

welcome to lecture number 17.

this one is different marks a departure for us we're not just considering western culture you know we started the early very beginning of western culture through the middle of the 20th century with rachel carson but now we're going to look at a culture that's not western in a way we've kind of touched on this throughout the course so even back with lynn white jr he was interested in the encounter of christianity with non-christian cultures and certainly we saw that with the dream of rude we dreamed the rude we actually saw one of those encounters but we didn't see it from the perspective of those cultures we didn't learn much about them so today we're in the following lecture we're going to spend some time doing that and not just looking at a culture from another culture from the perspective of the west which would be problematic in lots of different ways but rather trying to hear from it in its own right so that raised the question of what culture to consider um first i thought a lot about native american spiritualism i mean this course is about contemporary american attitudes toward the environment why not look at the original americans and their attitude toward the environment but i also thought it would be interesting to look at the tradition that is very influential in the world

today  
in other words judaism christianity and  
islam are incredibly influential over  
four billion people on the planet  
self-identify as in you know believing  
one of those religions  
the next two big religions would be  
hinduism with around a billion people  
and buddhism with around half a billion  
i thought about you know hinduism and  
and give some serious thought but i  
ultimately decided on buddhism because  
buddhism  
presents such a nice counterpoint to  
what we're talking about  
here and people like thoreau were very  
much influenced by it  
so i i think it's interesting in that  
right  
um in that way and and also because you  
know there's been  
an enormous interest in sort of secular  
buddhism which we'll talk about in a  
moment what that is and mindfulness  
practices  
which are also coming out of you know  
hinduism as well  
but i think you'll see when we do  
buddhism here  
it um it presents a nice sort of point  
for point  
um response to  
the west and response is the wrong word  
um point-to-point differences with  
something like permanence  
and change you see what i mean in a  
minute  
this however is a question or a problem  
and that is i'm not a scholar of  
buddhism  
so you may have noticed when i talked  
about greek and you know um  
roman cultures that that i in fact read

greek and latin  
and have written on it and have studied  
it so i'm in a position to  
to you know uh understand that well  
not in that kind of position with  
buddhism so i came up with the  
workaround  
and that is i will be actually  
putting up on screen the words of rural  
authorities on the subject  
and we're going to rely heavily on tikni  
at hon  
i could have used a lot of scholarly  
text and that would have been kind of  
boring  
tikni adhan is very good with bringing  
you know buddhism to the world in a way  
that you know anybody can sit down and  
read it  
um i think i've got on the limb here and  
i would say he's probably one of the two  
most well known and maybe well regarded  
um sort of  
person for bringing buddhism to the west  
and to the world in general  
the first would be the dalai lama and i  
considered using the dalai lama here  
but tikni adhan is particularly good at  
the expressing the kind of things  
we want to talk about incidentally he's  
he's  
kicking out horns around for a while he  
was influential he's a vietnamese monk  
buddhist monk in the zen tradition  
and he was influential during the  
vietnam war in fact  
when martin luther king won the nobel  
peace prize the next year  
he nominated tikniot horn for the nobel  
peace prize hon didn't win it but  
he's been around for a while and  
politically active  
and he set up a number of

meditation centers across the world um  
there are only two in the us and we're  
very fortunate if you actually get  
interested in this or are interested  
already  
um deer park is in escondido which is  
you know  
east of um sort of the san diego  
area and that's taking out on monastery  
where you can  
go for meditation retreats but anyhow  
let me um  
jump right into the prezi so that we can  
see what we're looking at here  
so note that our prezi is um  
different here now we have 17 18 and 19.  
this is of course the third part of the  
president a little confusion here i just  
want to clear up  
originally i had hoped that i would be  
able to put um if you remember 10 is  
about here  
10 through 20 all on one prezi so i laid  
them out mocked them up  
and in fact put 19 and 20 on and i've  
already recorded those so i can't sort  
of recorded these out of sequence  
then when i tried to put 17 and 18 in  
that prezi it was too much material and  
it kept crashing  
so if you see that one and you see oh  
wait there's a 17 and 18  
in the middle of that sequence well that  
prezi doesn't exist anymore that was  
that was a hope but now it's here so but  
let's just jump in and see what we have  
here  
okay so this is um  
buddhism the ideology and let me just  
jump here  
i'm going to put it in terms of earlier  
and later traditions buddhism  
and and that's important because it

does come out of you know indian eastern religions and relation has a relationship to hinduism i would i would argue um so we need to sort of put that in perspective and and let me be very clear we're going to get the perspective of teekniat han and and as we'll be clear with his comments he's practicing a certain variety of buddhism that's useful for us to look at but it is not the same as all buddhism just like christianity there's a broad broad range of beliefs in buddhism we're going to be looking at one in particular and he's going to clarify very uh quickly here what that is his tradition so ancient india yeah which is where the buddha was born and lived had teachings that were not buddhist in the sense of things like reincarnation karma retribution they are not originally buddhist teachings and what teekniat han argues here is they are not at the heart of what the buddha taught now again let me repeat what i said earlier read these slides some of them are going to be more but the basic idea here is that there are things in buddhism and in different you know varieties of buddhism that are going to be different than what we're talking about here because we're going to be talking

about the central ideological position  
of buddhism and as tikni adhan  
argues things like reincarnation  
are not part of that and and this  
matters for us so let's  
go through here this  
idea of reincarnation suggests a  
separate soul  
or self or spirit um that somehow leaves  
the body at death flies away and then  
reincarnates in another body  
it is if the body is some kind of house  
for the mind or soul  
so we had this in the in the west right  
this is  
you know been central to the whole thing  
and we've had even  
in greco-roman thinking with the  
philosophical tradition that comes out  
of socrates  
and plato but tikni ada on here again  
neither of these ideas in accord with  
the deepest teaching of buddhism  
so what he's saying here and he's trying  
to be i think very diplomatic in doing  
so you will encounter  
buddhists who say that there is a  
separate self and a separate soul  
take me on han and we'll see why when he  
talk gets into the doctrine of no self  
um absolutely does not believe that so  
from our point of view let's just assume  
he's right the flavor of buddhism we're  
talking about  
that this dualism that we've encountered  
in the west  
is not also inherent in buddhism his  
argument is  
it comes out of an older tradition but  
is not  
you know his word here part of the  
deepest teachings of buddhism  
and and here's why we can speak of two

kinds of buddhism  
popular buddhism and deep buddhism and  
what he is saying here is for example  
that many temples display  
vivid illustrations of what can happen  
to us in the hell realms for example  
so it may seem that  
there's direct parallel between  
christianity there  
even is hell in in buddhism  
he argues of course that this may help  
some people  
um and he's calling this popular  
buddhism to  
you know be of useful use to some people  
but these teachings are not in accord  
with the ultimate truth of buddhism  
according to him  
in other words not only isn't there a  
separate soul  
and there's no hell these are these are  
not centrally  
the beliefs of the buddha according to  
tekniatu and for our point of view we're  
going to be talking about his type of  
buddhism which is um  
he calls it here deep buddhism and i  
i'll stick with his phrase i was just  
about to say a more philosophical  
um interest type of buddhism but um  
yeah let's call it a deeper buddhism  
and moreover what the buddha has to say  
is pretty remarkable  
right so one day a group of young people  
came to the buddha and asked you know  
all these teachers everything out there  
what do we believe and you know  
um the buddha says kind of a remarkable  
paradoxical statement don't believe  
anything not even what i tell you  
in other words according to teknion here  
use your intelligence  
critical mind to carefully examine

