

PART 2 of VISUAL PRESENTATION of MINDFULNESS & the SPIRITUAL PATH

00:00:00 Okay, so those are my three udanas, my three utterances.

00:00:19 Now I'm going to put them all together in one diagram.

00:00:26 And that diagram furthermore is going to show you how to store and retrieve everything I

00:00:34 have ever taught you in essence, to put it on one page.

00:00:41 So that's a lot of information and a lot of relationships between information.

00:00:47 So I'm going to give you information, info.

00:00:52 The info is about mindfulness.

00:00:57 Info.

00:01:00 Some of the info is basic.

00:01:10 The basic info answers five questions.

00:01:16 What is mindfulness?

00:01:18 You already know, right?

00:01:22 I practice mindfulness.

00:01:24 You already know, I showed you.

00:01:26 At least in one formulation.

00:01:29 How do you develop mindfulness?

00:01:31 We just covered that too, okay?

00:01:34 That was the first utterance, now wasn't it?

00:01:38 What is mindfulness?

00:01:39 I showed you the three sides, etc.

00:01:43 Then there's the question of where is mindfulness?

00:01:50 And there is the question of when is mindfulness.

00:01:52 When, meaning when did mindfulness develop?

00:01:55 Well, the when of mindfulness is still developing and that's the utterance I just made, okay?

00:02:01 With the shamanism, the meditation, the prehistory, the history, the present, and possible future.

00:02:10 So that's the when, you already know that.

00:02:14 The where you also know, it's the human condition.

00:02:17 So you already know the answers to these five basic questions.

00:02:22 What is it?

00:02:24 Concentration, clarity, equanimity, why practice it?

00:02:27 Four sides of human happiness, how do you practice it?

00:02:30 You need techniques, you need day-to-day practice, year-to-year practice, try

to make it fun.

00:02:40 When did it develop?

00:02:41 Well, it's still developing.

00:02:43 And where is it applied?

00:02:45 It's applied to the human condition.

00:02:50 So that's the basic information.

00:02:54 And then some of the information I'm going to give you is details.

00:03:07 Detailed information.

00:03:11 Details about the what.

00:03:15 For each of concentration, clarity, and equanimity, the details are what it is, what it isn't,

00:03:25 an example from your life, learning how to evoke examples from other people's lives.

00:03:32 There's a superficial view and a deep view for each of the skills.

00:03:37 And you've heard me talk about that, if not at this retreat, at other retreats.

00:03:45 So we've got detail about the what.

00:03:48 The detail about the why we talked about last night.

00:03:53 Here are the basic formula.

00:03:58 As you'll recall, mindful awareness leads to six factors that constitute, let's just

00:04:13 say it's for you.

00:04:16 This is the happy pointing to you.

00:04:20 There's six things that are thought of as being, whoops, let's do it surface first.

00:04:28 Surface or ordinary human happiness.

00:04:32 And remember it was get pleasure in the body, avoid discomfort in the body, get various

00:04:41 answers in the mind, avoid don't know mind in the mind, get situations that you want

00:04:53 and avoid situations that you don't want.

00:04:58 This ordinary happiness plus deep happiness for yourself.

00:05:06 Deep happiness you remember the difference.

00:05:10 Here you want fulfillment, here you want to elevate fulfillment, you want to avoid suffering.

00:05:18 You want to get the answer and you want to be able to experience don't know mind as an

00:05:28 okay thing.

00:05:33 And then here instead of situations it's behavior.

00:05:36 You want to manifest a love cause and effect, positive behavior, cut down on negative objective

00:05:42 behavior.

