 547 It's just so helpful as an image,

00: 49: 07. 800 so we keep coming back to it.

00: 49: 09. 709 The cloud becomes the rain,
becomes the river, becomes the ocean,

00: 49: 13. 587 and then, evaporates again, it
becomes a cloud.

00: 49: 16. 784 But on the surface level, it looks like
the cloud is being born by the evaporation

00: 49: 21. 487 and then dying or disappearing as it
comes down as rain.

00: 49: 28. 700 But if we see that it's only a change
in form,

00: 49: 32. 352 then we no longer have the fear of
losing our cloud.

00: 49: 37. 893 The same is true with this concept of
birth and death,

00: 49: 42. 283 arising and ceasing.

00: 49: 46. 764 When we look deeply,

00: 49: 48. 909 we see the non-arising and non-
ceasing nature of all things.

00: 49: 53. 407 It means that nothing is lost.

00: 49: 57. 258 Everything just transforms,

00: 50: 00. 504 including this body, these feelings,
these perceptions, and so forth.

00: 50: 05. 699 Then we can get rid of this artificial
line between birth and death,

00: 50: 14. 504 between being and non-being, and
see that by making being, we make non-being.

00: 50: 20. 800 By making arising, we automatically
make ceasing.

00: 50: 25. 245 If we remove our concepts of arising,
and look more deeply and see that

00: 50: 30. 540 there's only transformation,

00: 50: 33. 835 then also the concept of ceasing
disappears.

00: 50: 39. 264 And with it goes our fear of death,
our fear of this body dying.

00: 50: 45. 504 We see that every moment is this
transformation.

00: 50: 49. 703 And when this body is born from the
womb of our mother,

00: 50: 55. 800 and when it goes back to the earth,

00: 50: 57. 863 actually, at every moment our skin
cells are going back to the earth,

00: 51: 01. 706 our cells are dying actually.

00: 51: 04. 554 They often say we don't have enough
time to have funerals for all the cells

00: 51: 08. 999 that are dying in our body. And that's
very true.

00: 51: 12. 761 It's this whole ecosystem of our
body, a biome, is constantly being born.

00: 51: 21. 900 Biologists say that

00: 51: 25. 180 from one of our legs up to about the
knee,

00: 51: 30. 800 all the cells that are in that part of
our body

00: 51: 33. 353 are all the cells we can truly call our
human cells.

00: 51: 38. 868 The rest of our body is just all kinds
of other things: bacteria, fungi.

00: 51: 47. 284 The many things that make up the
ecosystem of our body.

00: 51: 50. 672 But because we have a very
simplistic way of looking at things,

00: 51: 54. 505 we think, 'Oh! This body is me. '
Actually, we are an ecosystem.

00: 51: 59. 262 And we are interacting with each
other

00: 52: 02. 475 through facial expressions, through
vocal language,

00: 52: 10. 851 through consciousness.

00: 52: 13. 580 So it's not true to just fall into looking
at things at the surface level,

00: 52: 20. 300 and say, 'This body is something
separate from this other body. '

00: 52: 25. 603 They often said, They didn't have
children, blood children,

00: 52: 31. 714 but They have many spiritual children.
They are born from Their teaching.

00: 52: 36. 854 And when we listen and practice the
Dharma we become a continuation of They,

00: 52: 43. 190 because They is not in this body, in
those feelings, in those perceptions.

00: 52: 47. 995 Thay is the Dharma.

00: 52: 53. 192 That is the nature of it.

00: 52: 56. 200 Remember the
Dhammacakkappavattana Sutta,

00: 52: 59. 883 Putting in Motion of the Wheel of the
Dharma.

00: 53: 02. 927 The Buddha said, 'I have put in
motion this wheel of the Dharma

00: 53: 07. 727 which cannot be stopped by gods,
men, devas, asuras... '

00: 53: 15. 367 any kind of being that you can
imagine cannot stop this Dharma wheel.

00: 53: 20. 176 It is continuously going on and if we
are open we can receive the Dharma

00: 53: 27. 215 and allow in ourselves to practice it.

00: 53: 32. 314 And then we become a continuation
of the Buddha.

00: 53: 41. 405 The Buddha didn't say, 'Ah! I
invented this Dharma! '

00: 53: 45. 620 He discovered what was already
there.

