

IMPERMANENCE

- 106.** The most basic and central of all the Buddha's teachings – the one that you find in all the buddhist schools – is the fact of impermanence. Another way of expressing this is to say that all experience is dynamic. By simply staying open and relaxed we start to experience directly the effortless coming and going of all phenomena. Everything I call 'I, me, myself', and everything about which I say such things as, '*This is another person,*' '*This is a house,*' '*This is a town,*' are aspects of change. They are examples of how change patterns itself; they express the autopoiesis of change. These identifications only appear to be discrete and enduring entities because we construe them in that way. All appearance, all experience, whether it seems to be the 'subject' or the 'object' is in fact the actuality of change. The one thing which doesn't change never appears as some thing. It is awareness inseparable from space. Our ungraspable presence is the one true refuge, a refuge we will never find yet will always be.
- 107.** The Buddha's teaching on impermanence points to the fact of the ungraspability of experience. Embracing this can help us relax and accept that flow is what there is. If we can trust the flow of life, if we can allow ourselves to be flowing with others in the flow, then we will find that what we need situationally comes to hand, comes to mind.
- 108.** The Buddha's teachings are radical, rooted in open spaciousness. They are disturbing, turning our world upside-down and shifting the basis of who we think we are. Everything that we know, everything that we're connected with, still appears but we start to see it differently. If we focus on the difference we will feel disturbed, and this disturbance opens some cracks in our sealed and limited view of what is going on. These cracks let in warm fresh air which gradually melts the ice-palace of our delusion and frees us back into the flow. Reflecting on impermanence is an important preparatory practice since the more we see that impermanence is the natural state of affairs, the more we see that relying on phenomena to provide a true refuge is not wise.
- 109.** Since all phenomena are impermanent they will go by themselves, so there is no need for us to push them away. Since all phenomena are impermanent they will go by themselves, so neither is there any point in trying to hang onto them. This is the essence of the dzogchen practice.

Excerpts from Transcripts