

# 2015-09-13 The Radiance of Emptiness

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## SUMMARY KEYWORDS

emptiness, idea, meaning, buddhism, people, empty, mind, projections, world, meditation, observer, inherent, understand, concepts, create, emptying, teaching, plumber, inherent value, stuck

## SPEAKERS

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So the talk I want to give this morning could be titled, the radiance of emptiness. And the idea of emptiness, the teaching of emptiness is it's been a very important time, honor and teachings in Buddhism down through the ages, all schools of Buddhism, have some kind of teachings that focus on emptiness. And in some schools, it's considered to be among the highest teachings of Buddhism, the most profound or the most profound depending on how you like that metaphor. And so I want to talk a little bit about how emptiness is taught and in our Buddhist tradition. And first I'll say that in the West the word emptiness is often had associations with something bleak and you know, I felt really empty is usually means you don't didn't feel particularly good or.

And so there are those kind of negative associations in the way we use here in the West. But it's not entirely this way. There was a famous Christian theologian named Henry now and who had a very famous teaching or phrase that I don't have it with me, but it goes something like this. That compassionate care involves creating a friendly, empty space in which people can come and talk. So they have created a friendly empty space, I guess, to allow room for people to be who they are, and then come and talk and share their, their suffering our grief. And I think a little bit the spirit of this emptiness teaching is one that allows everything to be as it is, and you get to be yourself once you understand this emptiness thing, even though there's no you there to allow it. But that's partly why it's so easy to be yourself then So, the idea of calling this talk the radiance of emptiness comes from a little story from the time that the Buddha have one of his prime, primary disciples name Śāriputra, I guess came out of meditation and was particular particularly radiant that day. And the Buddha said, Where have you been abiding? Where have you been in your meditation state? And sorry, Buddha said, I have been I have been abiding in emptiness. And so, the idea that somehow this, this emptiness, whatever emptiness is abiding and emptiness is in this particular story, it's not a bleak thing. Someone is associated with the connected to it resting in it comes out of meditation, in a way that's radiant. And we're talking about People in Buddhism and how to mature people bring happiness to people, freedom from suffering. And that's often the reference point, you know, what is it that's helpful for us. So, the teaching of emptiness is meant to be helpful for us, not to leave us kind of, you know, kind of in a bleak landscape or nothing counts. To appreciate maybe this teaching of emptiness you have to be or Buddhism as a general is you have to a little bit appreciate that the, that the paradigm, or the general viewpoint that Buddhism has for looking at the world is probably different than when you have

and so to enter into this kind of exploration of these teachings, kind of little bit of a willingness to be to feel your way or, or try not understand something you don't understand, yet. You If it's only a matter of seeing yourself and what you already believe, then it's harder to, to find freedom from what you believe freedom from your ideas that you have. And so a little example would be a big example maybe, that the starting point, one way of understanding the starting point for all of Buddhism is your own mind, to

understand your mind how your mind works, and how it functions, as opposed to sometimes in the West and the western theme of the illest theistic religions. The starting point is God. In the beginning there was the word and or the beginning there was God and God made the world. The Buddhism begins with was the mind and the mind, created the world that we experienced that we know that we project, the mind has a very important role. So if your assumption is that spirituality or life itself is about a relationship to something other than yourself, That's a particular paradigm. And in the West, many people spirituality is very much has to do with a relationship with something other than oneself with, with God with something ultimate with something. The starting point in Buddhism is not with focus on the other that you have a relationship to, but rather that you want to discover and look deeply into your own mind understand that. And so I've been in Christian Buddhist dialogues, and people and sometimes Christians have are sometimes perplexed listening to a Buddhist, because there's such a strong expectation for a relationship to something as part of their spirituality. And when they don't hear that then Buddhism is presented, they're like, well, is this religion even? Both are great religions and not saying one is better than the other and perhaps if you do either one, all the way they come maybe to the same point. And I've met Christian practitioners and mystics who've deeply practice some of their Christian practices and, and the way they talk the way they relate to seems like there's much more meeting of minds there, then they're not. But this is different, this kind of starting point is different. And so if you come to Buddhism, you want to find a little bit reflect on are you already coming with a particular paradigms Pichola understanding that, that maybe you can put a question mark behind maybe what you understand what you think maybe there's another way and this teaching of emptiness is often for many people pulls the rug underneath what they're kind of standing on their beliefs are standing on and some people when they get a hang of this begin to get a hang of this emptiness teaching, I get kind of wobbly for a while, like where do I stand what what what do we do here? So the idea of emptiness In our tradition has three aspects to it. There is that which is there's the empty, there's the emptying, and there is emptiness itself. So there's recognizing what is empty. There's recognizing a process of emptying oneself, emptying oneself of unnecessary aspects of the mind. And then there's the state of emptiness that one attains, when one has properly emptied the mind of its its gunk. That does not a technical Buddhist word.