00: 53: 47. 743 He said he's clearing away

00: 53: 50. 991 a path for others to follow.

00: 53: 56. 596 It's very interesting. The Buddha
didn't say, 'I came up with this idea,

00: 54: 00. 680 it's so great, and I'm going to tell it to
everybody. '

00: 54: 03. 859 He said, 'No, no, no. This Dharma is
already there.

00: 54: 06. 857 All I did was help clear away the
brush. '

00: 54: 12. 167 There are other buddhas or others
who realized the Dharma,

00: 54: 15. 776 but sometimes they didn't clear it so
clearly for others to follow.

00: 54: 20. 508 So he did his best to use words, use
his physical actions, his thoughts

00: 54: 26. 487 in every moment to try to create a
clear path for us to follow.

00: 54: 31. 447 But it's up to us to follow it and to
allow the Dharma to come in.

00: 54: 38. 157 That is a beautiful example of no
birth and no death.

00: 54: 42. 136 In this present moment if we open
ourselves up

00: 54: 46. 398 and then we allow ourselves to let
the seeds of the Dharma be touched

00: 54: 51. 358 by the rain of the Dharma,

00: 54: 58. 687 then they just grow naturally.

00: 55: 02. 281 Already those seeds of compassion,
understanding, are already there.

00: 55: 07. 700 We just find a way to allow them to
be watered by the Dharma.

00: 55: 19. 614 So our concept of arising and passing
away are also just ideas.

00: 55: 28. 471 And anucchedam, aśāśvatam.

00: 55: 32. 851 Not annihilated and not everlasting.

00: 55: 40. 459 So we tend to go to extremes,

00: 55: 45. 104 use words like, 'I never said that, I
would never do that! ',

00: 55: 50. 361 or, 'I always do that! '

00: 55: 53. 179 Always be careful with never and
always.

00: 55: 57. 230 Is it really true that you never did
that? You never would do such a thing?

00: 56: 01. 899 Are you always...? Even in our
language

00: 56: 05. 723 we have embedded concepts like
annihilation,

00: 56: 12. 380 or everlasting. We think that -

00: 56: 18. 616 We go back and forth between

00: 56: 21. 181 something always being true or never
being true, never possible.

00: 56: 27. 583 And then, we say, 'Never, never,
never. 'And then, suddenly, oh!

00: 56: 32. 504 There's the exception. And it
happens.

00: 56: 38. 361 Like people think -

00: 56: 41. 278 Sorry, it's what comes to my mind
now, people think, 'Oh!

00: 56: 44. 558 Fascism is something that happened in Europe at a time,

00: 56: 47. 736 it could never happen in America. '

00: 56: 50. 917 You get beliefs like that.

00: 56: 53. 697 And when you start to see the signs of hatred, of authoritarianism,

00: 57: 05. 263 of prejudice, you look the other way, because it can't possibly be happening!

00: 57: 12. 862 Your belief, your adherence to that view

00: 57: 16. 889 doesn't allow you to see what is going on around you and within you.

00: 57: 23. 256 So underneath these concepts of always and never

00: 57: 29. 382 you have this basic belief in something always being true

00: 57: 35. 474 or never, everlasting or annihilated.

00: 57: 41. 333 This is just to help us to get unstuck.

00: 57: 45. 298 These eight negations of Nagarjuna

00: 57: 50. 718 are to help us to look deeply into the nature of our thinking

00: 57: 54. 456 so that we can become free from the attachment to views,

00: 58: 02. 460 to see the real essence of our suffering,

00: 58: 09. 506 which is in attachment to our concepts and views.

00: 58: 13. 718 And we can just flow.

00: 58: 17. 483 A lot of the Dharma is just learning how to be with what is,

00: 58: 25. 473 instead of trying to impose our views, our concepts unto reality.

00: 58: 34. 329 So in the eighth tenet we learn how to actually

00: 58: 38. 342 put these eight negations into that we've learned in the seventh tenet

00: 58: 42. 533 into practice

00: 58: 44. 604 with the teaching on the three concentrations.

