

# Reparenting Our Freaked Out Infant - Noting All Vanishings & Gone in Pure Feeling ~ Shinzen Young

00:00:00 What is the significance of Vanishing?

00:00:05 I was focusing on vanishings, and the vanishings became ubiquitous, just like it's everywhere.

00:00:15 But in the past, when I've noted vanishings, say with the breath,

00:00:21 it's actually been a sort of soothing experience with sort of an afterglow of peacefulness.

00:00:29 I found this experience of noting vanishing to be highly agitating.

00:00:34 I think the implied question is, what does that mean and what should I do?

00:00:39 Uncomfortably stimulating, agitating.

00:00:43 Noting nothing whatsoever has resulted in a lot of uncomfortable something.

00:00:52 How closely correlated would you say, and a certain amount of guessing may be involved on this,

00:00:59 how much correlation would you say there is between the fact that you were noting vanishing

00:01:07 and the fact that you're sort of hyped up?

00:01:10 In other words, does it seem highly correlated with that, that that really had something to do with it?

00:01:16 Or would it be more, well, the potential was there and I might be hyped up because of other things.

00:01:26 I'd like you to make a guess.

00:01:29 Is it because you said, well, I'm sort of excited about this prospect and that,

00:01:34 and I haven't had the sugar fix or the coffee fix, so it's not that,

00:01:38 but it might have been some other things you sort of intimated.

00:01:42 Do you think that the noting of vanishing played a large role in this,

00:01:48 or other factors may have entered in?

00:01:53 The answer, not sure at all, is completely valid.

00:01:58 There's a pretty strong correlation between the paying attention to nothing

00:02:05 and a lot of agitating something.

00:02:09 That's good. That's what I wanted to determine.

00:02:13 Or it may be uncomfortable, but it's good as far as practice goes.

00:02:19 Is it mostly, well, you report a lot of talk,

00:02:22 but would you say that the agitation is primarily in feel, image, or talk?

00:02:28 It's primarily in feel.

00:02:31 I don't want to put words in your mouth, so correct me if this is wrong,

00:02:36 but the gist that I'm getting is I was noting vanishings,

00:02:41 which usually is a peaceful experience for me,

00:02:45 and I usually note vanishings just in the breath,

00:02:49 the ends of the in and out breaths or external sounds,

00:02:53 but two things happened this time that are very different.

00:02:58 First of all, the vanishing globalized to it's like everything's vanishing,

00:03:04 and secondly, it was agitating and specifically agitating

00:03:09 at the level of pure emotion in the body.

00:03:13 Did I more or less nail it?

00:03:15 Okay. That's called precision.

00:03:18 We have a vocabulary that allows for this kind of precision.

00:03:22 Now that I've honed it down to that, I can give a pretty confident answer

00:03:27 with regards to the two implicit questions,

00:03:30 why is this happening and what should I do about it?

00:03:37 Why it's happening is because you really did the technique well.

00:03:44 The vanishing points us to the most primordial, primitive experience

00:03:52 that a human being can have, which is a non-human experience,

00:03:58 and actually the ultimate grounding, groundless grounding.

00:04:04 However, if it points us to the ultimately primordial or primitive experience

00:04:12 that any human being can have, so primitive that it's not human,

00:04:16 there must also be the second most primitive experience

00:04:21 that a human being can have, that's pretty close to it.

00:04:27 That is definitely a human experience,

00:04:32 and that is the experience of primordial chaotic feel of the infant.

00:04:40 You died a thousand little times, petit mort, little deaths, into the gons.

00:04:51 When you came back, you came back as a little infant body with freak-out chaotic feel.

00:05:00 That's really, really, really good. That's the good news.

00:05:09 Why? Well, that in and of itself wouldn't be good news,

00:05:13 but that combined with the fact that you're an experienced meditator is very good news.

00:05:18 Because then you just note feel and its vanishings.

00:05:25 You'll be working through the first thing that separated you from your spiritual source,

00:05:32 the very first thing, in the first weeks and hours of life.

00:05:38 You get to work at that level.

00:05:42 All you have to do is note feel and its vanishing,

00:05:46 and all the other vanishings.

00:05:50 See, right now you're an adult meditator.

00:05:54 Then you were a helpless infant.

00:05:58 Now you've got a super adult. You're better than an adult.

00:06:01 The adult meditator will apply the technique of note vanishing

00:06:07 and include the feel vanishing in that technique.

00:06:13 The adult meditator will therefore work through that primordial level of freak-out of the infant.

00:06:22 That's the linchpin on the freak-out of the adult,

00:06:28 and of the teenager, and of all the intermediate levels from infant to adult.

00:06:35 Sasaki Roshi says that the first thing that happens after zero breaks apart

00:06:43 is expansion and contraction pull in opposite directions,

00:06:48 and they cause a creation of a cleft of pure space.

00:06:58 But because expansion is pulling out and contraction is pulling in, that space vibrates.

00:07:05 It vibrates into pure heat of feel.

00:07:12 Jō netsu in Japanese.

00:07:15 Jō means pure feeling, unalloyed with anything else, and netsu means heat.

00:07:21 He says if you can detect that, that is the beginning of the self.

00:07:27 That's the primordium of self.

00:07:30 The true primordium of self is the space, and the source of the space is spaceless.

00:07:38 But the first thing that is in some sense a self, and not impersonal,

00:07:44 is that pure heat of feel.

00:07:47 And if you can detect and complete it,

00:07:51 then the part of it that came from the expansion goes back to expansion.

00:07:56 The part of it that came from contraction goes back to contraction.

00:07:59 And the freaked out infant becomes its cosmic parents.

00:08:05 And then zero is reestablished, the next gone.

00:08:10 And you are that.

00:08:12 And you do that long enough, you will have completely reparented yourself.

00:08:17 And the adult that then will arise from that process will be called an enlightened human.

00:08:40 OK.

00:08:41 The comment was I was thinking of taking a nap.

00:08:45 But now maybe I should sit.

00:08:49 Either is fine.

00:08:52 Either is fine.

00:08:54 There is a case for either one.

00:08:56 You need to take your ego death in manageable doses.

00:09:01 Don't worry, it will probably happen again.

00:09:04 Or maybe that's a do worry, I don't know.

00:09:07 But it took a long time, but that's the way I like to work.

00:09:13 To really find out what's going on, I don't like to shoot from the hip as far as answering people's questions.

00:09:21 But you see how we pinpointed exactly what was going on?

00:09:25 We had a precise vocabulary.

00:09:28 And I gave you what I would consider to be an optimal response strategy.

00:09:35 And we are done.