everything you see or hear  
and then put the teaching into practice  
to see if it helps liberate you from  
suffering and your difficulties  
if it does you can believe in it this is  
a remarkable  
statement because both by buddha and  
then as as unfolded by teen  
horn because it suggests that  
there is no like core doctrine of  
buddhism that you should definitely  
believe in  
that you should test it yourself see if  
it makes sense  
you know and then put it to the test and  
buddhism is a practice  
and as a meditative practice as a way of  
understanding  
you know the world and if it works if it  
you know helps liberate you from  
suffering and your difficulties go with  
that  
tignyadhan says we should be of that  
mind and by the way  
that makes very clear where he's coming  
from here right so in other words  
how can he go into the buddhist  
tradition and say well i'm going to  
not take the idea of how i'm not going  
to take the idea itself i'm going to you  
know  
take what i think is the core meaning  
that's his approach  
and that approach by the way will be  
incredibly influential  
in the 20th century for other people too  
especially when buddhism hits the west  
which you're going to see here  
you know so regarding that there have  
been lots of encounters with buddhism  
in the west you know even in the  
medieval period it's a thing  
um but and and also and we'll



end this lecture on it it's influential  
in the  
middle of the 19th century uh throughout  
the 19th century early but henry david  
thoreau is of course really influenced  
by it and we'll see how  
but then there was a whole new wave of  
interest  
second half of the 20th century uh jack  
kiriwak of course he wrote on the road  
wrote an interesting book called dharma  
bums in 1958  
which featured gary snyder who's a poet  
and and and became a buddhist and  
it by the way a little side note if you  
want to read a novel that has a little  
takes part just a little bit  
in santa barbara dharmabang dorba norma  
bombs does  
but by the early 21st century coming out  
of this  
interest and a lot of practitioners in  
the u.s and a lot of meditation and  
buddhist centers in the u.s came  
something called secular buddhism  
is i would argue kind of approaching  
that but in the u.s especially  
um buddhism got reinvented once again  
and  
you know according to that quote from  
the buddha which take me out on unfolded  
that's a good thing we should constantly  
reevaluate buddhism  
this is usually called secular buddhism  
sometimes it's called  
agnostic buddhism because it doesn't  
even you know talk about  
divinity or anything like that but it's  
become very influential especially  
through mindfulness practices so if you  
hear a lot about meditation where  
they're  
connected with yoga or just you know

mindfulness practices in general  
a lot of it's coming out of this  
tradition

this is robert wright who writes a book  
called why buddhism is true  
and he argues that you know you hear a  
lot about this you know meditation  
tradition

it's actually you know an ancient  
tradition but  
carefully manicured so mindfulness is  
really coming out of in part  
in a big white buddhism but it's being  
completely reinvented

and and wright argues that there's no  
scandal here this is a modern  
interpretation of buddhism  
and that's been happening all along and  
it take me out han

is an example of it but in  
the united states in particular it  
becomes very um  
secularized to put it that way  
and it's it's not exactly the same as  
mindfulness but  
um you know ancient mindfulness  
meditation i.e with the buddha practiced  
and all

but in it and and right as an  
interesting analogy here  
you will find your dramatic claim that  
we are metaphorically speaking  
living in the matrix however  
mindfulness meditation you know how  
however mundane it sounds  
it it's really something more than that  
that

it is that the reality that we know the  
reality that we assume  
to be the case is not the real world  
so in other words if you saw the film  
the matrix i hope you have  
um you know you're living in this world

you assume it's the real world  
morpheus offers you know um nemo the  
pill  
he takes it and suddenly he realizes  
that's not the reality at all  
robert wright argues um this is why the  
matrix in some quarters has become known  
as a dharma film  
dharma is like a dharma talk is like one  
of the ways one of the principle ways  
that buddhism is  
propagated today through talks at  
meditation centers and all  
buddhism it turns has an even more  
dramatic picture  
in the buddhist view the delusion  
touches everyday perceptions and  
thoughts and subtler ways  
the more i looked into buddhism the more  
radical it seemed  
but the more examined and more examined  
in light of modern psychology the more  
impossible  
buddhism offers an explicit diagnosis of  
the problem  
and a cure and the cure when it works  
brings not just happiness but clarity of  
vision  
the actual truth of things so here's the  
idea  
that we live in the matrix we live in a  
world that is not the real world  
we think it is but it is not the deepest  
truth  
of life it is not the way to happiness  
the way to happiness is it's not just  
that and right is great here it's not  
just a diagnosis of the problem it's not  
like you go to a doctor and say here's  
the problem  
the buddha does that that is the  
diagnosis that you know the world is not  
real

but there's a cure that is prescribed  
and that is the practice of  
mindfulness meditation when carefully  
guided  
will allow you to see through the  
illusions of the world  
and get to the real world  
you know sort of what's beneath the  
matrix and there  
is to be found happiness and let's write  
notes here clarity of vision  
taking out han here um let's see if i  
can actually move this up a tad  
watch i'll mess things up no i didn't um  
argues that buddhism it can be argued  
i'm not going to say  
taking out hon does this exactly but  
that buddhism is not properly speaking a  
religion  
but but functions as one for a great  
many people and for those people for  
example  
hell may be be a necessary component of  
it on all  
but spirituality according to tiki at  
home is not a religion it's a path  
to happiness to understanding and love  
and and how we can deeply live  
in every moment and this living in the  
moment  
is going to be incredibly important and  
by the way do  
do read his quote series is a very good  
writer and i think in party as he has  
folks helping him write um but very very  
good writing and to that end  
let me just go here um take me on  
all the quotes are coming from a book  
called the the um  
art of living and it's a great book the  
art of living  
if you're going to get one book on  
buddhism you know i would recommend that

one

although writes why buddhism is true  
which was i think a new york times  
bestseller for a while

is also is also good but but taking out  
han you you really get a sense of it  
so how does this relate to everything  
we've been talking about so let's talk  
about the idea of impermanence  
um the the buddha did not  
um i see sorry i have to move this up  
again

whoops there it goes um  
the buddha did not write anything just  
like socrates and just like jesus  
so um he probably spoke this language  
poly so in that language anika  
is the word for impermanence you also  
find it in in other languages too  
mujo we're going to keep that in mind  
keep in the back of your head because  
when we get to the next lecture we're  
going to see how impermanence actually  
can translate

into how we comport ourselves in the

world and we're going to do that

through the japanese interpretation of  
buddhism  
but impermanence is what we're talking  
about here

so um recall that you know  
from lecture five that in western  
dualistic thinking there's this  
difference between the physical and  
metaphysical

remember we we spent a whole lot of time  
on that  
that's not only um in christianity  
you know the difference between the soul  
and the body