00: 58: 54. 225 So the eighth thesis, the eighth tenet:

00: 59: 01. 682 The concentration on emptiness,

00: 59: 13. 322 [8 The concentration on emptiness,]

00: 59: 23. 194 signlessness,

00: 59: 26. 175 [signlessness,]

00: 59: 35. 997 and aimlessness

00: 59: 41. 457 [and aimlessness]

00: 59: 48. 411 help us to touch nirvana

00: 59: 52. 599 [help us to touch nirvāṇa]

01: 00: 14. 173 and the unconditioned.

01: 00: 19. 402 [and the unconditioned.]

01: 00: 35. 552 These three concentrations are called the three doors of liberation,

01: 00: 43. 540 because they open a way for us.

01: 00: 47. 199 When we are caught in our view, caught in some attachment

01: 00: 55. 635 to ourselves, to another person, to a way of looking at things,

01: 01: 03. 541 we can meditate on the concentration on emptiness.

01: 01: 12. 317 Last class we learned that emptiness is not nothingness, it's not non-being.

01: 01: 18. 945 Emptiness is

01: 01: 23. 357 the absence of a separate self.

01: 01: 27. 599 So it is not a concept to base a philosophy on,

01: 01: 35. 580 but it is a practice.

01: 01: 39. 720 We look into all things, like the cloud,

01: 01: 44. 134 and we see that the empty nature of the cloud is that the cloud is made up of

01: 01: 51. 070 the water evaporated off of the ocean,

01: 01: 54. 336 the sun which provided the energy to evaporate it,

01: 01: 57. 897 the capacity of the air to hold the water droplets, and so forth.

01: 02: 03. 572 And all these conditions, the temperature, the right air pressure,

01: 02: 08. 508 combine for the cloud to be there, to manifest.

01: 02: 13. 906 If I remove any of those conditions, the cloud cannot manifest.

01: 02: 18. 316 That is the empty nature of the cloud.

01: 02: 23. 270 It is empty of, to say,

01: 02: 25. 999 it is full of everything except one thing, which is, a separate self.

01: 02: 30. 397 It cannot be by itself alone.

01: 02: 34. 445 And that is a meditation that we do as practitioners.

01: 02: 38. 761 So we use an example of the cloud, or the flower, or the food that we're eating,

01: 02: 44. 467 but to go more deeply, I like to turn it back to my body.

01: 02: 49. 382 And see that this body is also empty.

01: 02: 52. 795 It means it's full of the entire cosmos, but it's empty of just one thing,

01: 02: 58. 333 and that is a separate self.

01: 03: 01. 300 There's no essence that is somehow there,

01: 03: 07. 808 that can somehow -

01: 03: 12. 163 that is not dependent on anything else.

01: 03: 17. 390 Everything depends on everything else.

01: 03: 21. 187 For this body to manifest, for these feelings to manifest, and so forth,

01: 03: 26. 462 and the five skandhas.

01: 03: 30. 824 That is not for the purpose of ontology,

01: 03: 37. 820 or trying to prove a theory for being and non-being,

01: 03: 42. 997 but as for the purpose of freeing ourselves from our attachment to views.

01: 03: 48. 908 It's a meditation, a guided meditation that we can do with everything.

01: 03: 55. 145 You continue to practice it.

01: 03: 57. 995 And especially with those things that you feel,

01: 04: 00. 794 'No, no! But really there's really an essential brother () there!

01: 04: 04. 489 I cannot let go! The essential brother ()! Or teh essential Thay! '

01: 04: 09. 137 Or whatever it is. So whatever that thing is that you're most attached to

01: 04: 13. 698 you use that as the object of your concentration on emptiness.

01: 04: 17. 890 And you look deeply into it,

01: 04: 20. 191 and you see that it is only made up of non-it elements.

01: 04: 23. 620 Then you become free of your attachment,

01: 04: 26. 351 because you see that when conditions are sufficient, it manifests.

01: 04: 31. 179 And when conditions are no longer sufficient, it will cease to manifest.

01: 04: 35. 392 You touch the impermanent nature of it.

01: 04: 38. 121 Emptiness is the doorway into the nature of impermanence,

01: 04: 42. 494 and helps us to become free from our attachment to that thing.

01: 04: 50. 610 Emptiness, signlessness.

01: 04: 57. 649 And in Sanskrit emptiness is -

01: 05: 00. 981 I'm going to erase this.

01: 05: 14. 529 [śūnyatā]

01: 05: 19. 295 Śūnyatā.