And so this thing about empty, that things are empty in a particular way. So we have to start looking at how did these Buddhists talk about what why are things empty. And so I'd like to suggest five different areas of how we can look Get this empty, what's empty? The first would be that has a lot to do with inheritance. The idea that it's some absolute set, there's something something absolutely absolutely true. This is how it is in things. It's empty of that absoluteness. So for example, our experiences are empty of absolute inherent meaning. Humans are our human minds are meaning making machines, that it really wants to find meaning and things. And you pop maybe you'll forgive me if I use one of my common stories that I like, the danger of using common stories, they'll end up with a documentary about it. I guess we're at this celebration we had this particular story I tell about my practice, and they dramatized it on a video I'm reluctant to tell any stories more than twice, especially so I'm not going to tell any personal stories today. And the story has to do with Sylvia Borstein at teacher spirit rock, who called up the San Francisco Zen Center. And if you want to come be a guest there, and they said in the office, well, the guest director is not here. And he'll call you back. But he didn't call back. So she called back to Zen center, and they said, is Robert there and they said, they said, No, he's not here. And then Silvio said to them in the office, you said, I think this means I'm not supposed to come to Zen center. And their response was, no, I think this means that Roberts not here.

So this idea of, you know, finding meaning and things. We do a lot at We kind of kind of need to do it, it's a human capacity, it helps us make sense of the world and make order of it and, and find what's reasonable and predictable. So it's not a wrong thing necessarily. But sometimes it's inaccurate. And

sometimes there are other perspectives, other meanings that are better, perhaps. So for example, if a friend of yours comes late to a date, of course, that means your friend disrespects you. Right? You know, he's gonna like, Oh, one more time. And you might carry with you this like, because it's happened many times before and you've had a conversation with your friend. How important is going to show up and, and respect you by you know, honoring your time, whatever. And here they are doing again, this means and then you get a phone call and person was actually going to be there early for the meeting, but was in a car accident, someone rear ended your friend, they're in the hospital. So the fact that they were late didn't mean they disrespected you. It could have meant that you know, so it's not. But, but if you had held on to that view, this is how it is your opinion, you know is true, before you get the full data, evidence, then you could cause all kinds of harm in the world, you could call up your friend and, you know, and say unkind things, when your friend comes out of the hospital listens to the answering machine. And you know, oh, gee, you know, this is not nice. So to be careful with meaning idea that we assign meaning. And so what are the ideas of empty, what's empty emptiness is that meaning is something that we create, like the existentialist say, something we create, and it has validity and value, but be very careful not to take it to being absolute. The things are empty of absolute inherent meaning. And so we can engage in the process of meaning making, but we can do it with responsibility and care, rather than do it automatically. Assume this is how it is. The second area where things are empty, is they're empty of inherent value. And this is maybe for something harder to appreciate. But value means good and bad. So, you know, how are things? How do we decide things are good and bad. So if, if I tell you that I have a friend who's, you know, recently took a knife and just kind of poked into someone side, and, you know, cut the side up. That sounds pretty bad, until I tell you, the person's a surgeon. So let's take a knife and poke someone. You know, if you're a mugger, it's kind of bad. But if you're a surgeon, maybe it's good. So the idea of taking a knife and poking someone is not in itself have inherent value but in the context that you're in. So the idea of emptiness would be Be careful not to impute Absolute value on something that's outside of the context that it's in. And then the context it in, you have to be very careful to understand what that context is. So for example, here, you know, in the last, well, maybe 10,000 years for a long time, there's been all kinds of ideas about the value of certain ways of being involved sexually with partners, sexual partners, even alone, even and, you know, very strong strictures about what's right and wrong. And it's very painful, what society puts on people and these kinds of ideas. And another, so rather than putting value that's fixed in absolute, what's the context for the sexual behavior that people do? And the Buddhist analysis would be in the context and it was it's occurring? Is anybody being harmed anybody being hurt? And if someone's being hurt, we don't want to hurt someone in Buddhism. And so you want to be careful and That's, that's where the value is fine, oh, this is hurtful, this is painful. If no one's being hurt, there's no need to judge it good or bad. If someone's benefiting, maybe then we can, you know, value, it is a good thing. It's a nice thing, whatever form of sexuality is my take.

