

RAW FILE

MAKING-VISIBLE

AN TRAN

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>> ANNIE MAHON: HELLO, WELCOME, EVERYONE. GREAT TO SEE YOU ALL.

>> ADRIANA ARIZPE MARTIN: HELLO, WELCOME, EVERYONE. THANK YOU FOR BEING HERE TONIGHT WITH US.

>> ANNIE MAHON: IF YOU WOULD LIKE YOU CAN PUT YOUR NAME AND WHERE YOU ARE -- CALLING IN FROM. IN THE CHAT SO WE CAN INFORMALLY WELCOME EACH OTHER.

>> ADRIANA ARIZPE MARTIN: THANK YOU FOR BEING HERE IN MAKING-VISIBLE. THANK YOU FOR BEING HERE. THIS IS A SPACE

FOR ALL OF US TO LEARN TOGETHER. THANK YOU FOR BEING HERE.  
WE WANT TO LET YOU KNOW THAT WE HAVE CLOSED-CAPTIONING,  
LIVE, SO, IF YOU WANT TO GO, IN YOUR SCREEN BELOW YOU CAN  
CLICK ON LIVE TRANSCRIPT AND JUST GO TO SHOW SUBTITLES AND  
YOU WILL BE ABLE TO HAVE THE SUBTITLES THERE, THANK YOU.

>> ANNIE MAHON: SO IF YOU ARE JUST JOINING US, WELCOME,  
WELCOME. AND PLEASE, GO AHEAD AND PUT YOUR NAME WHERE YOU  
ARE CALLING IN FROM INTO THE CHAT SO WE CAN ALL SEE EACH  
OTHER. AND SAY HELLO TO EACH OTHER. WE HAVE A WONDERFUL,  
WONDERFUL PRESENTATION COMING UP TONIGHT, AND IN JUST A  
COUPLE MINUTES, WE WILL INTRODUCE OUR SPEAKER AND GET  
STARTED. BUT, FOR THIS MOMENT, AS PEOPLE ARE ARRIVING, WE  
MAY HAVE A LARGE GROUP. WE WANT TO JUST -- INVITE YOU TO  
PUT YOUR NAME AND WHERE YOU ARE COMING FROM. IN THE CHAT.  
AND A REMINDER THAT WE WILL BE RECORDING THIS WEBINAR, AND  
START THE RECORDING IN A LITTLE BIT. BUT WE WILL BE  
RECORDING IT SO THAT IT WILL BE ACCESSIBLE AFTERWARDS, IF  
YOU WANT TO SEE IT AGAIN OR SHARE IT WITH SOMEONE, WE KEEP  
ALL OF THE RECORDINGS FROM MAKING-VISIBLE UP ON THE  
MAKING-VISIBLE SITE. SO THAT ANYTHING THAT YOU HAVE MISSED  
THAT YOU WANT TO SEE YOU CAN GO BACK AND WATCH AT ANY TIME.  
>> ADRIANA ARIZPE MARTIN: PLEASE FOLLOW US ON SOCIAL MEDIA,

WE HAVE INSTAGRAM AND FACEBOOK, SO IF YOU WANT TO FOLLOW US, THAT WILL BE GREAT, BECAUSE YOU WILL LEARN ABOUT OUR NEXT SESSIONS. AND, YOU CAN -- LIKE, HAVE CLIPS OF, OF OUR PAST RECORDINGS AND THE CONTENT ABOUT THE TOPICS THAT WE ARE TRYING TO LEARN TOGETHER IN THIS, MAKING-VISIBLE PROJECT.

>> ANNIE MAHON: YES. WELCOME, WELCOME. AS YOU ARE ARRIVING, WE ARE HAPPY TO HAVE YOU HERE. AND IN A COUPLE MINUTES WE WILL GET STARTED. AND WE GET TO ENJOY IN THE BACKGROUND OF ADRIANA, WE GET TO ENJOY A THUNDERSTORM WHERE SHE IS THIS EVENING. IT'S REALLY NICE.

>> ADRIANA ARIZPE MARTIN: I AM IN MEXICO CITY AND IT IS REALLY, REALLY RAINY, USUALLY.

>> ANNIE MAHON: YES.

>> ADRIANA ARIZPE MARTIN: WELCOME, EVERYONE. THANK YOU FOR BEING HERE WITH US. EVERYONE WHO IS JOINING US NOW IF YOU WANT TO WRITE WHERE YOU ARE CALLING FROM AND YOUR NAME, THAT WILL BE REALLY NICE. THANK YOU.

>> ANNIE MAHON: WE DO HAVE CLOSED CAPTIONING IF YOU WOULD LIKE TO TURN THAT ON UNDER LIVE TRANSCRIPT, YOU CAN CHOOSE, SHOW SUBTITLES AND YOU CAN, GET THE WHOLE TRANSCRIPT LIVE AS IT IS HAPPENING. SO IF YOU -- IF YOU WOULD LIKE THAT

SUPPORT. IF THERE IS ANY OTHER SUPPORT THAT YOU NEED THIS EVENING, IF THERE IS ANYTHING THAT YOU NEED IN ORDER TO BE ABLE TO HEAR AND TAKE IN THE WEBINAR, YOU CAN ALWAYS CHAT ONE OF US PRIVATELY. AND CHAT MYSELF OR ADRIANA, THE COHOSTS TO NIGHT. AND -- PLEASE DO CHAT US IF THERE IS SOMETHING THAT YOU NEED THAT WE CAN SUPPORT YOU WITH.

>> ADRIANA ARIZPE MARTIN: THANK YOU, MAKING-VISIBLE IS POSSIBLE BECAUSE OF ALL OF YOU WHO ARE PARTICIPATING AND ARE WILLING TO LEARN TOGETHER. SO, THANK YOU SO MUCH.

>> ANNIE MAHON: YES. YEAH, SO WHY DON'T WE GO AHEAD AND GET STARTED I GUESS AS PEOPLE ARE COMING IN. IT IS GOING TO TAKE A LITTLE TIME. WE WANT TO HEAR FROM OUR SPEAKER AND HAVE TIME FOR QUESTION/ANSWER. THE FORMAT THAT WE FOLLOW, WE WILL SORT OF KICK US OFF, AND THEN, WITH THIS SERIES WE HAVE A CURATOR, TURN IT OVER TO THE CURATION. WHO HAS SORT OF ORGANIZED THE SPEAKERS FOR THIS SERIES. AND, THEN -- THEN OUR MAIN SPEAKER, AN TRAN WILL BE SPEAKING AFTER THAT WE WILL HAVE TIME FOR QUESTION AND ANSWER. SO, I WILL BEGIN, WE ARE GOING TO BEGIN WITH THE SOUND OF A BELL. WE DO THAT BECAUSE -- THIS WHOLE SERIES WAS CREATED OUT OF A THICH NHAT HANH SANGHA, SO, THICH NHAT HANH IS A VIETNAMESE TEACHER THAT ADRIANA AND I HAVE BEEN IN THIS TRADITION FOR

MANY YEARS AND THE BELL IS A WAY FOR US TO BRING OUR ATTENTION BACK TO OUR BODIES AND TO THIS MOMENT. TO SETTLE INTO THIS MOMENT TO PREPARE US TO BE LISTENING TO OUR SPEAKER TONIGHT.

>> ADRIANA ARIZPE MARTIN: YOU DON'T HAVE TO BE A PRACTITIONER TO JOIN US. SO WE ARE DOING THIS AND YOU CAN DO -- TO FOLLOW WHAT WE ARE DOING OR NOT, THAT'S OUR TRADITION. AND, I HOPE YOU CAN LEARN A LOT THIS NIGHT. THANK YOU. TONIGHT.

>> ANNIE MAHON: YES, YES. AND WE -- WE THINK OF THIS WHOLE SERIES, OR THIS WHOLE PROGRAM, MAKING-VISIBLE AS COMING OUT OF THE IDEA THAT UNDERSTANDING IS THE FOUNDATION OF LOVE. AND THAT LOVE IS NOT JUST A FEELING IT IS AN ACTION. AND SO, I FOUND THAT, A QUOTE WE, OFTEN START WITH A QUOTE FROM THICH NHAT HANH, AND THIS QUOTE I REALLY AM ENJOYING RIGHT NOW. HE SAYS, FROM 168, HE SAYS, A SERMON IN A SUFFERING COMMUNITY MEANS NOTHING. THE REAL SERMON NEEDED IS ACTION. A KIND OF ACTION THAT CAN REALISTICALLY STOP THE SUFFERING BEING ENDURED. SO, WHILE WE ARE HERE LEARNING AND WE ARE REALLY WANTING TO UNDERSTAND, SO THAT WE CAN LOVE, WE ALSO WANT TO PUT THAT LOVE INTO ACTS AND IN WHATEVER WAYS ARE NEEDED IN ORDER TO HEAL OUR WORLD. SO THAT'S KIND OF THE

ANGLE THAT WE ARE COMING FROM WITH MAKING-VISIBLE. AND WITH THAT I WILL INVITE THE BELL. THREE SOUNDS OF THE BELL. AND ADRIANA WILL INTRODUCE OUR SPEAKER.

-- BUT FIRST I WILL TURN ON THE RECORDING.

(RECORDING IN PROGRESS)

(BELL TOLLS THREE TIMES)

>> ADRIANA ARIZPE MARTIN: THANK YOU, THANK YOU, ANNIE.

THANK YOU, EVERYONE. WE ARE VERY HONORED TONIGHT TO HAVE AN TRAN WITH US AS OUR SPEAKER.