00:05:43 Those are the objective factors, these are the sensory factors.
00:05:47 This leads to a motivation to help other people.
00:05:55 And I mentioned why that is and what form that takes.
00:06:01 So this is a love of the human condition.
00:06:07 What I drew there, it was a heart and this is the Chinese character for humanity.
00:06:13 This is bodhicitta.
00:06:18 This leads to bodhicitta in the Buddhist context which then leads you to spread surface and
00:06:27 deep happiness to others.
00:06:34 And all of this, this plus this and this equals total human happiness.
00:06:47 It's this plus this.
00:06:48 It's not just learning how to get fulfillment, it's also getting pleasure.
00:06:55 It's not just avoiding suffering, it's also avoiding discomfort.
00:07:00 It's not just getting enlightenment answers, it's getting these two, these together, the
00:07:06 situations you want.
00:07:08 So this plus this leading to this, leading to this.
00:07:16 You'll be happy in every way.
00:07:21 So that's details about happiness.
00:07:24 Then there's, you already know all the details about the practice because it's on the game
00:07:31 boards that we've been going over and over and over.
00:07:34 That's where the details on that are.
00:07:37 So I said you'd have basic information, you'd have detailed information.
00:07:45 You're going to also have deep information.
00:07:49 There's certain deeper things.
00:07:53 Something about the how.
00:07:55 Remember that we talked about the deep game of mindfulness, the interplay of work with
00:08:00 the parts, work with the whole, make distinctions, make unifications, active stance versus passive
00:08:11 stance, the mutual complementarity of self and no self.
00:08:19 That's sort of the deep game of how.
00:08:22 And then there's the deep where.
00:08:27 We talked about this, I won't go into the details, but the forces that mold our sensory
00:08:33 experience.
00:08:37 The surface forces of inner activation versus outer, that expansive, contractive pull, the
00:08:45 mundane expansion and contraction, and then the deep, pure spirit, spatial spread and

00:08:51 collapse, or in the paradigm of early Buddhism, the spontaneous rising and simultaneous passing

00:08:59 when viewed from a temporal paradigm.

00:09:05 That's a deep view of where.

00:09:07 That's our sensory experience.

00:09:09 That's the born in betweenness of time, space, and our sensory experience that inhabits it.

00:09:17 So that's a deep perspective.

00:09:19 I'm going to give you deep information.

00:09:21 And then I'm going to give you broad information, just for the fun of it.

00:09:26 A broad context of the whole universe.

00:09:31 Going to look at where these themes sort of fit in with what's known about the natural

00:09:39 world.

00:09:41 So these are the kinds of information I'm going to give you.

00:09:46 So we need a nice storage bin for this.

00:09:51 Hopefully one that sort of looks pretty, but also is intuitive so you'll know where information

00:09:57 is.

00:09:59 So we're going to have a basic box.

00:10:03 No, let's not call it that.

00:10:06 Let's call it the center square.

00:10:09 Isn't that a place in Boston?

00:10:13 Center square?

00:10:14 Central square.

00:10:16 Central square.

00:10:17 Sorry.

00:10:18 We'll call this central square.

00:10:24 And central square is going to store information about the what and the where and the when

00:10:37 and the how.

00:10:38 All the basic stuff is in central square.

00:10:42 Now the details about the what is mindfulness, we're going to store in three boxes over here.

00:10:54 And the details about why practice it, we're going to store up here.

00:10:59 And the details about how to practice it, we're going to store down over here.

00:11:05 And then down here, we're going to make three yin-yang type shapes just because they're

00:11:14 pretty.

00:11:18 But they'll also contain some information that's sort of interesting.

00:11:23 So this then suggests that we could make a line here and a line here and a

line here

00:11:29 and a line here and make this into a nice little octagon.

00:11:36 So the details are in the octagon.

00:11:39 And the deep stuff is going to be in the second octagon.

00:11:47 So we're going to draw a panel here.

00:11:50 That's going to store deep.

00:11:51 Well, let's start with that.

00:11:52 We're going to draw a panel here.

00:11:56 This is going to store deep information, the deep game of how.

00:12:01 This panel here is going to store deep information about the where.

00:12:08 This panel here and this panel here and then these circles here are going to store broad

00:12:24 information about the whole universe wherein we will see the themes of expansion and contraction

00:12:35 played out.