01: 05: 26. 356 And signlessness is animitta.

01: 05: 30. 813 [animitta]

01: 05: 34. 339 'Imitta' is like a mark or a sign.

01: 05: 38. 327 So 'animitta' is seeing the signless nature of things.

01: 05: 44. 310 Seeing that our labels that we put on the flower, are not the flower,

01: 05: 51. 363 that our ideas, our theories, about things are full of wrong perceptions.

01: 05: 57. 305 They're just vague approximations to the reality of life.

01: 06: 05. 562 So anytime we -

01: 06: 08. 627 Of course, we can think of one and one makes two,

01: 06: 13. 706 and that's helpful.

01: 06: 15. 633 It's a tool in order to understand the nature of addition.

01: 06: 20. 297 If I have one flower, and I take another flower,

01: 06: 23. 453 that makes two flowers.

01: 06: 26. 593 But in a deeper sense, we know that

01: 06: 29. 489 those flowers are also just transformations of other things,

01: 06: 33. 734 and we cannot say that the one flower is only one.

01: 06: 38. 228 Looking deeply, we see that it is made of non-it elements,

01: 06: 42. 891 and that is made up of vast billions and billions of atoms,

01: 06: 48. 219 and that to talk about just one flower is a little bit simplistic.

01: 06: 54. 773 So letting go of the signs that we attribute to that one flower,

01: 07: 01. 720 we see a vastness.

01: 07: 04. 413 And we're allowing our mind in a very open, light way,

01: 07: 09. 695 to allow for all other types of possibilities to manifest.

01: 07: 17. 822 Actually, everything that you need to be happy is available in the present moment.

01: 07: 23. 980 It's just that you don't see it because you're caught in your ideas,

01: 07: 26. 945 and your concepts, the sign of thing.

01: 07: 30. 642 It's functional.

01: 07: 32. 822 The human brain has a certain bandwidth, so in order to just function,

01: 07: 36. 684 we roughly estimate. That's the nature of our mind

01: 07: 39. 932 to make rough estimates just enough for us to avoid danger

01: 07: 44. 211 and to get the food and the sustenance that we need every day.

01: 07: 48. 623 And to be warm, to sleep in a dry, safe place.

01: 07: 53. 179 But more bandwidth, we don't want to waste.

01: 07: 56. 247 We only have so many joules generated from the glucose burning

01: 08: 04. 686 in our cells to power our brain.

01: 08: 09. 701 We have to prioritize decisions all the time. That's in our evolutionary makeup.

01: 08: 16. 974 So to reduce the bandwidth -

01: 08: 19. 420 If we paid attention to everything that's there,

01: 08: 22. 264 we would just be completely dazzled. And some people have disorders like that.

01: 08: 26. 719 They have such difficulty to just focus on one thing.

01: 08: 35. 522 We've evolved in nature to be able to focus, but we have a limited bandwidth.

01: 08: 40. 667 So we make rough approximations.

01: 08: 44. 950 For example, our vision.

01: 08: 46. 745 In both of our eyes there's a black spot

01: 08: 51. 341 where our retina connects to the optical nerve.

01: 08: 54. 787 And yet, we don't see that spot at all in our daily life.

01: 09: 01. 212 It's because our brain is filling in information from the periphery.

01: 09: 05. 921 When we look across the room, we get information.

01: 09: 10. 636 And that information is being filled into the black spot,

01: 09: 15. 678 the blind spot in our eye.

01: 09: 18. 432 It happens completely behind the scenes.

01: 09: 24. 314 So we have to use special techniques

01: 09: 27. 401 in order to actually experience the blind spot.

01: 09: 30. 283 Because our brain is filling in the missing information.