AN TRAN IS A WRITER OF FICTION AND ESSAYS FROM ALEXANDRIA, VIRGINIA. HE IS THE AUTHOR OF MEDITATIONS ON THE MOTHER TONGUE AND HAS APPEARED IN SOUTHERN HUMANITIES REVIEW, THE LITERARY HUB, GARGOYLE MAGAZINE, CAROLINA HUB, GARGOYLE MAGAZINE, CAROLINA QUARTERLY, AND ELSEWHERE. HE HAS RECEIVED 'NOTABLE WORK' DISTINCTIONS FROM THE BEST AMERICAN SERIES AND NOMINATION FOR THE PUSHCART PRIZE. THANK YOU SO MUCH, AN TRAN FOR BEING WITH US TONIGHT. BUT BEFORE WE HEAR FROM AN TRAN, I'M SORRY, IT'S OUR -- OUR CURATOR, CHENXING IS GOING TO TELL US MORE ABOUT, AN TRAN. THANK YOU.

>> CHENXING HAN: THANK YOU, ADRIANA, ANNIE. THANK YOU, EVERYONE FOR COMING TO THIS THIRD, FINAL INSTALLMENT OF MAKING-VISIBLE SERIES ON ASIAN-AMERICAN BUDDHISTS. I AM

GOING TO SWITCH TO GALLERY VIEW SO I DON'T HAVE TO JUST  
LOOK AT MYSELF. YOU KNOW I WAS TRYING TO THINK, AN, HOW I  
MET YOU. I THINK WE ACTUALLY E-MAILED FIVE YEARS AGO, MAY  
HAVE WRITTEN A PIECE, AND, YOU WROTE TO ME, AND I REMEMBER  
TOO, READING YOUR SHORT STORY, AND I ACTUALLY, YOU KNOW, AN  
CAME BACK INTO MY CONSCIOUSNESS EARLY THIS FEBRUARY WHEN HE  
WROTE A THOUGHT-PROVOKING PIECE IN LIT HUB ON HOW POETRY  
COLLECTION, MASQUERADING AS BUDDHIST SCRIPTURE NEARLY DUPED  
THE LITERARY WORLD. I REMEMBER THIS LINE, AN IN IT YOU  
WRITE, YOU KNOW, YOU CALL YOURSELF A WRITER OF SHORT  
STORIES, VIETNAMESE AMERICAN, RAISED IN BUDDHISM AND IN  
ARMCHAIR HISTORIAN EARLY BUDDHIST TEXTS AND IMMEDIATELY I  
WAS LOOK I WANT TO HEAR MORE, I WANT TO LEARN MORE FROM  
YOU. SO THAT IS AN ARTICLE THAT I DEFINITELY RECOMMEND TO  
PEOPLE. AND, AS WELL AS, AN'S BOOK, "MEDITATIONS ON THE  
MOTHER TONGUE" WHICH THERE IS SO MUCH IN HERE. YOU KNOW,  
ESTRANGEMENT, LANGUAGE, BUDDHIST, PARCORE, MAGIC, PARENTS,  
SHAME, FAITH, THERE IS A LOT OF RICHNESS IN THERE. AND I, I  
COULD SAY MUCH MORE, ACTUALLY. BUT I AM JUST REALLY,  
REALLY, THRILLED THAT AN HAS TAKEN THE TIME OUT OF A VERY,  
VERY BUSY WORK SCHEDULE TO -- TO SHARE WITH US TODAY,  
AND -- I AM GOING TO TURN IT OVER TO AN AND THEN THERE WILL

BE TIME FOR -- FOR Q/A AFTERWARDS. BUT THE FLOOR IS YOURS,  
AN.

>> An Tran: THANK YOU, CHENXING, THANK YOU, ANNIE AND  
ADRIANA, FOR, FOR HOSTING. AND EVERYONE, FOR, FOR COMING.  
AS A WRITER OF, LIKE INDIE FICTION, IT'S -- IT'S FUN TO  
JUST DO EVENTS THAT ARE MORE GEARED TOWARDS SOME OF MY  
BROADER INTERESTS THAT INFORM THE, THE CREATIVE WORKS. AND,  
AND, PARTICULARLY WHEN IT COMES TO THE DHARMA. I THINK  
IT'S -- SO I AM JUST, HONORED TO BE HERE REALLY. CHENXING  
AND DAVID GAVE SOME REALLY GREAT TALKS ON ASIAN  
REPRESENTATION AND THE LACK THEREOF IN THE AMERICAN  
BUDDHIST COMMUNITY. AND ALL OF THIS IS REALLY, REALLY  
WONDERFUL WORK. I AM GOING TO FOCUS A LITTLE BIT MORE ON  
WHAT I PERCEIVE AND I THINK WHAT -- WHAT THE AMERICAN  
CULTURE HAVE GENERALLY PERCEIVED AS THIS SHORT COMING OR A  
SERIES OF SHORT COMINGS IN THE WAY THAT THE DHARMA HAS BEEN  
TRANSMITTED TO THE WEST. I WILL START SHARING MY SCREEN  
NOW. CHANGE MY SETUP A LITTLE BIT. SO, WORKING TOWARDS A  
DECOLONIZED AMERICAN BUDDHISM WITH THE -- WITH THE CAVEAT  
THAT -- BUDDHISM WHEN IT ENTERED CHINA IT TOOK CENTURIES  
BEFORE IT REALLY STRONG UNDERSTANDING OF THE DHARMA  
RESULTED IN, IN THAT LAND. SO THIS PROCESS IS GOING TO TAKE



A WHILE. AND IT HAS ONLY BEEN -- A LITTLE OVER A CENTURY. TWO CENTURIES FOR -- SINCE WESTERN CONTEXT PROBABLY ABOUT, OVER A CENTURY -- AMERICAN BUDDHISM, FROM ASIAN, AND THIS CONVERSATION, IT IS, IT IS STILL VERY NACIENT, BUT -- FIRST -- NACIENT, BUT FIRST, JUST TO GIVE EVERYBODY A LITTLE BIT OF BACKGROUND ON MY EXPERIENCE WITH BUDDHISM. I WAS RAISED BUDDHIST. MY FAMILY TEMPLE IS IN HOUSTON. THIS IS A, THE STATUE PICTURED HERE IS FROM THE TEMPLE THAT IS JUST OUTSIDE OF HOUSTON. IT IS 72-FEET TALL. A FEW DAY AS GO, I MADE THE CLAIM IT WAS THE LARGEST BUDDHIST STATUE IN THE WESTERN HEMISPHERE. I DOUBLE CHECKED THAT. IT IS NOW -- THE SECOND LARGEST AS FAR AS I CAN TELL. IT IS 72-FEET TALL. THERE IS A RUSSIAN STATUE THAT, OF A FIGURE BUILT IN 201, I THINK, 44 FEET TALL. THERE IS ONE IN -- IN EDMONTON OF A BUDDHA, THAT IS 50 AND THEN THERE IS A STATUE OF ANOTHER IN BRAZIL THAT IS, LIKE TWICE AS TALL AS THIS, 124 FEET OR SOMETHING. BUT I GREW UP IN, ALEXANDRIA. AND WENT TO -- AROUND THE FORT BELVOIR AREA, I KNOW A LOT OF THE COMMUNITY, MAKING-VISIBLE COMMUNITY IS FROM THE D.C.KISH AREA. SO, THIS IS LIKE -- AROUND LIKE TELEGRAPH ROAD OR BACKLICK ROAD. AND WHEN I WAS GROWING UP HAD A VERY CLOSE ASSOCIATION WITH THE BHAVANA SOCIETY, A RETREAT CENTER IN

WEST VIRGINIA, RIGHT ON THE BORDER. OUR TEMPLE WOULD HOST LIKE, BASICALLY SERVICE LIKE SPILLOVER RESIDENCY WHEN -- WHEN THE RETREAT CENTER WAS REALLY FILLED UP OR DOING RENOVATIONS. SO WE WERE PRETTY ACCUSTOMED TO A STEADY INFLUX OF WHITE WESTERN CONVERT MONKS. AND THEN, IN COLLEGE, I KIND OF PULLED AWAY FROM MY TRADITION, THE TRADITION I WAS RAISED IN. AND STARTED EXPLORING OTHER TRADITIONS MOSTLY THROUGH CONVERT LINEAGES BECAUSE THAT'S ALL I COULD FIND IN ENGLISH. AND I HAD LOST MY ABILITY TO SPEAK OR REALLY UNDERSTAND MOST OF VIETNAMESE. AND THEN, IT PROBABLY TOOK ME ABOUT TEN YEARS TO COME BACK INTO THE VIETNAMESE TRADITION. WHICH I WOULD SAY, LIKE 27 OR SO. BUT THAT'S -- WHERE I AM IN NOW. AND I REALIZE, I DIDN'T PUT WHERE I AM NOW. I AM IN THE BAY AREA. AND I DO WANT TO TALK A LITTLE BIT ABOUT THIS LINEAGE JUST BECAUSE MAKING-VISIBLE IS CONNECTED TO THE THICH NHAT HANH LINEAGE, SO SOME OF YOU HAVE PROBABLY SEEN THIS CHART BEFORE. AND THE TRADITION THAT THE MEDITATIVE TRADITION THAT I AM MOST ACCUSTOMED TO COMES FROM A SISTER LINEAGE, WHICH -- DIVERTS JUST ABOUT 100 YEARS FROM THICH NHAT HANH'S AND IT, ALL CONNECT BACK TO, A MONETARY. SO, -- MONASTERY. SO, WE ARE GOING TO GO THROUGH A LITTLE BIT OF A HISTORY LESSON. AND THEN -- SOME,