the spirit and the flesh but of course  
in western meta  
physics as well and

that forms a cornerstone of western thinking this rift between the physical and metaphysical we talked a lot about that and why it's so disturbing environmentally um in buddhism by contrast impermanence is celebrated an essential part of the belief system so here it's it's this is a central difference right in you know the western view impermanence is this problem we're going to talk about heraclitus here in a moment taking out honda's going to reference erythritis but know that in this system um change and in this sense like the original greek word version of nature physis what we saw sort of visually depicted by the artist andy goldsworthy with those installations of nature that are constantly changing um plato right deconstructed that but in in buddhism it never got deconstructed that version of nature is still alive and well and the religion is built around a celebration of impermanence impermanence is not something bad to take me out on it's something wonderful things were not improv were not impermanent life would not be possible so all the change that happens because of impermanence is seen as good right a seed becomes a plan a child becomes an adult you can if you're sick you can heal and transform you have dreams that can be realized in

the future  
it's it's a very important impermanence  
change is important  
again in the western tradition you  
imagine  
you're you're we're imagining this  
metaphysical realm where things never  
change and taking out  
and says why would you want that change  
is is so important you know everything  
is possible  
in the future everything is possible  
everything can change  
um you know in the western tradition of  
course the gaze is cast away and this is  
me talking here from the here and now to  
an imagined metaphysical realm like  
heaven  
but buddhism the focus is on the here  
and now  
so if you don't imagine a heaven if you  
don't imagine a metaphysical realm  
all there is is the here and now and  
the here and now is impermanent and  
changing  
you know we may agree with the truth of  
impermanence as han  
and yet still behave as if everything is  
permanent  
and that's a problem it prevents us from  
taking opportunities available to us  
right now to act and change a situation  
in other words and and think of ticking  
out horn as a peace activist in vietnam  
in the 1960s  
you know it's how important impermanence  
would be  
because the world needed to transform he  
throughout his his his work his life he  
believes the world  
needs to transform he actually founds  
basically a school of buddhism called  
engaged buddhism which is activism which

is political  
activism and cultural activism and  
intent on changing the world  
you know you know you then this  
probably sums up his life you do  
everything you can to make a difference  
to make the person you love happy  
to live the kind of life you'd like to  
live to make the world a better place  
only that's only possible by way of  
change that we  
you know change you know and the world  
doesn't um  
stay the same um  
another quote from him we may fear dying  
and yet find it hard to imagine growing  
old  
so what he argues here is  
impermanence you know we cannot believe  
one day we might not be able to walk or  
stand  
but he argues you know it's so important  
to cherish the moments that we have  
recognizing impermanence allows us to  
cherish the days and hours that are  
given to us it helps us value our body  
our loved ones so in this view again  
if there's no metaphysical realm all  
attention  
falls to this realm this  
world to nature to change and  
in this view in meditation practice is  
going to focus on this  
the key to it is being in the moment  
now here being fully here in this world  
not imagining another one  
not living in the past not living in the  
future living right here now  
and to live for happiness in this moment  
as he says here  
you know and be the argument here is and  
we're going to see this with  
non-attachment and why things aren't



important at all  
we can be at peace knowing that we are  
living our life to the fullest  
in this moment so everything you have  
i'll go  
give you some more quotes from them is  
is right here now  
um these are the five remembrances  
you know so these are the things that  
are all tied into  
um impermanence that you you need to  
remember  
so i'm here in the middle here one i am  
of the nature to grow old  
there is no escaping growing old two i  
am in the nature to have ill health  
there is no escaping ill health  
three i am the nature to die there is no  
way to escape death  
four all that is dear to me and everyone  
i love are the nature to change there is  
no way to escape being separate from  
them  
five my actions are my only true  
belongings i cannot escape the  
consequences of my actions they are the  
ground upon which i stand  
this is coming from the buddha the  
acknowledgement that the world is  
changing and will constantly change  
so you will grow old you will die you  
will have ill health so will everyone  
around you  
this is to be accepted it's it's almost  
as this is you know sort of uh  
being said to someone in the west who  
would say well no i i can't  
acknowledge any of that i believe that  
life has to  
go on beyond this i believe that you  
know there's a place where there's no  
suffering at all  
and that's not in this religion in this

religion  
you accept the suffering you accept  
death you accept it all  
because it is all that there is but this  
religion  
is not just a diagnosis of this but  
again a a cure  
to it so what is the art of happiness  
it's living deeply in the present moment  
the here and now is the only time  
and place where life is available in  
other words there is no  
um you know other world metaphysical  
realm  
and it's only here that we can find  
everything we are looking for  
love freedom peace well-being so that's  
the argument  
and it's impermanence now another  
interesting element of this  
is the doctrine of no self  
so again in poly this is  
anata  
recall that you know in the west  
dualistic thinking human beings are a  
body and a soul or a spirit and flesh or  
whatever  
um many buddhists and this would be out  
hon argued that there is no separate  
soul and again  
different versions of buddhism may take  
up that belief but it is  
is not his um and in  
a radical you know um monastic in other  
words modeism  
approach um not only is there no  
immortal soul  
there is no human self that endures  
throughout our lifetime  
so this is an even more radical idea  
right  
that it's not just that there's not a  
separate body and a soul

there's there's no separate self at all  
that endures over time there's no  
discrete  
self um let me explain what this is it's  
a core concept it's a very difficult  
concept and i think in the part very  
difficult  
coming at it from a western perspective  
but let's go into it by way of tigneaut  
horn  
um let me see if we can bring this up  
just a tad  
so heraclitus who take me out han knows  
and this is all she's  
taking out hans quote you can never  
bathe in the same river twice so we have  
that you can't just put your foot in the  
river take it out put it back in again  
it's not the same river  
because the river is always flowing and  
as soon as you climb out of the bank  
you know the river has already changed  
we know that from heraclitus  
the buddhist field according to tiknihon  
is even  
more extraordinary first off fully  
accepting that  
you know so in that sense buddhism fully  
accepts the  
greek view of nature as change but  
taking out han ghost continues here even  
in that short space of time  
we too have changed in our body cells  
are dying and being born every second  
so in other words we are in nature too  
our bodies are in nature just as the  
river has changed in a second or two  
we have changed in a second and two our  
thoughts and perceptions feelings in the  
state of mind  
are also changing from one moment to  
another and that makes sense if you talk  
about thoughts and feelings right i mean

what you're thinking is different than  
what you thought a second or two ago  
so we cannot so we cannot swim in the  
same river twice  
nor can the river receive the same  
person twice  
so not only when you step back in that  
river is the river different  
according to heraclitus but according to  
the buddha  
as interpreted by tiknihadhon you are  
not the same person so it's not just  
that the river has changed  
you were changed it's not the same river  
it's not the same  
you you know our body and mind  
are an ever-changing continuum we look  
the same we're still called the same  
name  
but we are different no matter how  
sophisticated you know our instruments  
are you're never going to find  
anything that's resembling the self but  
again  
in the sense of the greek sense of  
nature  
we are in nature too we are ever ever  
changing so this is impermanence  
but impermanence here and you can see  
we're a dovetail with what we just had  
on the last section  
impermanence applied to human beings we  
are not  
in any sense permanent so much so in  
this  
view which takes it to its logical sort  
of philosophical conclusion  
there is no self at all  
yeah um the mind according to  
hon's arguments the deepest core  
teachings of the buddha  
is not a separate entity the mind cannot  
leave the body and reincarnate