So this idea that if nothing has inherent value of good and bad, except in context, in a situation we find ourselves in, and that's malleable and fluid and, and so we don't get stuck on a fixed idea of how things are, but we enter into situations are ready to study them and understand them and be slow to assign value to them or decide whether this is useful or not useful. So that's another area of this you know, looking for how things are empty that Buddhists would say, another area third area would be things are empty of our projections are made you know too often they're filled filled with our projections, but inherently We have projections, which means assumptions, beliefs, ideas that we overlay on top of other people experiences events. And so like, you know, if you have a role in life, political professional role, you probably have had the experience of sometime when you don't think you're in the role, you're home or something at a party and having a good time. And lo and behold, someone says, Oh, you know, you are, you know, you're a plumber, aren't you? You know, I have this plumbing problem at home and you know, and you don't want to be a plumber. But so you're projecting plumber onus on the

plumber. You know, I mean, and Buddhism who say that someone's only literally I've never heard this teaching, but the idea being, you're only a plumber, when your plumber ring. You're only a you know, a nurse when you're nursing. So when you're actively involved And your activity, then we have that role, then we can call it that, but, and so we project you know, but we carry with us these ideas of Oh, that person is that professional role. And then we apply it to the person properly, perhaps at a time when it's not appropriate or is not appropriate in that context. Or we have all kinds of projections about people based on all kinds of media in our society is replete with very, very painful experiences, where one one group of people projects ideas and values and meaning on other groups of people. And, you know, it's, you know, you name it, it goes on all directions. And some of it is, is to extreme forms of discrimination, to the point of, of people losing their lives because of that, and succumbing to violence and lots of fear. Because we project or that person is dangerous, that person's bad, that person somehow something and so we overlay our ideas on top of them. And so to start seeing to understand that the person we're looking at, it doesn't doesn't really contain the projection the idea the value that we're putting on them. That's our job. If we understand our mind, we have a habit of looking at our mindset, oh, this is an idea and assumption, belief that's born in my mind. And I'm using it now to look it's a lens through which I'm seeing and, and to take responsibility for that lens, that projection instead of, you know, dumping it on someone else in appropriately. So the idea of projection would put onto on it's very deep. And a kind of a simpler example would be that something like you come into a room and you have, you might already have an idea of what this room is. So here You come into this room. This is our medic, we call it the meditation hall. And so you relate to it, you have an idea you carry with you the idea of meditation, or we've planted some of us have planted this idea in you. This is a meditation home. But it's not always a meditation hall. A week or two ago, it was a celebratory Hall. And now, so, yeah, I don't know. Thank you. Sometimes for flowers kind of, you get irritate me. So.

