So what I'd like now is for you to kind of go around the circle and each of you has about two minutes and maybe one of you can be the timekeeper for your group and any person has about two minutes to speak and I'd like you to speak about two things. One is your job you know immediately your direct personal experience of the goodness or the beauty or the advantages or the what's great of letting go. What do you do you have known about this? What have you learned about what's been like go into when you let go you let go into something what are the wonderful thing that comes from that? That you've had a really experienced for yourself? And don't worry that you know that If you haven't let go very profoundly, you know, just whatever you've done, whatever you, whatever comes to mind, it's more important that you essentially just described something. And then is that you necessarily remember the most profound, just whatever comes to mind here. So that's one thing. And the other thing is to make is to talk about what we should do simply just do that first. So each person spends a couple of minutes talking about your own your own experience, of what you've known what you experienced. And, and as always, with these, remember, you're not necessarily trying to explain to your group as you're trying to explore the edges of your understanding memory and experience of something something so why don't we do that and then so two minutes for each person in the groups or three have a little extra time. And, and then when you're when your group if when you finish going around, if you can sit down silence me, so that I can know when the whole group everyone's finished and then we'll do the next round of something. Okay, so please go ahead. Hope I didn't cut anybody off. So the next now I'd like to do just a little bit quicker, just a minute each person again, if it makes sense, but you can, you can go over a little bit if you want, but each group can time themselves. And this is a very simple question, maybe. Simple question maybe. And that is using your imagination, your intuition. Whatever capacity you have. What do you think is the extreme and most complete and most profound possibility I'm letting go. That's possible for you. Anybody need clarification for the question? So and then the first question was about what experience you've had about letting go. Now it's more like in the future, what do you think is the outer edge and the most thorough possibility That's for you, how much you can let go, how deeply you can let go of fully you
can let go. And so, then when you when you come in, so then go around, and relatively briefly briefly, just kind of try to state what that is. And, and then we'll do the next round of something. So please Yes, you didn't get a chance to do it, because he's the I think what we'll do is you have to figure out how to to integrate this question into the next question. Because Because the next question everybody gets two minutes, okay? So it's a lot of time. And, and remember, as always, this is not about telling somebody else something. It's about trying to discover something for yourself, and you don't know yet maybe about yourself. That's the kind of spirit or this kind of talking. And so now the question is What do you think is? What are the What do you believe? What do you think are the main obstacles for attaining some deep, letting go some deep freedom? What are your main obstacles to letting go? See if you learn anything about letting go, some people haven't learned to let go yet. It's time to let go. It is time to let go. Some people need to like time to realize we're letting go into silence now. Letting go of talking. We're trying to let go talking now for you guys. It's time to let go Way back now. Is it hard to let go? obstacles are operating. Okay, thank you. So, one more round at last round. And this next one is I don't know how long a minute or two I don't know how long should they be shouldn't take too long but maybe, who knows is the question is, how motivated are you to, to walk the path of freedom. This deep cessation deep, letting go of clinging suffering. It's a little bit it's a comparative thought. comparative question issue, right? On one hand, you know, compared to other things you're motivated to do, like maybe you're playing chess is much more important for you. And so in the scale of things, you know, it's important, but you know, just one important shopping or something. And, and it's, but also so it gets in comparison to that, but also relative perhaps, to what you can imagine a range of motivations, strengths and motivations you might have, it might be that you're not particularly motivated for anything. And but you are motivated a little bit to you know, to be free, but still, you know, escaped, you know, it's not, it's, you know, easy come easy go, you know, that happens fine, but nothing else is going on, but this is what you're going to do. And so, you could say it's the most motivated to do that, but actually, you know, there's not much um, find it, right. So hopefully, by sit by describing it this way, give you a little bit of sense of where to go with this with this question. But the question is how motivated Are you? What's your sense of your motivation how important this is for you said enough to go with. Okay. So I hope that you all had a chance to speak finished so now we've touched on three of the four noble truths and leaves last one of the first three for some people lend themselves to being almost offensive in how simplistic they are. You got a problem, just like go like, you know, so you have no problem just like oh, it's easy, you know. And, and sometimes it is easy, but I think all of you probably have a fair amount of respect for what a difficult task it is to really let go in a very deep way in a very transformative way. Some issues are not easily dealt with to take long time to work through. And so because the letting go is not so easy, and because they actually did, there's a duty right to each of the four noble truths. The duty or the activity related to the first noble truth of suffering is to understand suffering, to duty with the second noble truth. clinging is to release it, to let go of it. The duty with the third noble truth cessation is to realize it. Now, all those three things are not easy to do. It's it's difficult to actually understand suffering really deeply and well. It's difficult to let go, it's difficult to realize the full possibility of realization of cessation so then the fourth noble truth takes ICT No takes that into account that is difficult. And then it offers the path, a path, the conditions you can put into place to make it possible to do this very deep, transformative
