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*reason for permission to move during practice, witnessing impermanence is witnessing union of emptiness and appearance*

[00:01:05] One of the things I'm sure we've all experienced and noticed... is that when we engage in sitting practice... and we find ourselves either unable, by virtue of circumstances... or unwilling to move our bodies around during the session... we can easily come to the place of... feeling like we don't want to do it. And that's a problem. Because what we're doing today is easy... because everybody's here... and so there's a certain amount of... felt pressure... to sit down and engage in the meditation. The problem with it is... if we submit ourselves to too much discomfort... is when we're home, we won't practice. We won't engage in this. And... maybe we feel like we need to have a certain kind of *macho* approach to the practice of sitting. That really is a problem. So my suggestion is that you... *accept* the permission being offered... to get up at any time during the practice and stretch and move around the room.

[00:03:04] I recall a long time ago... in doing little meditation practices by myself, which I used to do once a month for a week... a week a month. And it was just too painful! And then I decided that actually... no one *knew* what I was doing. [laughter] Kind of noticing that, you know. And so I would still do a week, but it wouldn't be a week solid. I would do an hour... and then I'd take two hours off sometimes and just walk. And other times I would do it longer. In other words, it was just... more a period of time that I committed, for myself, to meditate... in whatever fashion... made sense. And sometimes it was enjoyable to push the limit, and sometimes it was enjoyable to just not do that. Instead, to engage more in the practice. Try to see if I could meditate while I was walking, not just when I was sitting. And even going outside and seeing a neighbor and trying to have a conversation and *listen*... to my experience in that conversation instead of something else. Instead of trying to think what I was going to respond to them with after they were finished talking.

[00:04:36] I think there is a reason why... people get together and have strict rules around... when we move and when we don't move. But I think there is also something not... so helpful about that. So if you would like to try that... while we're having a session... please don't hesitate to stand up... and move. Even if you only move to a window and gaze out of it, come back and sit down when you're ready. In the long run... if you feel like you're in a torturous situation, you *will* abandon it. You will not continue it. Nobody does. So it's really important to have a sense of... enjoyment... in the practice, not just... a sense of torture, that I can sustain this longer than somebody else can. [laughter]

[00:05:55] So then one short teaching for this coming session. We are all... *deeply* familiar with impermanence. As I mentioned yesterday, nobody needs a college education to know that... we cannot find anything which is permanent. And we kind of take impermanence for granted as something that is... so what? Ho hum. But actually, when we *notice* impermanence, we're noticing more... than just simple impermanence. We're once again... stepping up to that place where... we're right on the edge of witnessing the union of emptiness and appearance. That is what impermanence actually is. Is the union of... appearance and emptiness. So, in your practice, if you remind yourself... that merely conceptually understanding impermanence is not good enough. We need to look at it from an experiential perspective. *Witness* the changing flow of things continuously and understand... that *is*... the union of emptiness and appearance.

**sangha** [00:07:50] reciting Refuge & Bodhicitta Prayer.

[00:07:50] *period of meditation*

**sangha** [00:35:48] *dedicating the merit*