so right off the bat um but you know  
if you take it from the body the spirit  
no longer exists of course there's no  
way to do that in this view  
um whatever happens in the body  
influences the mind and so forth so in  
other words it's not like you are a mind  
and a body you are  
you you are a combination of mind body  
consciousness relies it relies on the  
body to manifest  
without a body how could we feel so the  
argument is you know  
if we are the separate soul or something  
how do we how do we feel  
the sensations we feel the things we  
know it all relies on the body  
so be very clear on that  
that there is no separateness between  
the mind and the body  
but you know um  
many people and again tikni adhan sees  
this as a very deluded kind of buddhism  
um do not believe in this idea of no  
self you know and he argues and this is  
a strong argument and this is why i'm  
putting it in his words not mine any  
teaching that does not reflect these  
insights it's not the deepest buddhist  
teaching  
that's his argument so we're it's it's  
useful for us to see this particular  
flavor of buddhism which has been  
incredibly influential in secular  
buddhism  
not just from taking out honda from  
other sources but let's keep going to  
see what this idea of no self is about  
rebirth is a better description than  
reincarnation so what he's getting at  
here is  
and this is where it's confusing the  
buddha does talk about reincarnation

and many people coming out of the  
earlier religious  
you know beliefs in india and  
and contemporary beliefs that have come  
out of that um  
sorry my chicken is is waking up here  
it's early in the morning you may hear  
her in the background  
um  
she's announcing that today's beginning  
so um  
okay um  
what teknion han argues here is that's  
not what the buddha meant  
the word reincarnation in the sense of  
completely you know being a rebirth to  
the person you're popping out of one  
body into another  
is not right better word would be like  
continuation transformation  
manifestation  
or he's thinking of is the best word is  
re-manifestation  
so the rain is a re-manifestation of the  
cloud  
right um it's it's still the water and  
it's come down in another form  
he argues that after our death our  
actions you know a body speech and mind  
or a kind of energy that's always  
transmitting in that energy manifests  
itself in different forms again and  
again  
so what do you mean by that we are  
continued on in our children our  
students and everyone whose lives we  
have touched  
so do you continue on after death  
no you there is no soul there is nothing  
you know in that sense your your  
consciousness ends  
but again we're going to get to this  
self thing a little more

that doesn't there is no roy anything  
like that that  
quite has a continuity over time but  
the buddha talks about a number of  
different ways that you live on taking  
out hormones  
in this book actually but then give it  
to you has a lot of  
unpacking of that but the idea is that  
your life does continue on it continues  
on in people that you have touched  
and children so students i will continue  
on  
after i am gone maybe in ways that  
aren't apparent to  
to many people the very fact you've  
taken this course  
might some way change your life even  
just a little bit  
decades from now you may forget me you  
may forget the course but but your life  
has in some way been changed  
and seek neon horns way of thinking that  
then i live on  
i will always live on in the world my  
imprint has been made in the world  
and in that sense you know am i being  
reincarnated  
no but there is a remanifestation of me  
again and again in the world  
um you know the idea here is that you  
know  
we are always changing form you look  
through a photo album of you as a child  
you know you're not the same person but  
you're not a totally different person  
either so the argument here is that and  
again this is a  
is i think one of the most difficult  
things to to get about buddhism and it's  
part because we're coming it from our  
perspective  
but there is no self you are

you know like that river constantly  
changing  
and a decade or two from now it um  
will be the case that you are completely  
different  
in so many ways i mean you're not  
totally different as he says here  
but you're but you're different you're  
you've changed  
and this is a good thing and we're going  
to see why because it actually has  
directive  
excuse me environmental implications  
you know um in this very moment all of  
us are dying  
some of us are dying more slowly in the  
sense of people that are you know  
maybe dying of a terminal disease or  
something but you know  
if we can be alive right now it's  
because of the fact that we're dying  
every moment um you you should always  
focus on life the idea here living  
in in this moment because we are dying  
so there there is no deferring life  
till after you know we die because there  
is no life after this but there's only  
the here and now  
and because of that this focus this  
emphasis on the current moment  
is so central you know you should be in  
this moment you know  
um that you know life and birth  
do happen but you know um at the end of  
conventional truth we could say there is  
birth and death beginning and ending in  
creation but but this is not the whole  
view so  
let's go on and see what else we have  
about this  
and here is a i think a very good  
expression of the whole thing  
we need to liberate ourselves from the



idea that we are separate self  
cut off from the rest of the world so if  
you think about this if you're this  
separate  
body you are looking around at the world  
outside of you  
separate from you separate from yourself  
dignion han says you cannot do that you  
cannot separate yourself from the rest  
of the world you are  
deeply deeply interconnected at the rest  
of the world  
we have the tendency to think we're a  
separate self that is born at one moment  
will die later  
and that is permanent during the time  
that we are alive  
so there you have it right you're born  
into the world and you die  
but then the argument is you're  
permanent during that you don't change  
at all you're not like that river that  
keeps flowing you're kind of like a  
platonic ideal you don't change  
dignity in his interpretation of  
buddhism  
that's the wrong view as long as you  
have that view you will suffer and you  
will create suffering for those around  
us  
and we will cause harm to our species  
and to our precious planet  
the second wrong view many of us hold is  
the view that we are  
only on this body and we die we cease to  
exist  
this is a wrong view um because we are  
interconnected with the people around us  
i am now  
whether you're like it or not  
interconnected with you and  
and and you know connected the third  
wrong view is the idea that we are

looking uh whatever we're looking for  
whether it be happiness heaven or love  
can be found only outside of ourselves  
in a distant time  
we may spend our lives chasing after and  
wanting these things not  
realizing they can be found within us  
right at the present moment  
and that's a centrally important idea  
that there is nothing that you need  
other than what you already possess so  
in meditation practice if you you know  
spend enough time  
trying to understand how you exist in  
the world  
and get a clear understanding of it and  
going back to robert wright this is you  
know taking the red pill and  
and seeing reality for what it is you  
will find that you know you have  
everything that you need  
right now in you but you have to  
separate yourself from these wrong views  
you have to  
separate yourself from the idea that you  
know you're a separate self from the  
world you're not you're deeply  
interconnected  
you have to separate yourself from the  
idea that you know that you're going to  
cease to exist  
at some point well you will continue on  
the way my  
you know um thoughts are coming and  
continue on with you  
and the third thing is to realize okay  
well  
if if i'm not separate from the world  
and you know if  
if there's not something after this life  
then you need to  
focus right on this life to to find out  
what's most

important in life um and  
this is robert wright quoting from a  
very influential book what the buddha  
taught  
published in 1959 and this is regarding  
the self  
according to the teaching of the buddha  
the idea of self  
is an imaginary false belief which has  
no corresponding reality  
and it produces harmful thoughts of me  
of mine  
selfish desire craving attachment hatred  
ill will conceit pride egotism  
and other defilements impurities and  
problems  
it is the source of all the troubles in  
the world from personal conflicts  
to wars with nations well  
so if you buy into the idea of no  
self here that there isn't a self  
separate from the body there isn't a  
self that even continues over time  
then all these notions that come out of  
it don't make a whole lot of sense right  
so in other words i want this stuff for  
my own  
i have selfish desire craving i want to  
have this  
so that you don't you know i want to  
have this and even though you won't have  
it well  
that's a wrong view in in this  
thing in this way of thinking because  
this way of thinking everything is  
interconnected i am interconnected to  
you  
and we're going to talk about this in  
terms of ecology directly  
but for me to take it is to take it you  
know from you  
but there is no me and you there is no  
self here