00:12:42 So that suggests that we could sort of do something like this, like this, like this.

00:12:50 And we have a second nice little octagon.

00:12:57 And we've got this and then it's going to be like this, and this and this and this.

00:13:06 So see the general pattern here?

00:13:10 Your basic answers are here.

00:13:13 Details here.

00:13:15 Deep views here.

00:13:19 And then we're going to see the whole arc of the physical world from galaxies to atoms.

00:13:32 This one here.

00:13:34 So get the general idea of how we're going to store information.

00:13:40 It looks like a mandala very much, doesn't it?

00:13:43 In fact, mandalas have many levels of meaning.

00:13:46 One of them is that they're actually a palace of a god that you're looking from a bird's

00:13:51 eye view.

00:13:52 And so there's four gates.

00:13:55 Yes, it's very much like a mandala.

00:14:04 This is a cosmogram.

00:14:08 It's a picture of the universe.

00:14:11 It's a psychogram.

00:14:12 It's a picture of consciousness.

00:14:15 It is a hodogram, a picture of the path.

00:14:21 And it's an ideogram, I-D-I-O, not I-D-E-O.

00:14:25 I-D-E-O, an ideogram in that sense is like a Chinese character.

00:14:31 I-D-I-O-gram, that means a, ideo means personal or private.
00:14:37 It's a picture of my mind.
00:14:40 It's an idiosyncratic psychogram.
00:14:42 What's the different part?
00:14:45 I'm sorry?
00:14:46 What's the different part?
00:14:47 It's different from the rest of it.
00:14:48 That's a joke.
00:14:49 Oh, I see.
00:14:50 Good.
00:14:51 I failed the koan.
00:15:03 So now here's what I'm going to do.
00:15:05 I'm going to show you the actual thing.
00:15:08 I'm going to turn this board around, and you're going to see the giant thing.
00:15:13 But I'm warning you that even though it's pretty big, you can't make out the details.
00:15:19 Because all, by the way, all the information is stored in hieroglyphics, which you've seen
00:15:27 all of them, OK, during these two weeks.
00:15:30 But you can't see them from where you're sitting.
00:15:33 But you will be able to see them from the sheet that I'm going to pass out to you.
00:15:39 And then you'll be able to follow everything.
00:15:41 So I probably need some help twisting this around.
00:15:48 Cool, huh?
00:15:55 It's pretty, isn't it?
00:16:14 Now, like I say, you can't see the symbols from where you are, even if you have good
00:16:23 vision.
00:16:24 I'm going to pass out something that you can look at.
00:16:29 But here it is.
00:16:33 Here is your senses, right?
00:16:38 Your conduct, how life treats you.
00:16:42 And the answer to the question, what is mindfulness?
00:16:46 Concentration, clarity, equanimity.
00:16:50 Why practice mindfulness?
00:16:53 Natural human happiness.
00:16:56 What's involved?
00:16:57 How do you practice mindfulness?
00:16:59 Techniques?
00:17:00 Daily cycle?

00:17:01 Yearly cycle?

00:17:02 Daily cycle?

00:17:03 Have a good time.

00:17:04 What's the history of mindfulness?

00:17:08 Shamanic, prehistoric shamanic origins?

00:17:11 Historic meditative traditions?

00:17:13 Present research?

00:17:15 Possibly dawn of a new age?

00:17:21 This is the basics.

00:17:22 What, why, where, when?

00:17:25 Now the details.

00:17:27 Details on what.

00:17:29 What is concentration?

00:17:30 Well, I've given all the lectures.

00:17:34 I'm not going to go into it.

00:17:35 But you know, there's what it is, what it isn't, instances, the deep view, and the taste,

00:17:42 and the same information for sensory clarity, and the same information for equanimity.

00:17:48 Details, notice it lines up one to one.

00:17:51 Details about this you store here.

00:17:55 Details about this, there's the noting board.