So is is this room, a meditation hall inherently? We could decide to have a dance party here. And then some Saturday night and then people will come to the front door and say, where's the dance? Where's the dancing? Where's the dance hall? It is, what was the meditational becomes a dance for this used to be a sanctuary for church. It wasn't a meditation over the sanctuary, or it was a prayer hall maybe or something. Or we could decide that this is going to be We all we have kids programs here. And you should this place is wild. It's a playground, we have all these offers, you know, these rounds, and they build castles and forts, and they're jumping and, you know, throwing them around, and I don't think it's a meditation hall, you know, if we, if I go out our meditation or don't do that, you know, for kids for Gil. But rather if we say, Oh, you know, now it's a playground for these kids. That's great. I'm so glad that they can feel comfortable here. So we have these ideas of what kind of projections onto things. And I saw that in a very powerful way. When I first went to Tassajara, Zen monastery and deep in the Los padres national wilderness. And it was I was driving in for the first time and they were these beautiful Oaks, coastal oaks that I saw in these different trees and stuff and I was got taken by the by the all the trees that was In that area, and I had this very distinct feeling or experience that the tree was a tree, of course. But I was there was an activity in my mind that was painting a tree on top of the tree, that I had a kind of concepts and idea words of what you know a tree. And there was something going on my mind that was kind of the language I use back then was I was painting my reality. And, of course, these what I saw was kind of there, but it was kind of painting it. In the same way if you come into meditation hall, you're painting this a meditation hall. If it's a dance hall, you painted as a dancehall and so many things are, you know, are not inherently something until we assign them a projection an idea of something we go on. So this idea of emptiness is that things can be empty, inherently Absolutely. of our projections. And this is a really important area in life a lot less suffering in life. If you own understand the way your mind overlays concepts on reality. One of those, the fourth area of what's empty, and one of the ones that Buddhism emphasizes a lot, is that things are empty of self. And we're empty of self. Even though we say some people are full of themselves. The idea is that, inherently, we're empty of



self. And this is one of the area's that's much more challenging to understand appreciate in Buddhism. But if you understand it, as we internally will project onto ourselves, so you know, we can have a role. And we can see ourselves in that role, and we can't put it down. No matter where we go. We're going to have that role. And we want people to see us that way, you know, anyhow, I'm a plumber and everyone should see me as a plumber all the time. Because, you know, whatever, or a Dharma teacher, right, that's my role. You know, everyone sees me in a great Dharma teacher everywhere I go. It'd be great. You know? And it's actually a relief when people don't see me as normal teacher. But, but you know, that's one of the data that can be, you know, I can internalize these things. And I live in that projection myself. Or I can internalize meaning or value. I'm a good person, I'm a bad person, I'm aware of a person under where the person, sometimes we internalize the values that other people or society put on us, that the kind of person we are is an unacceptable person in some way and or something. And so then some people internalize that and they carry that with them and difficult ways. Sometimes I like to experience sometimes all kinds of things where we impute value on ourselves. conceit, maybe we put too much value on us, we think we're great. And it's something the mind does an activity of the mind, a kind of projection and kind of putting some value on it. And when we see it as being inherent, this is how things really are. Then we're going to suffer around that We're not going to be fluid, we're not going to be able to adjust with circumstances and situations in our life as they change. We're kind of like holding onto something.