SOME DISCUSSION ABOUT DOCTRINE. AND THEN, SOME -- SOME MYTHS. THAT, THAT HAVE PERPETUATED IN THE WESTERN BUDDHIST COMMUNITIES. SO, I CAN'T REALLY GIVE FULL CONTEXT ABOUT MY RELATIONSHIP TO BUDDHISM AND IMPERIALISM WITHOUT TALKING ABOUT THE VIETNAM WAR A LITTLE BIT. AND IN PARTICULAR, THIS MAN, DAI

TA

NGUYEN

VAN Y, A HIGH RANKING OFFICIAL IN THE SOUTH VIETNAMESE GOVERNMENT UNDER PRESIDENT, HERE IS A PICTURE OF HIM WITH RICHARD NIXON. I FIND REALLY FUNNY. AND, IT IS TRYING TO PREVENT A VERY PARTICULAR IMAGE. BUT, THE DIRECTOR GENERAL OF THE NATIONAL POLICE AND ALSO THE DIRECTOR OF THE CIO. AND AFTER THE COUP WITH, NGUYEN, I WILL NOT GO THROUGH A LOT OF VIETNAMESE HISTORY. I AM GOING TO ASSUME PEOPLE KNOW THE BROAD STROKES. AFTER, AFTER THE COUP, NGUYEN HAD SURVIVED, BECAUSE HE HADN'T GONE TO THE OFFICE THAT DAY. AND THEN WAS PUT INTO A PRISONER OF WAR CAMP. I WANTED TO TALK A LITTLE BIT ABOUT SOME OF HIS ACTIONS. OH, I SHOULD HAVE GIVEN A CONTENT WARNING. SO MY APOLOGIES. BUT -- I THINK MOST PEOPLE ARE AWARE OF THE BUDDHIST CRISIS. MOST PEOPLE HAVE SEEN THIS PHOTOGRAPH. BUT, TO, TO RECAP IN

1946, NGUYEN USED THIS REALLY OLD EXECUTIVE ORDER, STATUTE,  
THAT, THAT --

THAT HAD BEEN USED IN THE PAST TO --

ATTACK POLITICAL DISSIDENTS. AND BASICALLY USED THAT

AUTHORITY TO START ROUNDING UP BUDDHISTS UNDER THE

SUSPICION, OR JUST THE -- THE OUTRAGEOUS CLAIM THAT

BUDDHISTS WERE COMMUNISTS. AND --

THE BUDDHIST CRISIS REALLY GETS OFF IN 1963, WHEN, VESAK IS

COMING UP AND NGUYEN, EFFECTIVELY BANS THE FLYING OF THE

BUDDHIST FLAG. THERE ARE MASS PROTESTS. AND THEN --

THE NATIONAL POLICE I THINK, ARVN, NORMALLY CREDITED TO THE

NATIONAL POLICE, SOMEONE OPENED FIRE INTO THE CROWD. LIVE

AMMUNITION, AND NINE PEOPLE DIED. AND THEN, NGYUEN

RESPONDED TO THIS BY SAYING THAT --

THAT THERE WERE, EFFECTIVELY AGITATORS AMONG THE

PROTESTERS. AND THAT JUSTIFIED KILLING THESE CIVILIANS.

JUST A MONTH LATER, BECAUSE THE PROTESTERS KEEP ON PILING

UP AND HIS REACTIONS AND THE GOVERNMENT'S REACTIONS TO THE

PROTESTS ARE -- ARE NOT -- NOT WELL-RECEIVED. PEOPLE ARE

SPILLING OUT INTO THE STREETS. AND ONCE AGAIN, NATIONAL

POLICE ARE DEPLOYED. THE ARMY IS DEPLOYED. THEY FIRE GAS

INTO THE CROWD. AND THEN START -- POURING -- POURING

CHEMICAL ACID ON PEOPLE ON A BRIDGE. WHO WERE JUST KNEELING AND PRAYING IN PROTEST. SO ONE OF THE REASONS I BRING THIS UP --

IS BECAUSE I WANT TO POINT OUT FIRST THAT --

THAT THE WHOLE GOAL OF THE, OF THE ILLEGAL STATE,

BECAUSE -- YOU HAVE TO KEEP IN MIND THAT THERE WAS AN

ELECTION THAT HAD BEEN AGREED TO. AND THEN IT WAS CANCELED

BY THE AMERICANS. AND, AND BY THE SOUTH GOVERNMENT. BECAUSE

THEY KNEW THEY WOULD LOSE. BASICALLY. AND IT'S -- ONLY

DEMOCRACY IF YOU YOUR SIDE WINS. THE OTHER REASON IS

BECAUSE HE IS MY GRANDFATHER, TECHNICALLY MY GREAT

GRANDFATHER, BUT HE, TOOK MY, MY MOTHER IN, RAISED HER.

WHILE I AM GOING THROUGH THIS TALK, I JUST WANT TO POINT

OUT THAT, OUR RELATIONSHIPS TO IMPERIALISM ARE INCREDIBLY

COMPLEX. EVERYONE HAS PERPETUATED WHITE SUPREMACY IN

DIFFERENT WAYS WITHOUT, WITHOUT REALIZING IT. AND IF ANY OF

THAT SOUNDED, LIKE, IT'S, IT MIGHT BE HARD TO, TO LOOK AT

THIS SITUATION AND THINK, WHAT DOES THIS PARTICULARLY HAVE

TO DO WITH WHITE SUPREMACY? OTHER THAN, THAN THAT THE

COLONIAL ASPECTS. BUT THE REASON I KEPT SAYING THAT HE WAS,

ACCUSING THESE COMMUNISTS PROTESTERS OF -- OF EFFECTIVELY

ANTIFASCISM. ONE BECAUSE THAT'S WHAT THEY WERE. THEY WERE

PROTESTING THE FASCIST DICTATOR. TWO, THEY'RE STILL A  
PROBLEM WITH FASCISM IN THIS COUNTRY. OR, OR IN, IN AMONG  
THE VIETNAMESE IN THIS COUNTRY. AND THEY WILL SADDLE UP TO  
WHITE SUPREMACY AND ALLY WITH IT BECAUSE THEY ULTIMATELY  
CLING TO THESE NARRATIVES THAT HAVE BEEN SEWN. NOW THERE IS  
ANOTHER REASON I BRING UP, NGUYEN VAN Y, BECAUSE OF THIS --  
BECAUSE OF THIS CONTEXT. I AM NOT GOING TO READ THROUGH IT.  
BUT EFFECTIVELY AFTER -- NGUYEN WAS DEPOSED OF --  
MY GRANDFATHER WAS VERY WELL TREATED IN THE POW CAMP  
BECAUSE OF HIS RECORD. AND, WHILE HE WAS THERE, HE WAS JUST  
LIKE, OKAY. I AM GOING TO STUDY DALLAS MAGIC. AND HE GOT --  
HE GOT REALLY GOOD AT IT TO THE POINT WHERE HE ACCURATELY  
PREDICTED TWO, TWO, ELECTORAL WIN LIKE A YEAR OR TWO IN  
ADVANCE. AND THEN BECAME, LIKE, THIEU'S PERSONAL  
ASTROLOGER. SO WHEN I -- APPROACHED THE STUDY OF BUDDHISM  
FROM LIKE A CONTEXT, I WAS COMING FROM A BACKGROUND WHERE  
MAGIC IN MY CHILDHOOD AND MY FAMILY WAS A NORMALIZED THING.  
LIKE --  
DIFFERENT FOR ASTROLOGERS, OR NUMEROLOGISTS, I WOULD HAVE,  
AUNTS, UNCLES WHO COULD SEE GHOSTS. AND JUST STORIES, WE  
PASS ADD LONG. SO WHEN I ENCOUNTERED THE -- PASSED ALONG.  
SO WHEN I ENCOUNTERED TWO, BUDDHISM, TYPOLOGY OF THIS

WESTERN BUDDHISM THAT IS RATIONALIST AND TEXT-BASED AND MEDITATIVE, VERSUS A VERY SUPERSTITIOUS ASIAN BUDDHISM, AS A TEENAGER. AND THEN GOING BACK TO MY, MY MOM, OR MY DAD AND ASKING QUESTIONS ABOUT BUDDHISM AND ALL THEY COULD DO WAS SAY, THIS IS, THIS IS STUFF THAT MONKS KNOW. NORMAL PEOPLE DON'T CARE. IT IS SORT OF CORROBORATE THIS, THIS -- THIS STRUCTURE OF -- OH, WELL MY PARENT DON'T SEEM TO REALLY KNOW THAT MUCH ABOUT BUDDHISM EVEN THOUGH THEY, THEY APPEAR TO BE QUITE FAITHFUL. AND I -- I SIDED WITH THE -- WITH THE WESTERN RATIONALIST CAMP. AND THAT WAS THE BUDDHISM THAT I -- THAT I STUDIED AND WAS MOST INTERESTED IN. BUT AS I KEPT STUDYING, I TOOK THAT IDEA OF -- LIKE, LOOKING FOR THE TEXT. I STARTED SEEING PROBLEMS WHICH THE TEXTS THAT WERE COMING OUT OF, THAT WERE BEING MARKETED TO WESTERNERS. BECAUSE -- BECAUSE I WANTED TO READ THE ORIGINAL SOURCES. AND, WHEN I GOT THERE, I STARTED -- STARTED TO SEE, POLLS IN THE WAY THAT HAD BEEN PRESENTED. SO I WANT TO SAY THAT THERE IS A SPECIFIC RELIGIOUS ORTHODOXY IN THE DOCTRINES IN THE TEXT WHERE YOU HAVE ALL OF THESE SCHOOLS, BUT THERE IS NOT AS MUCH SECTARIANISM AS THE WEST, WESTERN SCHOLARSHIP WANTS US TO BELIEVE. THERE IS REALLY TWO, THREEISH, DIFFERENT LIKE