01: 09: 34. 310 That is what we're doing all the time,
 01: 09: 36. 622 that is how our wrong perceptions
 come about.
 01: 09: 40. 800 Our brain fills in the extra
 information just approximating.
 01: 09: 45. 801 Then we suffer,
 01: 09: 48. 830 because, ultimately, our brain is just
 creating a model
 01: 09: 52. 446 of experiential, empirical reality.
 01: 09: 59. 521 So those approximations, those
 models in our mind, we attach to them,
 01: 10: 04. 840 and we think the reality is like that.
 01: 10: 06. 710 Signlessness, the concentration on
 signlessness
 01: 10: 09. 595 helps us to become free from those
 models.
 01: 10: 13. 207 It means, we let go of our desire to
 try to obtain, to attain things,
 01: 10: 18. 663 get money, or fame, power, sex and
 all those things
 01: 10: 22. 193 because our deeper wish is to get
 understanding.
 01: 10: 26. 993 In order to do that, we need to let go
 01: 10: 30. 404 of those things that drive us to grasp
 after outside things.
 01: 10: 35. 980 We just approximate understanding
 the stock market,
 01: 10: 42. 525 understanding the nature of the
 economy, understanding the nature of our career,
 01: 10: 46. 786 understanding what kind of thing will
 get us into a good school.
 01: 10: 50. 329 It's just a series of approximations in
 order to create a performance
 01: 10: 55. 896 that will impress people in order to
 get what we want.
 01: 11: 02. 305 But the concentration on
 signlessness frees us from that.
 01: 11: 05. 981 It means we see, we are very sure
 that
 01: 11: 09. 181 in us are all the conditions that I need
 for happiness,

01: 11: 12. 326 and I don't need to perform
 anymore.
 01: 11: 15. 247 What I want to do is understand my
 mind, and be free.
 01: 11: 20. 330 So I let go of those signs, I don't need
 to attach myself
 01: 11: 25. 682 to the outer form of things, the outer
 characteristics of things.
 01: 11: 29. 826 I want to go deeper.
 01: 11: 32. 156 And then, I feel more free and happy.
 01: 11: 34. 670 So that is the second door of
 liberation. Animitta or signlessness.
 01: 11: 40. 317 And the last one is
 01: 11: 43. 208 just as tasty as the other two.
 01: 11: 47. 808 Aimlessness.
 01: 11: 50. 556 [apraṇihita]
 01: 11: 54. 498 Apraṇihita.
 01: 12: 07. 149 There's nothing to attain.
 01: 12: 10. 897 Nowhere to go, nothing to do, no
 longer in a hurry.
 01: 12: 16. 143 # Happiness is here and now,
 01: 12: 21. 700 # I have dropped my worries.
 01: 12: 27. 894 # Nowhere to go, nothing to do.
 01: 12: 33. 210 # No longer in a hurry. #
 01: 12: 38. 369 That is the concentration on
 aimlessness.
 01: 12: 42. 514 There's nowhere to go, nothing to
 do, so I don't need to hurry.
 01: 12: 47. 058 We're rushing all our lives to try to
 get somewhere,
 01: 12: 51. 171 to get something, to attain this goal.
 01: 12: 55. 400 And when we get there, we're still
 not happy,
 01: 12: 58. 330 we want to go to the next thing.
 01: 13: 00. 644 And the next thing, and the next
 thing, all the way until -
 01: 13: 04. 358 And we waste our lives, our whole
 lives and many, many lifetimes,

01: 13: 09. 351 the life of our son, our daughter,
because they follow our example,

01: 13: 15. 251 because of our wanting to get that
fancycar, to get that position, to get that,

01: 13: 22. 209 to go to that party thatnobody else is
invited to.

01: 13: 27. 186 We suffer so much. We push
ourselves.

01: 13: 32. 431 Then, when we get there, we're not
happy.

01: 13: 36. 328 One of the young people in the
Wake Upmovement, at the very beginning

01: 13: 40. 624 he was a consultant foran
international consultancy firm.

01: 13: 46. 583 And he was living in Dubai. He said
that

01: 13: 51. 894 the more that he lived there, the
more he discovered

01: 13: 54. 824 these special, secret VIP executive
roomsthat were hidden in the hotel

01: 13: 59. 337 that he was living in.

01: 14: 01. 401 Then, he would discover an even
morespecial and secret hidden VIP room,

01: 14: 06. 977 and then, an even more, higher,
deluxepenthouse executive VIP secret suite.

01: 14: 13. 454 He said, 'There's always just one
moresecret, more special, more VIP secret suite

01: 14: 21. 896 that I could just, if i could just, if i
could just know the right people,

01: 14: 26. 108 if I could just be that good in my job,
I'll get to get into that suite,

01: 14: 31. 190 I'll get to get into that room

01: 14: 32. 907 where there's, I don't know, a hot
tub, and fancy bars of soap,

01: 14: 37. 001 and maybe lots of alcohol, and, I
don't know, beautiful women.