00:17:59 There's the focus on positive board iconographically represented.

00:18:04 Positive affect is smiling, positive behavior is legs, positive cognition is a brain.

00:18:12 Ideal or archetype is a holy figure.

00:18:16 Positive situation is a dawn.

00:18:18 I don't know, similar to this, but.

00:18:20 And then this is other, and you could do it in the visual auditory somatic.

00:18:25 We don't show the do nothing board because it's nothing.

00:18:29 And this box tells you the four kinds of information you can extract from these boxes.

00:18:37 There's strategies for formal practice.

00:18:39 There are ways of classifying, cutting up the pie of sensory experience.

00:18:44 There are ways of figuring out applications for certain jobs in the world.

00:18:50 How can I deal with this?

00:18:51 How can I deal with that?

00:18:53 You can formulate your strategies, that's your toolkit.

00:18:56 And also it gives you a detailed view of the history.

00:19:01 That's a sundial.

00:19:05 You remember that we went through this whole thing and we outlined the whole history of

00:19:09 world contemplation based on these categories.

00:19:12 So these are the four types of information you can extract from the game boards.

00:19:20 So details about this, details about this.

00:19:25 What up here?

00:19:26 Details about Mr. Happy Head.

00:19:31 What's surface happiness?

00:19:33 Avoiding pain, getting pleasure, avoiding pain.

00:19:38 What's deep happiness?

00:19:40 Reducing pleasure times mindfulness.

00:19:43 And what's, instead of avoiding pain, you can experience pain divided by mindfulness,

00:19:50 reducing suffering.

00:19:53 What does the mind want?

00:19:55 It wants to shine its light on all these different problems.

00:19:58 But what does it really want?

00:20:00 To shine its light on the socket that it's connected to.

00:20:06 What you think you want is to avoid don't know mind.

00:20:11 But what you really want is to be able to experience don't know mind as an empowerment.

00:20:16 What you think you want, which is valid, is good situations.

00:20:20 Sunny weather, not bad weather.

00:20:22 But what you really want, because it leads to these things, is positive behavior.

00:20:30 So if you get this for yourself, you're going to be very happy.

00:20:35 You ask me, what's the definition of enlightenment?

00:20:37 So this is a figure with a smiley face, but the outline is very diffuse.

00:20:42 There's no separation between inside and outside, no thinness to separate.

00:20:48 And a consequence of that is that you want to serve.

00:20:53 You want to serve materially.

00:20:54 You want to serve by, this is a mouth teaching mindfulness, mouth it, OK?

00:21:01 You give dana, you support those that serve materially, and you support those who teach.

00:21:08 So this gives you more information about this.

00:21:12 Now let's go deep.

00:21:16 This is deep, this is basics.

00:21:18 Detail, detail, detail.

00:21:21 This is just for decoration.

00:21:25 But it's sort of cool, because this reminds us that our sensory experience is a yin-yang thing.

00:21:31 And we see that in detail over here.

00:21:36 This reminds us that our path, our techniques, at a deep level arise through

an interplay,

00:21:44 maybe not exactly yin-yang, but there's a little expansive contractive.

00:21:48 So this reminds us of the deep view over here.

00:21:52 This is practice, this is the deep view of practice.

00:21:55 The interplay of active versus passive.

00:21:59 Work with the parts, work with the whole.

00:22:01 Make discriminations, break discriminations.

00:22:04 Manifest a self, go into the no self.

00:22:09 So this is the sort of the yin-yang, the inner game of practice is here.

00:22:17 And the sort of yin-yang of sensory experience, the basic molding forces, the tug of subjective

00:22:25 versus objective activation, the surface manifestations of expansion and contraction, the deep manifestations

00:22:33 of expansion and contraction, and the effortless activity of time itself, rising and passing

00:22:41 simultaneously, these are the forces, superficial and deep, that mold sensory experience.

00:22:48 So this is the doorway to the deep view on this.