um all these things conceit pride  
egotism they're  
they're all related to the self you know  
i am proud of myself you know  
egoism is you know i i do things for  
myself  
and not others hatred of others you know  
all this according to this view is  
a huge problem and it is  
all rooted in the idea of a self if i  
didn't want these things for myself if i  
didn't care about myself  
more than others if i didn't disconnect  
myself from the world  
you know you know intellectually then  
none of this would be a problem so let's  
um  
again according to niaton and robert  
right here  
so let's talk about buddhism and ecology  
because this discussion of self relates  
here so  
um according and this is take me out  
who i'm quoting here i'm going to move  
it up as we go through it at first it  
seems as though things exist  
outside of one another sun is the moon  
the moon you know and so forth they're  
separate  
this galaxy is not another galaxy you're  
outside of me the father is outside the  
sun  
but looking deeply we see that things  
are interwoven  
we cannot take the rain out of the  
flower or the oxygen out of the tree  
we cannot take the father out of the sun  
or the sun out of the father we cannot  
take  
anything out of anything we are the  
mountains and the rivers we are the sun  
and stars  
everything enter is so what he's saying

here  
is you know sort of a logical  
um conclusion of this thinking and this  
is  
the buddhist thinking too but what you  
just said  
there was very similar to  
the modern sense of the word of ecology  
of interconnected  
we we can't think that we are separate  
from  
the planet we're not we can't think that  
any form of life is so if your life and  
an ecosystem  
you depend on everything else you're  
interconnected with everything else the  
food you eat the air you breathe  
it all comes from everything else in  
this view  
and especially if there's no self if you  
don't think of yourself as a discreet  
thing  
the deepest truth here is that you  
realize you are profoundly connected to  
everything  
else to think that you're not is  
probably to buy in the eye to  
buy into the idea of a self you know  
that there is this self that's  
disconnected  
um and he talks about here the physicist  
david bond calls an implicit order  
we realize that we cannot take the water  
out of the way we cannot take the wave  
out of the water  
just as the wave is the water itself we  
are the ultimate  
many still believe that god can exist  
separately from the cosmos as creation  
but you cannot move god from yourself  
you cannot remove the ultimate from  
yourself  
nirvana is there within you and that's

of course the highest truth  
so the idea here is very similar  
to modern sense of ecology that all life  
is  
interconnected and he will use the word  
inner being and we'll talk about that in  
a moment  
and according to you know tiknit han  
this is this you know inexorably  
connected with the core teachings of the  
buddha and impermanence and  
and non-self so you know everything is  
constantly changing but as it is ever  
changing  
everything is interconnected you are  
interconnected too  
the you know the air that you breathe is  
is part of life outside of you your  
your cells are made of of of life  
outside of you  
um you know in the sense of being  
nourished by by  
um food in law so to talk about the self  
doesn't make sense in this view and to  
talk about  
being separate from the the rest of the  
world doesn't make sense in this field  
and again with visualizing the the human  
body as a wave our cosmic body is the  
other waves on the ocean  
we don't need to go looking for your  
cosmic body outside of us  
it's right here within us at this moment  
we are made of stardust we are children  
of the earth we are made of the same  
elements and minerals we contain  
mountains and rivers and stars and black  
holes  
in every moment of our life the cosmos  
is going through us renewing us and we  
are returning  
ourselves to the cosmos so the notion  
here again

is that we are deeply connected to the world  
and it's it's it's actually probably the wrong way of funny we we are deeply the world we are the world there  
there's no line of distinction right there distinction is collapsing in this view  
there isn't a distinction between because everything is always changing we're changing we're we're not the same person we were a moment ago but it's clearly the case that we're not the same person that we were when we were children  
you know we've we've grown and that's a good thing change is good it's made us who we are  
but we're also deeply connected with everything around us we are everything that's around us  
um in this view  
and tikni adhon actually coined a word in english because he was trying to communicate this and again you know he's looking from poly in other languages  
um and his word you know there's the verb to be  
which means you know like what we are by ourselves like i  
am the word it's the existential verb to be  
the greeks it was you know lucia or to on to us  
it is being or be or you know i am  
um but that if you think about it that word  
is problematic because it separates ourselves  
off separates each of us from the rest of the world you know i  
am well that makes me diff separate

right i  
am you know when descartes says that in  
fact take me out on  
we'll talk about descartes he says i  
think therefore i am but when you say  
i am you immediately are you know  
acknowledging that you are a separate  
self you're declaring that you're a  
separate self  
and tikni adhon you know thinks that's  
that's  
not adequate and it's not accurate  
and and kind of to go to the parallel  
with ecology  
it's kind of like saying the word  
biology you know i  
am a biology there's a biology of the  
human being and that's who i am  
but with ernest hegel you'll recall when  
he coined the word ecology  
he wanted to say that there is the inner  
connection of my life  
my bios it's the greek word for life  
with all their life on the planet  
tikni at han coins the word inter bee  
interbeing is it often referred to that  
that's  
what we are so in other words you don't  
say i am  
because that's like saying i am just me  
i inter be  
would be his way of putting it and he's  
trying to find a a contemporary you know  
english word to express what the buddha  
meant  
and i inter b reflects more accurately  
that we are one another and with all  
life  
um we are with one another and with all  
life so  
it's not that i am i i inter be i i am  
all life  
all life is connected with me there is



no distinction between myself  
and everything else i think there is we  
think there is we think there's even a  
continuity of self over generations but  
over over decades rather as we're alive  
but according to this view there isn't  
we we are  
all life connected so you can see why  
from our perspective you know  
[Music]  
well over 2 000 years ago with buddhism  
there is kind of an articulation of what  
we  
what ernest tegel meant by biology which  
doesn't get coined into  
into the 18th until the 1860s and the  
west  
but in teknyat han's reading this has  
been integral to  
buddhism from the very start and and  
it's obviously a profound importance  
environmentally  
yeah so you know if we see the earth  
it's just a block of matter lying  
outside of us then we've not  
truly seen the earth we need to be able  
to see that we are a part of the earth  
and to see that this entire earth is in  
us  
the earth is also alive it's  
intelligence creativity  
if earth were inert matter it could not  
give birth to countless great beings  
including the buddha jesus christ  
muhammad and mooses  
so the idea here is the buddha the earth  
is alive  
and you would say wait it's the earth is  
just a um you know a rock in space  
well in this view that's the wrong way  
to look at it that's like seeing the  
earth as a separate self in this way of  
thinking and seeing