TRADITIONS, AND THE OTHER TWO, THE EAST ASIAN, AND CENTRAL ASIAN, INDO-TIBETAN TRADITIONS. BOTH OF THESE ARE EFFECTIVELY SOME FORM OF A YOGACARA MADHYAMAKA TATHAGATAGARBHA SYNTHESIS. A LOT OF COMPLEX WORDS. MY MAIN POINT IS THAT ALL OF THE TRADITIONS PRETTY MUCH AGREE A LOT MORE THAN, WE THINK. AND EVERY TIME -- THAT THE DHARMA HAS ENCOUNTERED ANOTHER CULTURE, YOU ARE TOLD THAT IT CHANGES TO THAT CULTURE, BUT I THINK THAT IS REALLY JUST AN EXCUSE TO NOT UNDERSTAND OTHER CULTURES. BECAUSE THEY SUPERFICIALLY LOOK DIFFERENT. GOD LOOK DIFFERENT THAN CHINESE FOLK GODS. BUT -- BUT THE SIX REALMS ARE ACCEPTED IN EVERY CULTURE THAT IS BUDDHIST. AND ANY TIME IT ENTERS THE CULTURES IT ABSORBS THAT COSMOLOGY INTO BUDDHIST COSMOLOGY. SO THE, THE ARGUMENT THAT IT CHANGES -- IT IS JUST NOT TRUE AND IT IS VERY SUPERFICIAL UNDERSTANDING OF ASIAN CULTURES IN GENERAL. BECAUSE, NOT SAYING THERE ARE NO DIFFERENCES BETWEEN THE CULTURES, BUT I AM SAYING THAT -- THE BUDDHA DHARMA DOES NOT REALLY ALTER ITSELF, WHAT IT DOES IS RECONTEXTUALIZES THE OTHER CULTURE WITHIN THE -- WITHIN THE DHARMA FRAMEWORK AND IT'S, IT'S POWERFUL ENOUGH TO ABSORB, ABSOLUTELY ANYTHING INTO ITSELF BECAUSE -- I MEAN, BECAUSE IT IS RIGHT. THAT'S A BIASED



VIEW. I FEEL LIKE THE ARGUMENT THAT IT CHANGES IN RESPONSE TO OTHER CULTURES, AS A DEFENSE OF WESTERN SECULARISM IN BUDDHISM IS REALLY JUST SOMEONE WHO IS TRYING TO SHUT DOWN THE CONVERSATION WITHOUT SUPPORTING THEIR ARGUMENTS.

BECAUSE, IT'S -- ALL, ALL THEY REALLY DO IS JUST POINT TO THESE OTHER CULTURES AND SAY LOOK HOW DIFFERENT THEY ARE. BUT IF YOU ASK THEM TO REALLY DIG DEEP, THEY'RE -- THEY HAVEN'T REALLY THOUGHT IT THROUGH. I DON'T THINK. PEOPLE WHO HOLD ON TO THIS ARGUMENT. AND, AND, REPEATING AGAIN THAT SYNCHRONIZATION WITH THE WEST IS VERY YOUNG. IT WILL TAKE A LONG TIME. THERE ARE GOING TO BE A LOT OF DEBATES. THERE ARE CERTAIN VIEW POINTS THAT ARE FUNDAMENTALLY INCOMPATIBLE WITH -- WITH THE BUDDHA DHARMA. ACROSS ALL TRADITIONS. WHICH -- ESSENTIALISM, THE IDEA THAT ANYTHING HAS AN ESSENCE THAT CAN ENDURE. PHYSICALISM, THE IDEA THAT, MATERIAL REALITIES, FUNDAMENTAL -- CORE OR ROOT OF, OF ALL PHENOMENA, AND CREATIONISM, WHICH WE ARE ALL PRETTY AWARE OF. I HAVE THIS QUOTE HERE FROM, FROM THE, KARANDAVYUHA-SUTRA.

(AN TRAN READING THE QUOTE FROM POWERPOINT)

NOW IT IS A VERY POLEMICAL ASSERTION. BUT THIS IS BUDDHISM. LIKE THERE ARE 2500 YEARS OF COMMENTARY ABOUT WHY IT IS

LOGICALLY IMPOSSIBLE FOR A CREATOR GOD TO EXIST. SO, HOW DID WE GET TO A POINT WHERE YOU CAN BRING CREATIONISM INTO THE DHARMA AND OTHER PEOPLE SAYING MATERIALISM IS PERFECTLY OKAY. AND, SCIENTIFIC RATIONALISM, THE ONTOLOGICAL VIEW THAT IS MOST COMPATIBLE WITH BUDDHA DHARMA. AND A LOT OF THIS COMES FROM -- MOVEMENTS IN JAPANESE ZEN. AROUND THE END OF THE 19th CENTURY AND BEGINNING OF THE 20th. OR MAYBE -- IT WAS TOWARDS THE END OF THE MEJI RESTORATION. AND JAPAN WAS DESPERATE TO MODERNIZE. AND IT SEEMED THE CENTURY OF HUMILIATION IN CHINA. IF WE DON'T BECOME TECHNOLOGICALLY AND FIZZ SOFICALLY LIKE THE WEST THAT IS OUR -- PHILOSOPHICALLY LIKE THE WEST, THAT IS OUR FATE. SO ONE WAY THAT THEY CHOSE TO SURVIVE, THEY WERE WATCHING THESE -- THESE RATIONALIST POLEMICS AGAINST CHRISTIANITY AT THE TIME AND THOUGHT THAT THE WAY FORWARD WAS TO APPEAL TO THESE RATIONALISTS. BY EFFECTIVELY ASSERTING WELL YOU SEE ALL OF THESE THINGS YOU DISLIKE ABOUT CHRISTIANITY, IT IS SUPERIOR BECAUSE IT SURPASSED THAT PHASE OF RELIGIOUS DEVELOPMENT AND ENTERED THIS PHASE OF -- OF SCIENTIFIC RATIONALISM IMMEDIATELY. THAT IT WAS A -- AN EFFECT, IT WASN'T HISTORICAL. DAVID McMAHAN IN THE MAKING OF BUDDHIST MODERNISM, BUDDHIST BECOMES IN EFFECT, AN INVERSE

REFLECTION OF WHAT SKEPTICS AND LIBERAL CHRISTIANS BELIEVE TO BE PROBLEMATIC ABOUT ORTHODOX INTERPRETATIONS OF CHRISTIANITY. AND, WE START TO SEE THE SAME THING HAPPEN IN THE THERAVADA TRADITIONS IN SOUTHEAST ASIA. THIS, I KNOW A LITTLE BIT MORE ABOUT. SO -- THIS DEFINITELY BEGAN IN THE 18th CENTURY. AND REALLY BEGAN AS SOON AS WESTERN CONTACT HAPPENED. A LOT OF --

YOU KNOW -- LIKE IN JAPAN IT WAS A, MOVEMENT TO -- TO TRY TO RESIST SUCCUMBING TO --

TO, WESTERN POWERS AND WESTERN INFLUENCES. SO IT WAS FIGHTING CHRISTIANITY. AND IT WAS ALSO FIGHTING -- COLONIAL RATIONALISM WHO WOULD SEEK TO, SEEK TO GET RID OF -- ANY RELIGION THAT IT FELT WAS -- SUPERSTITIOUS. SO, YOU HAD THESE REFORMERS WHO STARTED --

INUNDATING AND SPREADING THESE NEW IDEAS THAT COULD REALLY APPEAL TO LAY PEOPLE BECAUSE THEY DEEMPHASIZED --

A LOT OF THE COSMOLOGICAL ASPECTS. BUT IT WAS STILL FIRMLY GROUNDED IN, IN THE -- ABHIDHAMMA, ONE OF THE PIONEERS OF THE VIPASSANA REFORM. AND ORIGINALLY EVERYTHING HE TAUGHT HAD A CORRELATION TO SOMETHING IN THE, ABHIDHAMMA, BECAUSE TO HIM IT WAS ESSENTIAL, THE ABHIDHAMMA IS LIKE A BOOK OF --