work. And this is called the Eightfold Path. And the duty and relationship eightfold path is to develop it to cultivate, cultivate the path. And the path. The full path is not something that exists apart from you isn't like it, you know, I can point you know, give you a map and go down El Camino and turn right, you know, or read a certain book and there it is. Memorize certain lists or something. The path doesn't exist outside of you. It only exists in our making it we make the path as we walk it. So he doesn't mean you have to look for a park from your engagement with if you're walking if you're, you know, involvement with it. So it requires something of us requires some sort of to be motivated and we had to kind of step on that path. And the path begins with the right view, right understanding right orientation. And this is going to begin appreciating and understanding, orienting our life around the Four Noble Truths. There's many different ways to understand our experience to frame our experience. And one of the ways that makes things a lot easier is to have be sensitive to the presence of suffering, clinging in the possibility of releasing from it, to use that as a reference point. So right view or the right reference point that the Buddha recommends, right in terms of right and wrong, but right in terms of the right tool, not moralistically, right, or, you know, but it's the right what's the right tool for walking this path. And so this this orientation, this reference point is tool of understanding our experience from the Four Noble Truths. And then there's a right intention or right attitude that you're engaged when you Take the path, then there's our behavior, how we live our life. That important you can't, you know, some people just like to continue lying and stealing and everything and then and get enlightened, that'd be very nice. But you can't do it that way. So we have to kind of look at our behavior and align our behavior, our behavior, aligned or harmonious or compatible with letting go. And so, as it turns out, practicing Right Speech, the precepts right ethics, and right livelihood are indispensable for making the conditions laying the ground for the influent going really deep way. And then it's cultivating developing meditation, right effort, right? mindfulness and right concentration. So, these eight different steps have many different aspects to them. And there's something that's can be studied and developed, you know, over many years, and deepen and deepen and deepen the different aspects of them. And as we, as they become strengths within us as we may as we create and make the path within us, that path becomes easier and easier to walk because we make it we're laying down the bricks for it until such a point, that the path is not something we have. The path is what we, what we, our path is what we are, we become the path rather than having a path to walk. Our life becomes so integrated, that when it's inseparable from these eight elements, as we walk it, and that's when release or letting go is become quite deep, quite thorough. So that's a whole topic for itself walking the path in a full path. And in fact, it's the theme for next year's Dharma practice series. So I think maybe starting in September, or September, we'll do like over the year we'll do eight months. It won't be continuous. For eight months, we'll go through the Eightfold Path one by one. So that's the topic for this Friday, Fridays for next year, starting in September. The most important point I want to get across here is that there is a path there is development, there's cultivation, there's preparing, laying the conditions in place, and having the wisdom, the understanding that you can't just snap your fingers and let go. And that's it. Thank you. And now I can go on with my life, the important things. And, but, but so. So there's a path of engagement. So the issue of motivation is very important. And I have a lot of respect for whatever motivation someone has. And I think there's something very important about not judging people by setting a better and worse kind of a higher, stronger and weaker kind of motivation. I have a lot of

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respect and appreciation for that part of human heart To the mind, that's intentional, the attention to
the motivations that move us forward in their life. And, and I trust it, I have it, you know, if there's deep
mindfulness and deep awareness, I know I really trust people's motivations and intentions. And even
though sometimes it takes funny turns, superficially, and so I, you know, any kind of motivation, you
know, the practice, I think we celebrate, and we appreciate and enjoy. And I'm as appreciative of
someone who has, you know, fairly lightweight, so called lightweight, you know, approach to practice
the motivation and such as are someone who's, you know, very strong. And so hopefully, you've
had a chance to reflect a little bit and brief discussion about your motivation about letting go and really
should do all this. And then there's a motivate your motivation about engaging in path of putting putting
the beginning to put these conditions together in your life that lays the foundation so becomes easy to
let go. It isn't it's not easy to let go is not easy to let go into abiding sense of peace and freedom and
compassion, love. And so there is a kind of day to day work of making that path creating that that by
engaging ourselves in the various elements that are described, for doing that. And for some of you
maybe shouldn't please do do meditate a little bit every day or bring mindfulness to your life and that's
how you how you're laying down some of the maybe, you know, maybe some of the you know, trail in
the woods for you in some of your kind of Blazing head making big freeways. You know, both trails and
freeways get to the same place and And I wanted to. So what I want to do is, I want to give you a little
more time to reflect about your motivation, and all this. And I would like to do a little ritual with that.