00:22:55 This is the doorway to the deep view on this.

00:22:59 And this is the doorway to the deep view on the universe, displayed here.

00:23:11 The title of the universe is Omega, which is related to the cosmological constant.

00:23:22 It's the number, it's the interplay of expansion and contraction that molds the universe as

00:23:27 a whole.

00:23:28 And the universe is, at the finest scale, the smallest spatial scale, is the Planck.

00:23:37 And then this thing with the dot, this circumpunk, represents all the structures that arise in

00:23:45 between the universe as a whole and the Planck scale, the cosmic space scale and the Planck

00:23:54 spatial scale.

00:23:55 There's all these structures that sort of seem to reflect a contractive core and an

00:24:01 expansive cloud or something along those lines.

00:24:06 And what are they?

00:24:07 Galaxies, supermassive black hole.

00:24:10 In the center, effusive cloud of stars.

00:24:13 Suns, we talked about it, born in between the expansion of thermal photon pressure and

00:24:18 the contraction of self-gravity.

00:24:19 Planets, core-mantle atmosphere interactions cause the in and out of the core

and mantle

00:24:36 cause the surface continents to flow.

00:24:39 The rising and falling of thermal currents cause the weather to flow.

00:24:48 The human being, anatomically, it's got nerves that input.

00:24:55 There's process in the brain.

00:24:57 Motor goes out.

00:25:00 The heart and the capillaries, it's an expansive contraction thing.

00:25:06 We have a similar kind of structure.

00:25:09 And in our complicated, of all creatures, we are the ones that are most aware of the

00:25:14 input output in terms of cause and effect.

00:25:20 And so we live very much in that world also.

00:25:24 The cell, I gave a whole talk about how the cell is formed by a lipid bilayer with polar

00:25:36 ends sticking out into the watery environment on the outside and the watery environment

00:25:42 on the inside, creating an inside-outside situation.

00:25:50 Then macromolecules like proteins with nonpolar core and surrounded by polar radicals.

00:26:04 And so what do those polar radicals do?

00:26:08 Well, they can migrate into this membrane and start to create very complex interactions

00:26:16 that are input output of energy and matter and information into the cell.

00:26:25 That same sort of deal.

00:26:28 Contractive core surrounded by this halo and then atoms look very much in some ways like

00:26:35 galaxies.

00:26:36 And at the base of it is the mathematics.

00:26:40 The operations of mathematics, which all have the same basic structure, just different flavor.

00:26:48 It's an intertwining of three kinds of polarizing and canceling activities.

00:27:00 You have step forward, step back, don't move.

00:27:13 You have stretch out, pull in, don't move.

00:27:18 You have whirl this way, whirl that way, don't move.

00:27:22 All the movements of the dancer are represented by the mathematics and therefore the fact

00:27:38 that the mathematics seems to have this polarization cancellation type of situation shouldn't surprise

00:27:50 us because we've discovered it in our own sensory experience seems to be something very

00:27:58 fundamental about the way that, so it's sort of at the base of what models all of this.

00:28:08 There was a famous bio mathematician named Haldane, H-A-L-D-A-N-E as an Englishman.

00:28:18 And this was back in I guess the Victorian or Edwardian period, maybe not quite that

00:28:26 old, but back there, early 19th century, he was active.

00:28:32 Someone once asked him, based on his study of mathematics and biology, had he been able

00:28:41 to discern any characteristics of the creator?

00:28:46 Could he say anything about God's personality based on his development of this field of

00:28:54 bio mathematics?

00:28:55 And he said, yes.

00:29:00 As far as I can see, the main characteristic of God is that he has an inordinate fondness

00:29:07 for beetles.

00:29:11 But actually, I would paraphrase Haldane, I think God has an inordinate fondness for

00:29:22 contrast and cancellation.

00:29:27 That seems to be the pattern that we see very broadly.

00:29:33 And that is everything important that I know.

00:29:40 Thank you.

00:29:41 And now, you know it.