METAPHYSICS OR -- OR, THEORY THAT IN EFFECT, BUT IT ALSO  
CREATES MAPS FOR, FOR MEDITATION AND, AND ALSO JUST MAPS  
FOR UNDERSTANDING REALITY AND HOW PHENOMENA AND PERCEIVED  
EXPERIENCES BREAK DOWN INTO, INTO DIFFERENT, DIFFERENT  
DHARMAS. ONCE THE WEST TOOK HOLD OF THIS -- LIKE --  
EVEN IN JAPAN AND IN SOUTHEAST ASIA WHEN WE TALK ABOUT  
DE-EMPHASIZING THESE COSMOLOGICAL ASPECTS OF THE DHARMA,  
THE ORIGINAL AUDIENCE WAS, OTHER ASIAN PEOPLE WHO ALREADY  
BELIEVED IN THESE THINGS. BUT PROBABLY THOUGHT THEY WERE  
REALLY BORING AND DIDN'T APPLY TO THEIR LIVES. SO WHEN YOU  
HAVE A TEACHING THAT IS MORE DIRECTLY PRAGMATIC IT CATCHES  
ON AND SPREADS. BUT IT DOESN'T, DISPOSE OF -- THOSE  
COSMOLOGICAL VIEWS IT DOESN'T REALLY PAY ATTENTION TO THEM.  
WHEN IT COMES OVER TO THE WEST WHAT YOU END UP SEEING IS --  
THAT, WITHOUT HAVING THAT CULTURAL BACKGROUND,  
RE-ESTABLISHED, DE-EMTPA SAOEULS BECOMES REJECTION. AND  
THAT REJECTION IS PLACED WITH THE -- EMPHASIZE -- AND THAT  
REJECTION IS PLACED WITH THE DOMINANT, CULTURAL,  
ONTOLOGICAL VIEW WHICH IS MATERIAL PHYSICALISM. BUT, I, I  
GUESS I WILL --  
MY POINT THERE IS, REALLY THAT --  
IT IS NOT ATTENUABLE -- A TENABLE POSITION IF YOU ARE

STUDYING THE DHARMA. ONCE YOU GET INTO THE DHARMA. I DON'T  
KNOW HOW YOU HOLD ON TO THE IDEA THAT REALITY EXISTS. YOU  
KNOW, THERE IS ANOTHER POINT HERE. ONE OF THE THINGS THAT  
HAPPENED DURING THE SPREAD OF THE MOVEMENT -- VIPASSANA  
MOVEMENT, IN THE 1800s, 1900s. THIS OLD TRADITION IN  
THERAVADA, THAT IS WRITTEN ABOUT IN, THE ESOTERIC  
THERAVADA, CAME OUT LAST YEAR. AND ONE OF THE BEST POST  
COLONIAL WORKS I HAVE ENCOUNTERED SO FAR BECAUSE IT  
COMPLETELY UP-ENDS OUR UNDERSTANDING OF THERAVADA HISTORY.  
BUT, EVENTUALLY THERE WAS THIS OLD TRADITION. IT WAS  
ESOTERIC. AND, IN THIS CONTEXT THAT MEANS IT INVOLVES MAGIC  
AND -- WORKING WITH -- ENERGY CHANNELS IN THE BODY. BECAUSE  
IT WASN'T UNDERSTOOD BY WESTERNERS. DIDN'T REALLY  
UNDERSTAND THE ABHIDHAMMA, WHICH MAGIC SYSTEMS ARE STRONGLY  
ROOTED IN. SO THEY, THEY JUST CONSIDERED IT PART OF -- THE  
FOLKLORE OF THESE CULTURES AND -- AND, DIDN'T EVEN REALLY  
CONSIDER IT PART OF THE BUDDHIST LINEAGE. SO --  
THERE WAS AN IMMENSE PRESSURE AMONG BUDDHIST MONKS IN  
THIS AREA TO CONVERT INTO -- INTO THE VIPASSANA REFORM JUST  
TO STAY IN THEIR TRADITION OR THEY WOULD SOMETIMES BE  
FORCIBLY DEFROCKED MAYBE, MAYBE, BY PUBLIC SHAMING.  
BECAUSE, SOME MONKS MIGHT SAY THINGS LIKE -- LIKE, WE NEED

TO UPDATE. THEY HAVE GUNS. LIKE, THEY'RE -- THE WEST WAS A VERY REAL THREAT. IN SOME RESPECTS IT MAKES A LOT OF SENSE TO, TO TRANSFORM THE RELIGIOUS LANDSCAPE INTO SOMETHING THAT APPEALS TO THE WESTERN SENSIBILITIES JUST AS A MEANS OF -- SURVIVING AND, AND --

AND, SORT OF JUST RECOGNIZING THE FACT THAT THE WEST HAD A GREATER POWER. WHEN THE WEST WAS PRIVILEGING THE MODERNIST TRADITIONS. AND DENIGRATING INDIGENOUS TRADITIONS. A LOT OF WHAT THEY WERE OBSERVING, WAS CAUSED BY THE VIOLENCE AND CONQUEST THAT, THAT -- THEY WERE -- COMMITTING. SO YOU HAVE PEOPLE RUNNING FOR THEIR LIVES. THEY'RE NOT GOING TO BE STUDYING SCRIPTURE. SO, WHEN -- SO WHEN THESE --

WHEN THESE PEOPLE, WESTERN PHILOSOPHERS ARE STUDYING OR DOING ETHNOGRAPHIES OF ASIAN BUDDHISTS AT THAT TIME, OF COURSE THEY CAN'T -- THEY CAN'T EXPLAIN THINGS TO YOU. AND JUST, THIS PASSAGE IN, IN, THE DISSERTATION, IN BUDDHISM IN AMERICA. OF THESE MONKS WHO ARE REALLY, REALLY PUSHING FOR, FOR LITERACY AMONG -- LAY PEOPLE. JUST TO HAND OUT PAMPHLETS WITH LITURGIES ON THEM SO THEY COULD READ AND CHANT. THEY KNEW PEOPLE COULDN'T GET TO THE TEMPLE THEY WANTED TRADITIONS TO REMAIN ALIVE, WHILE THERE ARE CONSTANT MIGRATIONS AND -- AND, WHEN, WHEN I READ THROUGH ALL OF

THIS, IT JUST CLICKED WITH ME. I'M LIKE, OH, THAT'S WHY MY PARENTS COULD NEVER EXPLAIN ANYTHING. THEY GREW UP IN A WAR ZONE. AND IF IT HAPPENED IN VIETNAM IN THE -- IN THE 50S THROUGH 70S, IT SURELY WAS HAPPENING ALL THROUGHOUT SOUTHEAST ASIA. BECAUSE, ESPECIALLY BECAUSE -- PEOPLE DIDN'T READ BACK THEN. YOU KNOW, WE ARE THE FIRST GENERATION, PROBABLY, THE SECOND GENERATION, IN -- IN WORLD HISTORY. WHERE MASS LITERACY IS A THING. AND ACCESS TO THE CANNONS. SO, IT IS A VERY SPECIAL PRIVILEGE TO BE ABLE TO READ AND THE ABILITY TO UNDERSTAND THE DHARMA AS A PERSON IS LIKE, IT IS INDICATIVE OF HOW SPECIAL THIS TIME IS. OKAY. AND ANOTHER THING I WANT TO POINT OUT IS THAT, I FEEL LIKE THIS TYPOLOGY IS SORT OF AN ECHO OF WHAT WESTERNERS HAVE READ IN, IN SOME OF THE WORKS -- MAHAYANA WORKS, THEY'RE CALLING OUT, THIS HINAYANA BUDDHISM, IF YOU LOOK INTO THE WAY THAT THESE TEXTS ARE TALKING ABOUT HINAYANA, THE DOCTRINES DON'T LINE UP WITH ANY PARTICULAR SCHOOL. MOSTLY LINES UP WITH ANOTHER SET OF VALUES, BUT MOST OF THE TIME IT JUST SEEMS LIKE, A STRONG (INDISCERNIBLE) IT IS JUST SOMETHING FOR THEM TO ARGUE AGAINST. AND, I FEEL LIKE ASIAN BUDDHISM AS A CATEGORY AMONG WESTERNERS AS THIS SEPARATE SO FUNDAMENTALLY DIFFERENT FROM THEIR WAY OF DOING

THINGS IT IS REALLY JUST A CONSTRUCTION THAT ALLOWS THEM  
TO --  
TO PRIVILEGE THEIR -- THEIR IDEOLOGY. A LIVE TEXT THAT JUST  
REALLY COMPLAINS ABOUT WESTERNERS. YEAH, BASICALLY, A  
SUMMARY. OH THE LAST POINT I THINK IS ALSO IMPORTANT. THAT  
ALL OF THIS DISTORTION OF THE DHARMA IS HAPPENING AT THE  
SAME TIME THAT -- THAT THE WEST IS INVADING, MURDERING,  
RAPING, BURNING DOWN VILLAGES, AND, AND, FORCING FAMINES BY  
EITHER RAZING FARMLANDS OR TAKING IT ALL AND SHIPPING IT  
BACK TO EUROPE. ALL OF THIS IS HAPPENING AT THE SAME TIME.  
SO YOU CANNOT TAKE THE SCHOLARSHIP OF BUDDHISM AT THAT TIME  
IN A -- YOU CAN'T READ IT, IN A WAY THAT IS DIVORCED FROM,  
FROM THE IDEOLOGY OF WHITE SUPREMACY THAT IS CINCHED INTO  
ASIA IN THE FIRST PLACE. CERTAINLY THE 18th CENTURY, THAT  
WAS A DOMINANT WORLD VIEW. THAT --  
THAT THE WEST WAS GOING OUT THERE TO CIVILIZE THE REST OF  
THE WORLD. SO THIS EVOLVES IN IN CERTAIN WAYS THAT --  
THAT GETS PROPPED UP, EXPLICIT WHITE SUPREMACISTS. BECAUSE  
IT, IT BEGAN WITH --  
ANTI-SEMITIC ROOTS. DAVID LOPEZ WRITES ABOUT, AND SPEAKS  
OF, QUITE OFTEN, HOW -- HOW THE CONSTRUCTION OF THE  
SCIENTIFIC RATIONALIST BUDDHA WAS -- IN ITSELF A, SUPPOSED