So too, so this idea of gets more subtle, the idea of the projection of self or the idea of self that even with seemingly very subtle or very inherent idea of being the agent, or being the observer, or being the person who's experiencing things being the, you know, that to me, is an activity of the mind, which turns out to not to be inherent to has to be there in the mind. But if we take this idea that there's an agent, there's an observer, there's a me here, it creates a kind of hardness serves as a kind of a Lack of fluidity with a change in circumstance circumstances of our life. And so life runs into that sense of meanness, and, and it hurts. In Buddhism, they talk about lowering the flag of concern of conceit. If you have, if you're holding up a flag, I guess people can see you and aim at you, you know, like a target or something like reality has a target for you too. But if you lower that flag, then I guess, you know, no one's aiming at you, or to say it differently. Reality does what it does, but if you're, if you hold something of if I hold my hand up, kind of vertically flat, and I come with the other hand, and, and, you know, run into it, you know, do it hard enough and it hurts my left hand, right. So there's one not one option is to have this very loose the left hand I come along and then it just kind of bends backwards and it doesn't hurt as much. But another option is to Do not have anything up there at all. And so the right hand as it goes through the air just doesn't hit anything. And so even the very subtle idea of me being an agent, me being the doer of something, can, in some circumstances, create a barrier, a wall in which reality or our own ideas of self, our own values can strike and cause suffering. So in this deeper kind of realm of Buddhism, then the idea is to learn to recognize that there's no inherent agent, there's no inherent observer in our experience. And in that lack of inherency, to be much more relaxed and much more fluid, and much more participatory. In the kind of self we create the kind of ideas we hold. Sometimes it's very helpful to have the idea that I'm an agent. Sometimes it's helpful to have the idea that I've never heard Ever, sometimes it's helpful to not have those ideas. And so if you're, if you're not holding on to them or fixated on any of them, because then it's easier to live in a happy way in a relaxed way or, or harmonious way with your world around you. The final fourth, so there's five kinds of things that thing, kind of what things are empty of empty of meaning, inherent meaning absolute meaning, inherent of absolute value, absolute projection, absolute sense idea of self. And the last is kind of maybe a summary of all those, which is, its absence, absent of any inherent existence, that nothing at all exists inherently by itself. It's an absolute permanent way, that everything is in flux. Everything is conditional. Everything arises in dependence on other things. It's a fluid dynamic world is a process that dynamism to the world that we live in. And if we want to be in harmony with the world as it is, we want to kind of begin appreciating the process by which things are rather than kind of getting hung up and stuck, that

things are a certain way, anything at all. And so even something like death, we might have ideas of what that is. But we don't know what that is the idea of death is part of a process, an ongoing process. What happens if we see death as part of an ongoing process, rather than a fixed idea of as fixed idea of meaning value, self, you know, projected ideas of the future and connected to it, what happens if we see all the ways we project onto it or the way we put value and stuff on it on our ideas of death, it might be easier to kind of take them as being relative as being provisional as being Maybe not quite, maybe not even accurate, maybe not useful. And then maybe to let go of these concepts of you know, and be easier to face the concept of death. Interestingly enough, the Buddha said, when you see the world as empty, you will be beyond death. Isn't that interesting? So you, you are beyond the reach of death, you're beyond death, when you really understand this emptiness thing.

But the way to understand this, the way this works is that there's a process of emptying and, and so we begin to empty the mind of what I call gunk, the stuff that gums it up that kind of glues it all up, it gets it all stuck, you know, we have all this old chewing gum in there. That is, you know, use the drying, it's sticky, and so the mechanisms don't quite work so well with all this olds. Chewing gum stuck in there, and all the attachments and clothings and resistance and all that. And so and so what are those, what is the some of the gunk that we have? So a lot of it has to do with desire, aversion and delusion. This is kind of the common things that the Buddhist tradition puts, emphasizes. So to have a really strong, really strong kind of fixated desire, like your addictive desire, like what you really have to have this, I want it, it's fine to have desire, but it's the kind of the drivenness of desire when there's kind of a drivenness behind it, then there's no freedom because something's driving us in the desire and that desire all kinds of desires like that. help us create the world we live in because a lot of desires are behind our projections our values are desired our sense of meaning we want something And because we want something, we're predisposed to judge and evaluate things according to what we want. We want safety, we want status, we want success. We want relationships, we want pleasure, we want all kinds of things. And when that when we're stuck on those, then we can't really see. And we're often then involved in the world of concepts and ideas. And if we're really driven by those ideas, we can see how those ideas are conditional how they're empty of inherent existence. So what are the pros and same thing for aversion or hate? It's very hard to see things clearly. When we're driven by hate or hostility, resentment, because it tends to create a sense of solidity or absoluteness. Behind the ideas, we have the projections we have the meaning we have. So what we are doing and Buddhist practice is starting to learn to they'd like Language is emptying herself of those, which means to begin to calm down, relax the mind to quiet down the agitated activity of the mind. And the specific example, language the Buddha uses for this idea of emptying is the language of emptying ourselves of disturbed disturbances in the mind, the way the mind is agitated or disturbed. And so there's a process then he describes, of letting go of, you know, greed, hate and delusion, the hindrances letting go of our external concepts of the world, letting go of the internal concepts of ourselves, letting go of more and more of the mental activity that often kind of churns away, and you know, spinning around, in the mind gets quieter and quieter, as the mind gets quieter, calmer, more settled, more peaceful. It's not Gonna be picking up all these thoughts and ideas that come along, it's not gonna be spinning around and churning away so much. And so the advantage of that is that we start seeing more clearly. And one of the things we can start seeing when we have a combine is the projections is the ideas is the imputing of absoluteness. On our experience, our beliefs we have, the way we create a sense of self, the way we operate from a sense of self. And we see that the innocent, seemingly innocent idea of there being itself me here, me myself and mine is not inherent, but rather it's a product of the mind. So for example, if all of us left today, and we left with different shoes than we came with our shoes, our shoes wouldn't care. decide the idea of my shoes. belongs to a product remind is an idea you have. It's a useful idea. We wouldn't want you to go home with shoes or too small and uncomfortable or something. But it's a useful idea keeps the world an ordered place, you know, but it just an idea.