you know what is it that is separate uh  
um  
that makes the earth the earth this the  
rock and space but no  
it's it's alive with life the earth is  
alive in the sense that  
it is a living planet with plants and  
animals and and human beings including  
the buddha and jesus christ and muhammad  
they they're a part of life they're part  
of the earth  
so you know it sounds odd to say that  
the earth is alive but  
if you don't think of the earth as  
separate from all life on it then of  
course  
the earth is all life this is a living  
planet and  
that is a very environmental idea right  
that the planet is living  
you know um and looking with the eyes of  
nondiscrimination we can establish a  
very close relationship with the earth  
in other words if you don't  
distinct you know see yourself as  
distinct and separate  
you would be very very close with the  
earth and all life on it because  
you are part of it even as it is part of  
you  
you know the problem is you know we um  
we need to look at the the earth with  
their heart and not the ideas of cold  
reasoning cold reasoning is going to  
tell you all it's separate from life but  
you know  
no you are the planet and the planet is  
you  
and the well-being of your body is not  
possible without the well-being of the  
planet  
and gee that totally makes sense right  
if we you know pollute our planet with

toxic chemicals and all it's going to  
enter into our bodies  
and in that sense our bodies you know  
use his word  
not our separate but interbeing with  
everything else we enter  
are and and we need to realize that and  
if you  
realize that fully you wouldn't be you  
know spewing toxic materials all over  
the planet because those  
are going to be you they're going to be  
in you you're going to take them  
in and it's it's not possible to be  
separate i mean i guess you could be in  
a little hermetically  
sealed sphere separate from the rest of  
the planet  
and you wouldn't take in those things  
but of course taking out one would say  
that's a silly idea right because you  
die very quickly without air in there  
you need you are connected you need what  
this planet has and  
is um and and the sooner you realize  
that the better because you will  
treat the planet reverently because  
it is you and it will be you and when  
you  
dump that toxic waste there it will come  
back in you  
again so that's why we need to protect  
the well-being of your body to protect  
the well-being of your body you must  
protect the well-being of the planet  
that's called uh and the insight there  
is insight of  
emptiness so he has if you if you go  
ahead and read this book which i i think  
is a great book to read  
he explains that in some detail  
so you see the notion here that  
um going back to it

ecology is a little different than what  
the buddha was talking about according  
to tikni adon  
but there is there's definitely  
parallel there and from this  
emerging view you can see that you know  
the view that we've been building here  
yeah there's some significant  
environmental implications of all this  
then you  
you see the world in the sense of like  
greek phusis as  
as you know always changing you don't  
see yourself as separate and you see  
yourself as is  
always changing too and deeply  
interconnected with the rest of the  
world  
there is no way you can pull yourself  
out of the world you can't be a soul  
that pops out of the  
body and goes off to be in a  
metaphysical realm  
this is it this is all there is and and  
all there is is not just you in  
particular like i am but i  
i inter am i interr i am reconnected  
with i am connected with everything and  
suddenly then you rethink in in this  
view  
hopefully um taking out harness trying  
to get everyone to  
think hard about it you will rethink  
about how  
you interact with the planet because  
it's not interacting with something  
separate  
it's you too so non-craving another  
central belief in buddhism  
so craving um is  
tanha and pali and the idea here is  
um and this is the first quote from  
taking out on the concentration of

non-craving is an opportunity to take  
time to sit down and figure out what  
true  
happiness is we discover that we already  
have more than enough of the conditions  
of  
that to be happy right here in the  
present moment  
so it's a great quote and it really sums  
up what's being said here  
in other words you might think that you  
need  
other things to make you happy in life  
that  
you require things that you know  
you could buy through online shopping  
and  
you know that something in the future  
will make you happy when you get that  
outfit of that car  
or that i don't know mobile device it'll  
make you happy  
tiknit han says that's craving and and  
that's a problem because  
guess what you already right now i don't  
care who you are  
and what you have in life have the  
conditions to be happy in the present  
moment  
even in this view if you are deeply  
suffering  
um and and that's what the buddha argued  
that you can find  
happiness here in this moment um even if  
your conditions  
in life are are very um difficult  
so on you know means this and  
and and talks about the fact that even  
someone who's imprisoned and under  
horrible conditions still has the  
conditions to be happy  
and if that's the case then for most of  
us who

live pretty nice lives we have those conditions here but craving is the problem so the art of happiness how to be happy and this is you know the thing that we've been we're talking about ever since that very first lecture when we talk about what the good life is and we had the nickelback song saying it's having lots and lots of stuff but that's not in this view the art of happiness the art of happiness is living deeply in the present moment here and now is the only time and place where life is available in other words you you can access the life in the past that's gone and you can't access the future that's to come you can't live in the future you can you can try by imagining what your life is going to be like and pining away for things but instead he argues live here in the here and now it's the only place you're going to find love freedom peace well-being but it's a habit to do this and that's a remarkable statement happiness is a habit it's a training it's a practice it's mindfulness practice you have to learn how to do this and that's why going back to robert wright's observation on the buddha that it's not only a diagnosis of the problem that's being put forth here but it's a cure and that is through mindfulness concentration and insight

if you do that and you learn how to do  
it through this training  
you can free yourself from restlessness  
and craving and realize  
right now you already have all the  
conditions to be happy  
and this act of contemplation is the  
contemplation of non-craving  
so um this again is this idea of  
aimlessness which i  
thought about doing a whole section on  
but this is already going to be a long  
enough  
lecture um so think of it this way you  
know each of us according to tiknihan  
has a big  
block of craving inside of you you know  
you crave things whether it's food  
sensual pleasures money or relationships  
social status success  
keep going you can add a million things  
and you can add all the things that you  
crave  
but so long as we have the energy of  
craving in this we're not satisfied with  
what we have and who we are right now  
the true hat and true happiness is not  
possible  
it's a great quote here the energy of  
craving sucks us  
into the future let me just move this up  
a minute before focusing on that  
so the idea here is that if you fully  
um got this view you would live in the  
moment and be happy with everything here  
right now i would look outside and be  
be startled at the incredible beautiful  
beauty of the garden i'm looking at and  
the fact that right there on that tree  
is a hummingbird that has sat down to  
rest for a while and now she's off again  
oh she's back to the tree again but see  
that would be the idea to be in this

moment and that really is happening by  
the way i'm not just making that up  
but you know we're sucked into the  
future by  
craving so in other words that's what i  
did at that moment was to be here and  
now and  
enjoying the remarkable  
fact of life that surrounds me  
alternately i could have been you know  
on this computer that i'm looking at  
you know doing online shopping imagining  
the things i would have and the things i  
could get and just  
you know being sucked into the future  
into a future  
life that is somehow going to be happier  
than the one i have here  
if i acquire all those things that's  
craving  
but tikni anon says no no don't do that  
you're getting sucked into the future  
pull back pull away from it be here in  
this moment  
be here fully in this moment this is  
what buddhism about this is what  
the the cure is right to cure the  
diagnosis is knowing you're getting  
sucked into the future  
the cure is finding a way of not doing  
that and again  
mindfulness practice is a way of doing  
that you know um  
you know if you do that you know you  
lose all the peace and freedom in the  
present moment if you get sucked into  
the future  
and you feel you can't be happy until  
you get what you're craving so until  
you you know acquire all those things  
you know um  
and his final statement here is okay  
let's say you even do get them if you