TO BE A FOIL, AGAINST CHRISTIANITY FOR -- FOR, EUROPEANS WHO ARE BECOMING DI ILLUSIONED WITH CHRISTIANITY. BUT IT WASN'T JUST DISILLUSIONING, THERE WAS A -- AN ANTI-SEMITIC CORE TO IT. THEY WANTED A SPIRITUAL LEADER WHO WAS NOT A JEW. AND, AND THE FACT THAT HE CALLED HIMSELF AN ARYAN AND NEO-NAZIS SORT OF LATCHED ON TO THIS WORD ARYAN, IT, IT BECOMES FODDER FOR -- FOR RIGHT-WING EXTREMISTS AND -- THIS IS SOMETHING I, I DON'T THINK ENOUGH PEOPLE IN, IN, OUR COMMUNITIES ARE TALKING ABOUT. ESPECIALLY IN THE CONVERT COMMUNITIES. BECAUSE YES THERE ARE NAZI BUDDHISTS. SOME OF THEM ARE VERY GOOD AT HIDING. BUT THEY EXIST. THIS PICTURE IS -- ONE -- THE MORE PROMINENT CASES. OF A -- OF A MEDITATION TEACHER FROM LIKE THE NORTHWEST OF CANADA. WHO BECAME OUTED AS A NAZI AND THEN FIRED. THERE ARE A LOT MORE THAN YOU THINK. THEY WERE VERY EMBOLDENED IN 2015 THROUGH 2017, BECAUSE EVERYTHING THAT WAS GOING ON IN THIS COUNTRY. AND THEY, THEY -- SORT OF REVEALED THEMSELVES. AND HAS DONE SOME GREAT SCHOLARSHIP ON THIS SUBJECT. I DON'T KNOW TOO MANY OTHERS WHO ARE, BUT, IT IS SOMETHING I THINK WE NEED TO WATCH OUT FOR IN OUR COMMUNITIES. WE NEED TO TRAN OURSELVES OFF TO LISTEN FOR THOSE DOG WHISTLES. BECAUSE -- THEY'RE OUT THERE. AND -- THEY HAVE GOTTEN VERY

GOOD AT CODING THEMSELVES, BASICALLY. I HAVE GOT TO HURRY.  
SO, I WANT TO TALK JUST A LITTLE BIT ABOUT SOME OF THE  
THINGS I THINK THAT MAY HAVE CAUSED THIS, THIS --  
THESE --

MISCONCEPTIONS TO ARISE. THERE IS THIS TALK ON THE PLUM  
VILLAGE HOME PAGE. IT HAS BEEN DELISTED. BUT I BOOKMARKED  
IT AS SOON AS IT CAME UP. BECAUSE WHEN I WAS LISTENING TO  
IT IN VIETNAMESE, I WAS BLOWN AWAY HOW ASTUTE AND HOW  
SCHOLARLY THICH NHAT HANH WAS. THIS PARTICULAR TALK  
DISCUSSES, THE SIX REALMS AND THEIR RELATIONSHIP TO, TO THE  
SKANDHAS, HOW THEY AFFECT OUR PERCEPTIONS OF THE REALMS. HE  
TALKS ABOUT GAARJUNA'S, MAHAPRAJNAPARAMITA UPADESA, THERE  
IS, THE VO-VI/WUWEEI, IT IS INACTION IN THE BUDDHIST  
CONTEXT IT REFERS TO, UNCONDITIONED ACTION. SO HE EXPLAINS  
HOW -- HOW, HOW, BUDDHISTS HAVE -- HAVE -- APPROPRIATED  
THAT TERM INTO ITS OWN CONTEXT. AND, HE TALKS A LITTLE BIT  
ABOUT THE --

THE MAHAVIBHASA, AND SOME OF THE TENSIONS BETWEEN,  
PRAJNAPARAMITA AND, THOSE WHO BELIEVE THAT EXTERNAL REALITY  
WAS REAL. SOME ONE POINTED ME TO -- TO THE SAME TALK IN  
ENGLISH TRANSLATION. WHEN I WAS LISTENING TO THAT TALK,  
THERE ARE A FEW PROBLEMS I HAVE. ONE IS -- THE SUMMARY, THE

DESCRIPTION OF IT. REALLY JUST TALKS ABOUT THE INITIAL --  
MEDITATION THAT HAPPENS IN, IN THE TALK. WHICH IS LIKE THE  
FIRST -- THE 20 MINUTES OR SO. IT REALLY DOESN'T TALK ABOUT  
THE CONTENT OF THE TALK. AND NOT SAYING THAT THE  
TRANSLATION IS INACCURATE. THE TRANSLATION IS DONE ON THE  
FLY. YOU CAN HEAR -- YOU CAN HEAR, AND THAT IS REALLY HARD  
TO DO. SO THIS IS NOT -- NOT A MAJOR CRITICISM. IT'S --  
POINTING OUT PROBLEMS OF THE TK -- OF THE WAY WE HAVE  
CHOSEN TO DO THESE THINGS. THAT, THAT -- THAT HAVE ARISEN.  
NONE OF THE TITLES OR TEXTS --  
IF I RECALL CORRECTLY, MAYBE, MAYBE ONE TITLE. CERTAINLY  
NOT LIKE THE, ONE, THE ENTIRE DISCUSSION OF FROM TAOISM  
INTO BUDDHISM IS OVERLOOKED BECAUSE, IT IS JUST TRANSLATED  
AS, THE WORD INACTION. IT'S JUST -- IT IS VERY, VERY  
SIMPLIFIED TO THE POINT OF --  
I'M NOT SURE IF YOU LEARN MUCH DHARMA OUT OF IT. YOU LEARN  
BITS AND PIECES OF BROAD IDEAS, BUT -- THE ABILITY TO, TO  
ARTICULATE THE TEACHINGS I FEEL THAT GETS LOST. ESPECIALLY,  
ESPECIALLY, WITH THE TITLES OF TEXT I FEEL. AND THOSE ARE,  
THOSE ARE HARD TO TRANSLATE. AND --  
BUT, BUT --  
BUT I FEEL LIKE, WHEN WE ARE -- TEACHING --

IN ENGLISH --

WE, WE CAN'T SHY AWAY FROM -- FROM THAT TECHNICAL CONTENT.

IN THE BEGINNING IT MAY HAVE BEEN BECAUSE OF --

NEEDING SIMPLICITY. AND -- AND JUST --

THINKING THAT, WESTERNERS WOULDN'T CARE THAT MUCH. BUT I --

I THINK OUR CULTURE HAS CHANGED QUITE A BIT. IT HAS BEEN

DECADES SINCE, SINCE, THAT STYLE, WAS FIRST ESTABLISHED.

AND, I, -- I WOULD HOPE THAT -- AMERICANED BY ISSTS ARE

THIRSTING FOR SOMETHING DEEPER THAN WHAT THEY HAVE GOTTEN.

ANOTHER PROBLEM WITH THIS, PERPETUATION OF THE WESTERN

IDEAS OF BUDDHISM IS -- AS MENTIONED. THIS -- THIS POETRY

COLLECTION. THAT WAS PUBLISHED, MATT WEINGAST, CLAIMED TO

BE A TRANSLATION OF THE EARLIEST COLLECTION OF WOMEN'S

SPIRITUAL LITERATURE I THINK EVER. OR EXTENDED, NOT EVER.

THE EARLIEST EXTENT WORK OF COLLECTIVE WOMEN'S LITERATURE,

I BELIEVE THERE IS OLDER WORKS BY ONE AUTHOR. THAT RECORDED

ENLIGHTENMENT GHATTAS, OF THE FIRST NUNS. BUT THIS WASN'T A

TRANSLATION, HE JUST PUBLISHED HIS OWN POETRY AND SAID IT

WAS, LIKE, LIKE THE FIRST POEM OF THE BOOK IS, IS THE

CLOSEST ONE TO AN ACTUAL TRANSLATION. AND EVERYTHING ELSE

IS -- IS ALMOST COMPLETELY, DIFFERENT. IT WAS --

FROM THE CHARLOTTE BUDDHIST WHO REALLY GOT THE BALL ROLLING

ON CALLING MATT WEINGAST OUT FOR -- FOR RELEASING SOME,  
SOMETHING THAT WAS -- FRAUDULENTLY LABELED A -- A  
TRANSLATION. AND THIS IS A, BECAUSE HE STRIPPED AWAY --  
LIKE --

BASICALLY, THE AWAKENING THEIR SPIRITUAL POWERS. AND  
FUNDAMENTAL CONCEPTS OF WHAT, WHAT BUDDHISM ACTUALLY  
TEACHES AND, IN FAVOR OF PRESENTING THIS, THIS --  
SORT OF, FEEL GOOD INSPIRING VERSION OF THE DHARMA THAT --  
THAT COMES OFF A LITTLE MORE LIKE, SELF-HELPY AND, AND,  
LIKE, SELF-EMPOWERING. THAN -- INSPIRING US TO SEE THE TRUE  
ATTAINMENT OF THE NOBLE WOMEN. AND, REALLY QUICKLY, I WANT  
TO GO THROUGH SOME OF THE OTHER MISCONCEPTIONS. I THINK IT  
WILL BE FAST. SO, FIRST, IS, THESE ARE THREE DIFFERENT  
GODS. I THINK EVERYONE -- MOST PEOPLE AT THIS POINT DO KNOW  
THAT, THAT, THIS GUY IN THE MIDDLE HERE, MAITREY AM, OFTEN  
CONFUSED FOR, NOT THE BUDDHA, BUT BODHISATTVA, SOME PEOPLE,  
WHEN THEY, WHEN THEY, HEAR, MAITREYA, BUDDHA, HE IS NOT A  
BUDDHA. THINGS GET BLURRY AT THE POINT. A TENTH CENTURY  
MONK NAMED BUDA IF, THERE ARE TEXTUAL RECORDS OF THIS MONK.  
SO HE WAS PROBABLY HISTORICAL PERSON. BUT HE IS OFTEN  
CONFUSED WITH -- WITH THIS GUY, TO HIS RIGHT, LA  
HAN BOW DAI. WHO IS THE BUDAI, THEY LOOK VIRTUALLY THE