So to give you a different example, some of you are sitting on chairs here or using an IMC cushion, or you have your spot on the hall, and you decide to get up to go to the bathroom. And you come back and someone's sitting in your place in your place, that was my place. And this becomes very consequential. It was my place, and then self righteous and how could the person and this ties into all the ways I've been disrespected, respected in the past and you know, and so we assign meaning and value and all these things on it. Another possibility is to see. Look at that, my mind came here and created the idea of my chair. I didn't even know I was creating idea of my chair, it's so deep in my mind. And when I leave here today, I'm going to not have any idea where I was sitting anymore. It's not gonna be mine anymore. But for this hour and a half, it was my chair. Oh, I'm doing that. Do I have to do it? Is it necessary to do it so necessary to pick up all the ideas of self and what this means and all this stuff to get in the world? You know, there's another chair just like you know, five chairs over? Why did I make that my chair? So the idea of kind of looking and seeing that things don't have any inherent existence except for what the product of mental activity so the emptying is to empty their surface activity get calmer and calmer. So we have a vantage point in which to understand also, it's an opportunity to go deeper and deeper, and begin letting go of the deepest, deepest beliefs values of what we have in our mind. And in doing that, to find an incomparable peace and incomparable sense of well being, of peace, of expansiveness, of openness of freedom, that comes almost as if it's an inherent part of the mind. The one thing that's inherent in the mind is that some Buddhists will say, is that it's vastly spacious. So much so, that sometimes is likened to the sky. And in some schools of Buddhism, the word like in Chinese and Japanese that character that's used to to write epic you know, character right pictures right characters, they use for emptiness is the same as the word for sky. The sky is kind of empty, but the sky is beauty. For. And so it can be beautiful. So a clear sky, a sky that's empty of smog. Sometimes you look at it and go, Wow, that's beautiful. And it's, it's kind of sometimes very inspiring to have a great best vista of the world of this other sky. So when the mind is like that, empty in that way, and you have this tremendous vista of that great spacious skylight, quality of the mind, and resting in that, so much so that there is no observer of it. There's no one experiencing that spacious mind. There's no center, there's no self and other and that experience, then in Buddhism, in the early tradition of Buddhism, they were part of that's called abiding and emptiness. So Tony, so this whole teaching of emptiness has to do with recognizing what is it. What things are empty of and then involves emptying the mind of its extra activity. And so a lot easier to empty the mind of his extra activity. If we understand that how empty so much of the world is because then we're not holding on to it for dear life, we're stuck on it or clinging to it. And so we can start relaxing. And then the mind relaxes and empty itself out. And that's done thoroughly, more thoroughly, it's done. Then the skylight quality of freedom. Peaceful quality of open, free mind becomes who you are. That's something you attain, but it becomes who you are. Even though you're not there, then that's a relief. And then when you come back, then you can be much more creative and respond. For how you pick up your ideas, including the ideas of self, and you can use them wisely and usefully and, and find your way in the world with them. They're not wrong to have these things, just that you can hopefully be free in how we use them, and are unburdened by all these ideas, unburdened by self.