get those things you're craving if you  
get that car or  
outfit or whatever it's you know it's  
not going to make you happy  
in fact he let's go a little further  
here he argues that  
um but anyhow we spend our lives chasing  
after wealth status influence sensual  
pleasures thinking they will improve the  
quality of her life  
and yet we end up not having any time to  
live our life becomes just a means to  
make money and to become someone  
the buddha used the image of a fish  
biting on an attractive bait  
the fish doesn't know that there's a  
hook hidden in the bait it looks  
delicious  
but as soon as the fish bites it gets  
hooked and caught  
according to the buddha according to  
taking out horns reading of it  
that's the condition that where we are  
now we want all these things and it's a  
it's it's it's you know it's attractive  
and all and we we bite the hook  
and then we are hooked you know  
but you know once you can see the hook  
you know whatever it is you're craving  
simply won't be appealing anymore  
that's the idea once you you fully  
understand this world view and you  
you develop a daily practice of  
mindfulness  
to keep pulling yourself back to the  
present moment to realize that you have  
everything here  
once you do that you will be able to  
diminish the craving for  
everything in the world obviously i  
didn't  
lay it out and but i'll say it here this  
has profound environmental consequences

everything that we've  
you know we talked about in the class  
and all people buying you know over 60  
items of new clothes every year and all  
this craving that we have is fueling a  
lot of the problems we have  
in the west you know we've become a  
consumer society and and  
um you know think about that word we  
consume  
we are consuming the planet we are  
consuming and you know in this  
buddhist view you know consuming our  
ourselves and that you know  
all the wonder and this wonderfulness of  
the planet we are  
using up and destroying because of this  
craving if we could somehow  
get free of the craving and realize that  
you know we don't need all that you  
don't need any of it that  
you know everything that you have  
everything necessary for happiness is  
right here  
but you have to be able to see the  
problem to diagnose it  
and then to to treat it and the cure  
is seeing through craving and that's the  
idea  
and that will be you know me out horn  
argues here true freedom  
he argues that every one of us has this  
insight this shouldn't in other words  
this shouldn't come as a surprise to you  
you we know that the object of our  
craving isn't worth it we know that we  
don't want to get hold we know that we  
don't want to spend our time and energy  
on it  
and yet we can't let go that's that's  
the problem  
that's that's the diagnosis here and  
according to him we know it and why do

we know it because we know through  
experience that  
you get that thing that you want and and  
yeah maybe for a moment  
you know you're happy with it or so but  
you know it's not worth it  
it wasn't worth what you went through  
and it doesn't it doesn't fulfill  
what it was supposed to have done you  
know um  
ultimately it's the ends here you know  
we see that running after and craving  
these things has made us suffer  
and we've suffered working and all what  
to acquire and  
suffer through this whole process of  
wanting exaggerating and being  
disappointed and all  
um this is a big mess according to  
to this view and that the way out of it  
is to to pull back  
and and and you know get free of  
craving  
um and again the same is true in chasing  
after signs of success  
wealth status um we may do it not  
because we think it's important because  
we think others expect it of us  
people around us expect us of it or we  
think that you know for people to  
respect us we have to do it  
but when you see the true cost of these  
pursuits in other words you see  
according to the buddha the hook in them  
you won't want to keep running after  
them anymore you'll use this  
insight that you already have enough you  
don't need to prove anything to anyone  
you don't need to pursue anything  
further this is the  
the core belief of non-craving  
um and you know  
work made he's actually

doing another uh diagnosis here work you know  
you may do it because it distracts you from painful feelings  
and you have this you know sense of being rewarded you may  
be just you may try other ways to detract and distract yourself from painful feelings you know film tv the internet computer games  
listening to music for hours um they think  
you think this is going to make you feel better but it ultimately  
doesn't because you know it might for a time distract you but  
the the core you know sort of existential uh  
dread or feeling that you have is not not addressed there  
you do it to survive but you know and it's in that sense it's like a coping mechanism right you do it to survive but we want to do more than survive we according to take me out on we we want to live and in this view  
you can you can live life fully and see what life is really about and that goes back to robert wright's thing with the matrix  
see through it all this is the matrix this is the you know  
in these terms this is the consumer matrix we're in it now and we're told that all this is going to make us happy and it's all  
because we're serving some greater corporate in the end or whatever  
according to tekni out han this is this is something that the buddha arrives thousands couple thousand years ago more than a couple thousand years ago  
and and and you can act on this today

too according to this view  
and he notes here that you know in time  
in the buddha  
there's this successful businessman in  
the buddha  
you know in his talk keeps saying you  
know  
five times in this talk to this group of  
people  
you know in the middle of the paragraph  
here living happily in the present  
moment  
living happily in the present moment  
that's that's the key it's not  
it's not the future and all it's right  
now live happily  
in the present moment life is available  
only in the present moment and we  
already have more than enough conditions  
to be happy  
we can train ourselves to keep bringing  
our attention back to everything that is  
going well in the present moment  
so that's that's the argument here  
that's the cure  
the training to keep coming back and  
seeing the beauty of the present moment  
and and not being to use his i think  
very apt phrase sucked into the future  
when you get sucked into the future  
it's a problem you need to be here in  
the moment and and you need  
also not to be you know uh be  
you need to be able to free yourself of  
the past too things that you might  
regret and keep thinking about again and  
again and all you you need to get rid of  
that too according to this you need to  
be in the present moment  
so i think you can see environmentally  
why these things make a big difference  
and it's been argued that  
[Music]

what we read of thoreau walden that many of thoreau's core ideas come out of buddhism so let's just talk about that for a moment um john kavitzin is one of the leading proponents of mindfulness practice emerging out of secular buddhism so in a way he goes even further than someone like robert wright in that the cure and the diagnosis john cabot zen i think of being fair to him in saying he feels that that can be pulled out of buddhism altogether so all these thoughts of reincarnation and all the religious aspects of it do not need to be taken into do not need to come with it you can just take out the diagnosis of the problem and the cure which is mindfulness which is he's a big proponent and he actually has been responsible for introducing this into like a clinical setting especially into hospitals and always works with hospital in boston has for years and um this is is no longer religion this is like a diagnosis of human psychology and and how to um to improve things um walden throughout walden and yeah throw of course makes clear he's profoundly influenced by eastern philosophy and buddhism but according to john cabot zinn the end here you know henry davis wrote two years of walden pun were above all a personal experiment in mindfulness so that's really what thoreau is up to here and in other words if you go through everything that we just said you know

thoreau  
wanted to live in the present moment and  
not be sucked into the future  
his rant against materialism his his  
objection  
to consumerism and it's not buying into  
any of it is all an effort to live in  
the present moment  
long quote here um you know from the  
buddhist perspective and this  
goes similar to what robert wright said  
ordinary waking state of consciousness  
is seen as being severely  
limited and limiting and meditation  
helps us wake from  
that and you know people have been doing  
this throughout history  
notes here you know sages yogis zen  
masters  
but the fact is that you know  
zero saw the same problem in new england  
in 1846 and wrote with great passion  
about its unfortunate consequences  
so in other words this is uh been a  
eastern  
view for for a long time from the buddha  
and and others right their meditation  
their practice doesn't just go back to  
the buddha  
that's why we could have talked about  
hinduism  
you know um again henry davis throws two  
years that's the quote i started with  
um at walden pond where above all  
personal experiment on mindfulness  
he chose to put his life on the line in  
order to reveal the wonder and  
simplicity of present moments  
but as he notes here in this cabin sin  
you don't have to go out of your way to  
find someplace special to practice  
mindfulness you don't have to go to the  
walden pond