SAME. BUT, THIS IS ACTUALLY SUPPOSED TO BE DEPICTION OF  
ANGIDA THE SNAKECATCHER. HE CARRIES AROUND A CLOTH SACK.  
FILLED WITH SNAKES. HE HAS DEFANGED. AND THEN, ON THE LEFT  
HERE, IS ONG  
DJA, VIETNAMESE EARTH GOD. ALL OF THESE FIGURES HAVE KIND  
OF BEEN CONFLIGHTED TOGETHER YOU  
WILL FIND A LOT OF STATUES WITH, FEATURES OF BOTH --  
TOGETHER. LIKE -- THE THING HIS ELBOW IS LEANING ON, A GOLD  
INGOT, YOU WILL SEE, BODHISATTVA, WITH GOLD COINS, STACKS  
OF GOLD, HOLDING GOLD INGO TOUCH, BECAUSE OF THIS INFLATION  
BETWEEN THE TWO DEITIES, IF YOU SEE A CONFLIGHTED STATUE, I  
WOULD SAY THAT IS, PRETTY MUCH SERVE BOTH FUNCTIONS  
DEPENDING ON WHICH ONE. BUT IT IS -- -- MILDLY IMPORTANT TO  
KNOW THEY ARE DIFFERENT. THE BUDDHA'S HAIR IS NOT SNAILS. I  
DON'T KNOW WHERE THIS CAME FROM. IF ANY ONE HAS ANY CLUE,  
PLEASE LET ME KNOW. BECAUSE I HAVE BEEN SEARCHING FOR LIKE  
EIGHT YEARS TO FIGURE OUT WHERE THIS RUMOR COMES FROM.  
THERE IS LIKE A 1976 PAPER THAT TALKS ABOUT HIS HAIR AND  
DESCRIBES IT AS -- CURLED LIKE A SNAIL SHELL. BUT THAT  
PAPER VERY CLEARLY UNDERSTANDS IT IS, IT IS A -- IT IS NOT  
HIS NATURAL HAIR. NOT SNAILS, JUST CURLY HAIR. THE AMERICAN  
BUDDHIST LITERARY TRADITION BEGINS WITH, AS FAR AS I CAN

TELL, THIS POET, NAMED, SADAKICHI HARTMANN,  
JAPANESE-AMERICAN. AND, IN 1897, PUBLISHED, BUDDHA, A TKRA  
MAIN 12 SCENES. -- DRAMA IN 12 SEARS. FROM WHAT I HAVE  
BEEN ABLE TO LOOK INTO, I BELIEVE THIS IS THE OLDEST WORK  
OF AMERICAN BUDDHIST LITERATURE. SOMEONE CAN CORRECT ME IF  
I AM WRONG. I WOULD LOVE TO KNOW IF I AM WRONG. BUT, YEAH,  
SO THE BUDDHIST LITERATURE IS, BEGINS WITH ASIANS IN THE  
19th CENTURY. ONENESS IS NOT A BUDDHIST TEACHING. THIS IS  
REFUTED SEVERAL TIMES IN THE EARLY TEXTS. AND, AND, LATER  
TOO. I SPECIFICALLY HUNTED DOWN THIS, OOPS. THIS THICH NHAT  
HANH QUOTE. WHERE, HE, HE, VERY MUCH EXPLICITLY CALLS OUT  
THAT -- AS ANY KIND OF ULTIMATE OR REALITY. BECAUSE -- IT  
IS NORMALLY HIS QUOTES THAT -- THAT ARE PRESENTED TO ME IN  
ARGUMENT AGAINST THIS IDEA. AND, I JUST, I LOVE THAT HE, HE  
IS ABLE TO -- TO SERVE UP --  
BOTH SIDES OF IT. A LOT OF HIS WORKS ARE MEANT TO LIKE  
CONVERT PEOPLE WHO AREN'T BUDDHIST. WHICH IS, WHICH IS WHY  
HIS LANGUAGE CAN, CAN --  
BE SOFTER. LIKE IT -- AS, AS -- IT GETS DEEPER -- YOU START  
SEEING LECTURES LIKE --  
THE ONE THAT WAS SCREEN SHOTTED EARLIER. WHERE HE, HE GETS  
REALLY DEEP INTO THE THEORY WHICH I THINK, I THINK IT SHOWS

LOOK HE IS A MASTER OF SKILLFUL MEANS WE CAN ATTRACT, A  
LARGE AUDIENCE. AND THEN FOR THE PEOPLE WHO WANT TO LEARN  
MORE, HE WILL, HE WILL -- LET IT GET A LOT DEEPER. LAY  
MEDITATION HAS BEEN A THING FOR QUITE A WHILE. THERE IS A  
PATRIARCH IN THE VIETNAMESE TRADITION, BETWEEN, 12th  
CENTURY, DIEU-NHAN, FROM THE VINATARUCI SCHOOL OF THIEN,  
MASTER ZHIYUAN  
XINGGANG, CHINESE, TRIPITAKA, BUT A DIFFERENT VERSION. IT  
GOES OVER A LOT OF HER ACCOMPLISHMENTS. AND IT IS RECORDED  
THAT SHE HAD QUITE A NUMBER OF LAY DISCIPLES, SO, I --  
THINK THAT IT, IT IS A PRETTY INTERESTING NOTE THAT, EVEN  
IN THE 17th CENTURY YOU HAD LAY CHINESE BUDDHIST WHOSE WERE  
STUDYING IN -- IN THE SERIES BECAUSE WESTERN SCHOLARSHIP  
WOULD HAVE YOU BELIEVE THAT DIDN'T HAPPEN. AND I AM NOT  
SAYING THERE ARE A LOT OF LAY BUDDHIST MEDITATORS, THEY ARE  
PROBABLY QUITE RARE AND QUITE RICH. AND, THEN, SUR-BA HAI  
TRIEU AM, WAS A RENOWNED TEACHER IN, IN, SOUTH VIETNAM. A  
PICTURE OF HER. SHE WAS HALF FRENCH ON HER FATHER'S SIDE.  
AND ANOTHER POINT ON THIS IS --  
THAT, THAT, AT LEAST FROM THE VIETNAMESE TRADITION, WOMEN  
IN MONSTICISM, OUTNUMBER THE -- MONASTICISM, OUTNUMBER THE  
MEN, 4:1, MONKS IN VIETNAM PROPER. YEAH, NUNS HAVE FULL



ORDINATION RIGHTS IN THE LINEAGE, AND IT IS ALWAYS BEEN MY EXPERIENCE THAT THEY HAVE, EFFECTIVELY BEEN TREATED AS EQUALS OR -- OR TECHNICALLY IT IS LIKE, CONFUSCIAN VALUES, I THINK SUPER SEEDS THE DHARMAS THAT LIKE, IN CEREMONIES THEY MIGHT, MIGHT, ALLAY THESE, THESE RULES, BUT I THINK IN ACTUAL PRACTICE IF A NOVICE MONK DIDN'T BOW TO A SENIOR NUN, EVERYONE WOULD BE, WHAT A JERK. YOU KNOW. BECAUSE, BECAUSE ELDERS ARE ELDERS. AND I -- MY CULTURAL SENSE IS THAT -- IT DOESN'T MATTER WHAT THEIR STATION IS IF THEY'RE AN ELDER, YOU RESPECT THEM, NO MATTER WHAT. AND A LITTLE BIT ON MAGIC AND MANTRAS, MANTRAS ARE MAGICAL SPELLS. THE WORD IS VIETNAMESE IS, THE TAOIST TERM FOR A MAGIC SPELL. I DON'T KNOW HOW TO PRONOUN IT IN CHINESE. AND THEY HAVE -- MANTRAS HAVE VERY SPECIFIC GRAMMATICAL STRUCTURES THAT -- THAT ALLOW THEIR, THEIR MAGIC TO WORK. A REPEATED PHRASE IS A GHATTA, AND A QUOTE HERE, I AM NOT GOING TO READ IT. BUDDHISM DID NOT EMERGE FROM HINDUISM. HINDUISM DID NOT EXIST YET. IT CAME OUT OF THESE SHARMONIC SCHOOLS AND CLOSEST ASSOCIATION WOULD BE JANISM. THEY REJECTED, IT, AND IF YOU WANT TO READ MORE ABOUT THIS, A GREAT WORK ON THIS. YOU HAD PHYSICALISTS, MATERIALISTS, WHEN YOU DIE PART OF YOUR BODY WOULD RETURN TO THE EARTH AND, ELEMENT. THAT WAS

IT. YOU HAD EXISTENTIALISTS. YOU HAD OTHER PEOPLE WHO BELIEVED IN REBIRTH.