So I don't know how much this made sense, but I wanted to offer you one of the more difficult and profound teachings of Buddhism and maybe it resonated enough that you put a big question mark, around how you usually think about life. How is it I think about life, is it really going to be that way? So we have a couple of minutes before the end. Do you have any comments or questions you'd like to raise?

Yes. So I actually had a very interesting experience with the concept of self this week. I googled myself, which is actually not something I usually do. I don't think I've done it for years. And, you know, I saw

myself first like looking at the text entries, and thinking, Oh, good, there's nothing here that I, you know, don't like those of who I think I am. And there were actually some nice things. And so then I thought, Oh, good people, you know, will think good things about me. So that was the first piece but the thing that really got me was there was a photo of me from 10 years ago. And it was a photo I took because I was trying to market the practice I was in at the time, and I was trying to market to a certain economic strata of people. And so in the photo, I'm all glammed up my full on makeup, my hair is bleached blonde, and it was I looked at it and I thought My god, I don't want people to see this, because that's not who I am anymore. And that's not me, and what can I do about this, and maybe I should call my friend to figure out how I could have it taken off. And I went down this whole path. And it was like a half hour later, where I was thought to myself, wow, you know, that's not really different than who I was back then thinking I had to look a certain way in order to attract a certain number of people, etc. and who I think of myself as now is like, you know, that person who's not superficial, and it's down to earth. And I realized that I was just really going down the same path. It was really very interesting to kind of look at it, you know, kind of using Google as the mechanism to sort of see yourself in different ways. Yeah.

So thank you. That was great. So I'll tell a little story that's been told many different ways. So you've heard it but then we'll end that there were two religious leaders teach very spiritual people. And one of them was meditating next the other one and said, I have no self, I have no self, there's no self. And then the other one after a while, say yes, I have no self, I have no self. And then the janitor was going around cleaning the place. And the janitor will say yes, I have no self. And then the first teacher said to the other one, look who thinks they have no self.

So it's kind of it's also painful as laughing It's also painful because of the it's very insidious, the way that we take these concepts of self and who we are and then apply them or judge up, you know other people with it and create the self other dichotomies. And so we want to be very careful with that. And that is emptiness teaching and this emphasis Just on the mind, and looking at the mind is one way to help us be much more responsible and how we live our lives, our collective lives. So maybe Wait, that's me quick. Yeah.

No, it's

without a mic. Okay. Oh, got it. Yeah.

You mentioned the you know, the meetup server sometime that's brought up. And so I didn't quite get so you're saying that's also a part of myself to say that there is no me but there's media observer and that that

needs to meet me as a server

observer observer.

Yes, observer also is a condition phenomena that has no inherent to it. And so for example, is one way to understand this is that there's there's observing, but no observer.

Say that again.

there's a there's a Serving, but no observer.



You're that's what Buddhist Buddhism says. Is that what you're saying? Yes, yeah, that's correct. Yeah. Versus the Mandela being the Mandela of being that go into that. The Observer that like the observer is kind of me but it's not really me anyway, it's kind of the whole light, you know, your emptiness, but there's the observer part and

it has it has a very practical this idea of it's a very practical thing that you can actually experience and some people can do it if they mean it's an example of you know, just so example of my pain. people sit and meditate sometimes on retreats so they have some pain in their, in their knee or something. And if they're very attentive, if we relate to the pain is my pain, it sometimes hurts more than If we do relate to the pain as the pain, if we and also, but if we relate to it, I'm watching the pain, I'm the watcher of the pain, I'm the one experiencing the pain, it also can hurt more or be more difficult than if we just allow ourselves to let there be watching of the pain, knowing of the pain without this little extra thing called me that's watching. Because once you have the observer that the self that's watching, it becomes a magnet for all kinds of conscious and unconscious ideas, assumptions of what it means to have a self becomes a kind of a hardening up or a constellation of something that's not really needed. And so to have observing without an observer, is a way of finding freedom. That make little sense. Okay, great, thank you. Well, I hope this was interest useful in some way. And now you can take your empty self to have Appreciate the emptiness of the snacks and maybe what the wonderful emptiness of our shared community if you stay and hang out and talk. Thank you