all of walden pond is within your breath  
again a very  
buddhist view of the interconnectedness  
of things you know  
the miracle of changing seasons is  
within the breath of your parents and  
your children earth and the breath  
in other words by just focusing on the  
breath you know  
everything that you you want can be  
found there  
and according to john kabat-zinn this  
was the great  
revelation that thoreau had at walden  
pond that  
that everything he needed was there and  
this is what tikni adhan says is the  
core view of buddhism  
that don't be sucked into the future  
everything you need is here you just  
have to be able to focus on the present  
moment  
you know um and this is a long quote  
from thoreau  
and i'm sorry again for the the lot i'm  
putting on the slide here but i  
wanted you to be able to and i assume  
what you're doing is stopping and  
reading these hopefully you are  
um thoreau would sit in his doorway for  
hours and just watch  
just listen as the sun moved across the  
sky and light and shadows changing  
perceptively  
and this is an example of tarot doing  
that  
and the idea here is thoreau was just  
thoroughly caught up in the present  
moment  
and that was what his experience at  
walden pond was really about it wasn't  
experiencing the pond and the lake and  
all but it was experiencing



the present moment being here and then  
now and not being  
concept into the future and all read  
this quote it's a great one  
yep and john cabot zinn as you know his  
he sets out as a um a practice here you  
know try recognizing the bloom at the  
present moment like throw in your daily  
meditation meditation practice if you  
have one  
if you're up early in the morning try  
going outside and looking a sustained  
mindful attentive looking at the stars  
at the moon with the dawning light  
feel the air the cold the warmth  
sustained  
mindful attentive feeling realizing that  
the world around you is sleeping  
remember that you see  
the stars you're looking back millions  
of years  
the present the past is um present now  
and here  
so this is the idea right that you just  
will  
fully enjoy the moment you don't have to  
be on a walden pond to do it  
just to go outside and look at the um  
you know the early morning as the  
the sun comes up and all this the stars  
and the moon  
fade away then that's the idea here  
when thoreau says that it's morning and  
low now it is evening and nothing  
memorable is accomplished and taro says  
that so he says you know i just went  
outside i just started looking around  
it was morning and i'm still looking  
around and oh it's evening  
and yeah i didn't do anything nothing  
memorable accomplished  
this according to john kavanson is  
waving a red flag in front of a bull for

go getting progress or  
worrying at people because who is to say  
that the realizations of one morning  
spent in his doorway are less memorable  
or have less merit than the life of  
business  
lived with scant appreciation for  
stillness and the bloom of the present  
moment  
in other words thoreau is aware of this  
and he keeps talking about how as you  
know fellow townspeople on concord are  
going to see him as just lazy and not  
doing anything and he's just sitting out  
there staring  
but as kavan says that's like a flag  
being sent up for  
for people who are all about  
accomplishing things and all  
and that that you know that  
accomplishing is not going to get you  
anything  
according to this view and john kevin  
zinn has now  
really de-secularized it as sort of an  
assessment of the human psychological  
condition  
saying we now know that that won't work  
you know what you need to do  
is you know is is is try  
to live in the present moment and not  
being sucked future and all  
thro is saying you know thoreau was  
singing a song  
which needed hearing then it's as it  
does now  
he is to this day continually pointing  
out for anyone willing to listen  
the deep importance of contemplation and  
of non-attachment i.e non-craving to any  
results  
other than the sheer enjoyment of being  
so this is central to the row according

to john  
kevin zinn and it is the central  
according to  
technique on inside of buddhism too that  
tarot  
165 years ago became aware of buddhism  
and began you know living  
this an attempt to live it so the  
experiment at walden pond  
and this view is less about going out  
into the woods and being back to nature  
the way the  
you know the 60s generation interpreted  
you know throughout 50 years ago  
but in this new interpretation um which  
has always been there by the way for  
anyone wanting to look at it  
it's thoreau um sort of practicing a  
buddhist-like life  
trying to live in the moment yeah it was  
at walden pond but it could be anywhere  
it was him stopping his life trying not  
to get caught up in business  
you know what cabot's in here calls  
busyness but instead  
trying to live in the moment  
um john kevitzen is quoted from wherever  
you go there you are  
he has another book called full  
catastrophe living which was the  
first major book that he had but there  
you are  
lecture 17 behind us in back in and let  
me  
if i can pop back on the screen here  
hold on  
i will push the right button and here i  
am  
okay so that's buddhism uh  
whirlwind tour of buddhism i tried to be  
fair to  
the reading that is put forth by people  
like tikni adhan

and robert wright and john cabinson also  
have something i think  
to to offer us but the core idea here is  
this is very different than the western  
tradition right at a basic level the  
whole physical metaphysical  
you know binary structure and dualism  
and all that's  
that's not present here in fact you know  
it's a celebration  
of of change it's a celebration of  
impermanence  
it's a rejection of the fact that we are  
a separate self  
and and if you do that then you know why  
would i want something for myself  
why would i care about you know  
aggregating all these things for myself  
i mean that doesn't make sense you know  
everything is for everyone everything is  
part of everyone  
um it's it's a radical view in the sense  
that it is radically different than  
western thinking  
and arguably we have been uh  
how to put it flirting with it or or or  
encountering it for a long time now  
again i said since the medieval period  
the rose certainly has according to john  
kabat-zinn and i think he's right  
a sustained encounter with this thinking  
certainly by the second half of the 20th  
century there was a huge movement with  
the beat generation  
like jack kirarak onward and certainly  
in the 60s and 70s  
a real fascination with mindfulness in  
the west and  
and is informing a lot of um  
of thinking today a certain in certain  
quarters so that's interesting to think  
about because  
this is not just an intellectual thing

right it's not just well let's talk  
about one tradition let's talk about  
another tradition  
we're talking about you know the  
tradition we have today the western  
tradition and how it impacts our  
relationship to the planet  
and now we're seeing a major encounter  
that has had  
with eastern thinking in the form of  
buddhism which has  
resulted in the secularization of  
buddhism and  
even beyond that a detachment of of  
mindfulness practices the  
the both the diagnosis and the cure to  
the problem  
which is now influential as well so it's  
it's interesting to think about that  
it's interesting to think about the  
encounter  
and and and how the west might be um  
you know would be altered by it and  
maybe even um  
changed by it in in a significant way  
but to do that if you think about other  
than why it's such a challenge is  
it has to be at a very core level  
because things like  
you know the belief in the separate self  
separate soul belief in the fact that  
you know the world  
is is not the real world that there's a  
metaphysical realm and all  
all that has to be challenged and in  
some ways the planet  
okay so that's our whirlwind tour of  
buddhism and next time we're going to  
take up buddhism again but we're going  
to be talking about  
how it actually um became a cultural  
force and impacted cultural practices  
in a way that would be that that is of

interest to us environmentally so um  
so that's next time okay take care