And would pretty much finished our year long class. Some of you have been here for the whole year.
Some of you came just for today. So I'm new to you. And we do have one more class, the discussion
group next Wednesday morning at nine. There's this final this little discussion group from the year they
didn't make it up all if you've been here today, you're welcome to come to a discussion group, nine to
11. That kind of follows up on today. But I would like to do a little ritual around motivation. So what I'd
like you to reflect on his Some simple one sentence, a simple one sentence that encapsulates some
quality or sense or felt sense of your motivation to engage in a spiritual path, engage in the path of
liberation or the Eightfold Path or I don't want to, you know, you might have your own language or your
own sense of what that is. But in relationship to what we talked about today about engaging in
suffering and the release from suffering, the possibility of freedom, peace, awakening, that's possible.
And they and then a sense of a path that you're going to engage in. So your sense of your motivation,
some one sentence to kind of encapsulate your motivation to engage in a path. And some, you know,
they'd also made that one sentence maybe also describes a little bit you know, just the strength of
your motivation. Know how important it is for you? Does that make some sense? Does it make sense?
So there's some way that you can express in a sentence or so how important it is for you know what it
means for you to engage in a practice and make more sense. There's a wide leeway, but you're
allowed to say here, and I'm not holding you to one very narrow definition I'm trying to say. So as you
know, take what I say my question and translate it into something it makes sense for you. If it didn't
this way I say it doesn't quite make sense. So it's anybody who doesn't. This doesn't make enough
sense what I'm saying. Yes, please. Let's see. Doesn't make sense. The question is, can you describe
it? Can you can you describe in one sentence or so your motivation, your sense of your motivation,
what you're motivated to do and how strong the motivation is to engage in practice, engage in the path
okay. So for this ritual you all have to leave the hall and make a big circle in the outer Hall there and
way way way way made me think about this. That's the right way to do it. By the way to stay here actually wait, stay where you are. Look into a little bit differently. And that is I'm gonna go out there and what I'd like you to do is one at a time. Come and walk through that door there. And yeah, you can walk through them and we're gonna and when a time come through there and you just you're going to walk around you know this direction out into the outer Hall one at a time. And when you come to the outer Hall, I want us to form big circle out there and it'll take a while the people are first off to stand up there and wait, those of you who are waiting here will sit here quietly thinking about the question to your turn. And there's no need to have a long line of people here waiting to be next. But kind of very calmly and slowly it's because then as each person comes in to that room in there, I'll be there waiting for you. And then you get to tell me your question your statements your sentence. So said, Well, yes, more or less one sentence and if you have a lot more you need to tell me what to say. We could do some other time. But we wanted to because we don't have we only have we have like 10 minutes left. So you know, I don't want to, there's about 35 of you said I want to, you know, keep people waiting for too long. So we want to kind of make it go smoothly and relatively quickly and, and don't be waiting for someone to kind of keep it going for