01: 14: 41. 297 I don't know what's there,

01: 14: 43. 227 but he realized that in his mind, and
his mentality,

01: 14: 46. 241 he had got to be so ridiculous

01: 14: 52. 194 that he was pushing himself just to to
get to these,

01: 14: 56. 491 that secret special thing that says, 'I
am the most important person.

01: 15: 01. 935 I am the most important person. '

01: 15: 07. 029 And he suffered so much.

01: 15: 08. 788 That's why, he let it all go, and he
quit his job,

01: 15: 11. 515 and he joined the Wake Up
movement.

01: 15: 14. 579 We are responsible for a lot ofyoung
people quitting their jobs.

01: 15: 18. 157 So, be careful!

01: 15: 20. 687 This concentration on aimlessness
can bevery liberating in very concrete ways.

01: 15: 29. 029 We realize that

01: 15: 32. 709 what we've aimed for in our lifeis not
bringing us happiness.

01: 15: 38. 569 In 2013, when Thay was invited to
speakat the World Bank, he asked them,

01: 15: 44. 746 'Do you want to be -'To the world
bank staffers,

01: 15: 48. 225 'Do you want to be number oneor do
you want to be happy?

01: 15: 51. 687 You have to choose. '

01: 15: 56. 613 Most of them want to be number
oneand they want to be happy.

01: 16: 00. 393 And that is true for most of us. We
want everyone to admire us,

01: 16: 03. 956 to think we're the most important
person, and we also want to be happy.

01: 16: 08. 801 But the reality is that

01: 16: 13. 295 the ones that are most admired, that
are most loved,

01: 16: 17. 359 they are often very, very unhappy
people,

01: 16: 21. 438 because they cannot get an end to
theadmiration that they crave from others.

01: 16: 32. 466 There's always somebodywho has
more likes on YouTube,

01: 16: 35. 602 there's always somebody who has

01: 16: 38. 897 a more witty tweet,

01: 16: 43. 624 that gets more views. There's always somebody.

01: 16: 46. 532 I mean, it's a concrete manifestation of a psychological process

01: 16: 50. 333 of trying to attain, be the most important.

01: 16: 56. 809 And you are there and you still suffer,

01: 16: 59. 405 because you want to do even more, and more, and more.

01: 17: 02. 487 So the concentration on aimlessness

01: 17: 04. 833 follows naturally from the concentration on emptiness,

01: 17: 08. 746 no longer believing

01: 17: 12. 259 in the existence of a separate self.

01: 17: 17. 122 Concentration on signlessness. No longer getting stuck

01: 17: 21. 151 with the outer form, the characteristics of things.

01: 17: 27. 027 And you naturally let go of trying to attain anything,

01: 17: 34. 102 even nirvana.

01: 17: 39. 833 We don't have to even touch nirvana.

01: 17: 43. 477 We don't have to go anywhere because it's already there!

01: 17: 46. 823 Thay always said we have been nirvanized since beginningless time.

01: 17: 52. 634 We just don't know it.

01: 17: 54. 681 So it's a matter of waking up to what is already there.

01: 17: 58. 012 That is the beauty of the Dharma, you don't have to go anywhere,

01: 18: 01. 590 you can be in a cell with just a few square meters around you

01: 18: 06. 906 and you can practice walking meditation.

01: 18: 10. 964 You can practice mindful breathing,

01: 18: 13. 494 letting go of your thoughts, your attachments,

01: 18: 17. 924 and touch freedom. You don't need to go anywhere.

01: 18: 22. 985 So that is the eighth tenet,

01: 18: 25. 416 developing of the concentration on emptiness, signlessness and aimlessness.

01: 18: 32. 907 We'll stop here because we're gone a little bit over time,

01: 18: 36. 337 and we'll continue to look deeply into these three doors of liberation,

01: 18: 42. 433 these three concentrations in the coming classes.

01: 18: 47. 709 Thank you, dear brothers and sisters.

01: 19: 05. 353 (Bell)

01: 19: 09. 813 (Bell)

01: 19: 33. 171 (Bell)

01: 19: 56. 197 (Bell)

01: 20: 17. 824 (Bell)