

SAMSARA

130. In relaxed open spaciousness everything arises just as it is, and this hospitality, free of demand, heals the intense nervous agitation which drives the engine of samsara.

131. Sitting quietly in meditation you can examine the birth of samsara. When the openness of the mind seems to vanish as we get caught up in whatever is arising, the subject is mesmerised by the object and so forgets the common ground of experience and experiencer. So much turbulence is generated without anything actually having been created. Illusion arises when we take the energy of the mind to be solid. This leads us far from where we are without our arriving anywhere else. The open ground is the mother of samara but delusion is the father.

132. You can't grasp the moment, but you can be present in it as it is. You can inhabit it directly or indirectly. Directly inhabiting the moment is called nirvana and indirectly inhabiting the moment is called samsara.

133. It is not that we fell into samsara a long time ago and now we are struggling to get out of it, as if it were some hellish nightmare. Samsara begins and ends each second, each moment. A thought arises, you fall into it and there is samsara. The thought ends and in that very moment, there is space, and if you are present in the space samsara has gone. Then you see that there is no wall between samsara and awakening. They are not fundamentally different.

Excerpts from Transcript