PEOPLE WHO DIDN'T. SO, THERE ARE A LOT OF COMPETING VIEWS AT THAT TIME. AND QUITE A BROAD TAPESTRY OF PHILOSOPHICAL IDEA THAT ARE NOT TOO UNLIKE --

HOW IT IS NOW. SO THE IDEA -- THE IDEA THAT IT SOMETIMES IS PRESENTED THAT -- THAT --

THAT THE BUDDHA TAUGHT A SECULARIST DHARMA AND THEN --

JUST, SURROUNDED CULTURE INFUSED ITS IDEAS NIGHT, IS

JUST -- IT IS ABSURD AND IT -- IT MEANS YOU DIDN'T READ THE TEXT WHICH I, I THINK REALLY SORT OF IRONIC BECAUSE --

THIS IS, SPELLED OUTEN THE VERY FIRST TEXT. WHERE SHE GOES THROUGH AWFUL THE VARIOUS VIEWS OF THE TIME AND JUST, SAID

THIS IS ONE VIEW, THIS IS ONE VIEW, THIS IS WRONG VIEW,

THIS IS WRONG VIEW. SO THAT IS --

BASICALLY THE POINT HERE IS. YEAH, ALL OF THESE OTHER VIEWS

EXISTED AND THE BUDDHISTS STILL TAUGHT REBIRTH. A UNIQUE

MODEL OF REBIRTH. THAT HADN'T EXISTED PRIOR TO THIS. SO IT

IS AN EARLY DOCTRINE. AND IT IS NOT SOMETHING THAT THAT

CAME IN LATER. IN FACT, HINDUISM, GOING BECOME TO HINDUISM,

DID NOT EXIST, BUT AT THE TIME THEY DID NOT HAVE REBIRTH AT

ALL. BRAHMANS WERE ABLE TO, ASCEND, BUT EVERYONE ELSE WENT

INTO THIS UNDERWORLD. BASICALLY RULED BY ANOTHER. SO, IT DEFINITELY WAS NOT -- AN IDEA THAT CAME OUT OF THE VEDIC CONTEXT. THAT ACTUALLY WENT THE OTHER WAY AROUND, WHERE VEDIC RELIGION IN ITS TRANSFORMATION INTO HINDUISM, BORROWED, REBIRTH AND KARMA FROM BUDDHISM AND JANISM. AND, AND, THIS BOOK, REBIRTH IN EARLY BUDDHISM IS A GREAT TEXT. IT ALSO HAS A COOL SECTION AT THE END THAT GOES OVER A CASE STUDY OF A YOUNG MONK. WHO, SORRY, A YOUNG BOY, WHO STARTED CHANTING WHEN NO ONE ELSE AROUND HIM WOULD HAVE KNOWN POLY AND THEN, AND FOUND THAT, THE POLY WAS EVEN IN LIKE, THE ARCHAIC DIALECT THAT NO ONE SPEAKS SCENEMORE OR USES ANYMORE. JUST, JUST, REALLY COOL, LITTLE CASE STUDY.

BODHISATTVAS DO NOT POSTPONE ENLIGHTENMENT. THIS IS SORT OF A CONFLATION OF IDEAS. AND AT THE TIME, DID THINK I COULD BE IT RIGHT NOW, BUT I WANT TO BE A BUDDHA. HE WAS DEFERRING ONE FORM OF ENLIGHTENMENT FOR ANOTHER. THAT'S NOT THE SAME THING AS POSTPONING. AND THERE ARE, THERE IS A CONCEPT, WHICH IS A --

BODHISATTVA-ICCHATIKAS, WILL NOT ATTAIN ENLIGHTENMENT, THERE IS WHAT IT IS, IF THEY ACTUALLY LIST, OR IF IT IS JUST, A CONCEPTUAL IDEA. THIS, HERE IS A PASSAGE FROM, "A FEW GOOD MEN" A GLARING EXAMPLE OF THIS CAN BE FOUND IN

CAROL MEADOWS' TRANSLATION OF ARYADURAS

PARAMITSAMASA --

(READING QUOTE FROM POWERPOINT SLIDE)

SO THIS CONCEPT WHICH IS -- I THINK SORT OF AN EASY MISTAKE  
TO MAKE. JUST BECOMES PERPETUATED UNTIL --

IT'S -- IT IS JUST, EVERYWHERE. AND IT IS -- IT IS CLOSE  
ENOUGH THAT IT IS SORT OF HARMLESS. BUT AT THE SAME TIME,  
IT MAKES -- TALKING DHARMA WITH CERTAIN WESTERNERS A LITTLE  
BIT DIFFICULT IF -- IF THEY'RE VERY INSISTENT ON THIS IDEA  
BASICALLY. I DON'T HAVE TIME TO READ THIS. BASICALLY, PURE  
LAND BUDDHISM, A METHODOLOGY THAT IS MEDITATIVE. IT CAN  
LEAD YOU THROUGH THE -- THE MEDITATIVE ABSORPTIONS. AND,  
NOT ALL TRADITIONS APPEAR IN PURE LAND BUDDHISM. UTILIZE  
MEDITATION. NOT ALL OF THEM ARE ENTIRELY FAITH BASED. A LOT  
OF THE -- THE, THE DISTASTE FOR PURE LAND METHODS IN THE  
WEST DUE TO SUPERFICIAL SIMILARITIES TO CHRISTIANITY. A LOT  
OF IT COMES FROM -- FROM ONLY LOOKING AT, PURE LAND THROUGH  
A -- A JAPANESE LENS. AND --

AND WHICH IS, NOT TO CRITICIZE JAPANESE. CREATES A NARROW  
VIEW OF WHAT PURE LAND IS. AND THEN IT MAKES IT HARDER TO,  
TO, FOR WESTERNERS TO UNDERSTAND HOW PURE LAND FITS INTO  
THE REST. THERE WAS NO SPOKEN THAT REJECTS THE PURE LAND.

HE JUST DIDN'T THINK THAT IT WOULD RESONATE WITH WESTERNERS. SO HE -- HE DE-EMPHASIZED IT. AND THIS IS MY LAST ONE. BEFORE QUESTIONS. WHICH IS, REALLY THAT -- THICH NHAT HANH DID NOT INVENT ENGAGED BUDDHISM. WHICH I DON'T THINK THIS IS ALSO A PROBLEMATIC MYTH. BUT, I DO THINK IT IS IMPORTANT TO NOTE THE TRADITION. IN THE # 13th CENTURY THERE WAS AN EMPEROR, TRAN NHAN TONG WHO LOVED BUDDHISM AS A YOUNG KID ALL HE WANTED TO DO WAS BE A MONK. AND HE, HE BASICALLY JUST WANTED TO OR DANE, AND THEN, AND, DAD SAID NO, YOU CAN'T. THE MONGOLS ARE COMING. AND HE HAD TO, BECOME, KING. AND HIS -- THE COURT MONASTIC AT THE TIME SAID, BASICALLY HAD CONVINCED HIM ULTIMATELY THAT HE COULD -- BE THE EMPEROR AND FULFILL HIS DUTIES AND THEN -- PURSUE THE DHARMA AFTERWARD. HE DIDN'T REALLY LIKE THIS, BUT -- HE FOUGHT BACK AND AGAINST THE MONGOLS, WON, AND AFTER HE -- AFTER THE, EMPIRE, OR THE KINGDOM WAS -- IN PEACE, HE ABDICATED THE THRONE, BECAME A MONK AND BECAME VERY RENOWNED AS A POET. AND A -- AND, A PHILOSOPHER. HE COMPOSED A TEXT CALLED THE ENGAGING THE WORLD WHILE DWELLING IN THE JOY OF DHARMA AS IT IS TYPICALLY

TRANSLATED. WHERE HE TRIED TO BRING TOGETHER THE CONFUSION  
IDEAL OF POLITICAL DUTY, TO THE NATION. AND TO, TO THE  
PEOPLE. WANTING TO STUDY AND PRACTICE THE DHARMA. AND,  
TRYING TO RECONCILE -- PRACTICE THE DHARMA. AND TRYING TO  
RECONCILE THOSE IDEALS TOGETHER. FOR THE TRADITIONS  
TYPICALLY WHERE WE -- WHERE WE CREDIT THE -- THE BEGINNING  
OF -- (TRADITIONS) POLITICALLY ENGAGED BUDDHISM. THAT TAKES  
ON DIFFERENT FORMS. BUT EVEN IN THIS EARLIEST FORM IT IS  
ABOUT -- RESISTING IMPERIALIST AGGRESSION AND I THINK THAT  
WAS MY LAST SLIDE. YEAH. SO, HOPEFULLY THAT WASN'T TOO  
RUSHED.

>> ANNIE MAHON: THANK YOU, AN, THAT WAS WONDERFUL. REALLY,  
REALLY, SO MUCH THERE. I THINK WE HAVE SOME QUESTIONS  
ALREADY IN THE CHAT. I WILL TURN IT OVER TO, CHENXING TO  
MANAGE THE QUESTIONS. THANK YOU AGAIN, THOUGH. REALLY  
APPRECIATE IT. LEARNED SO MUCH.

>> ADRIANA ARIZPE MARTIN: THANK YOU.

>> CHENXING HAN: THANK YOU, AN. AND, IN THE CHAT, WOW, WITH  
MANY EXCLAMATION POINTS. THAT'S HOW I FEEL. AND MANY PEOPLE  
FEEL. THE WAY YOU HAVE BEEN ABLE TO, WEAVE, PERSONAL,  
POLITICAL, LITTLE VERY, IT IS ALL, GIVES US SUCH AN  
EXPANSIVE VIEW. THANK YOU SO MUCH FOR THAT. I SEE A COUPLE

OF QUESTIONS IN THE CHAT. LET ME READ THE FIRST ONE HERE.  
FROM SOMEONE WHO WANTS TO REMAIN ANONYMOUS. WHO WRITES, YOU  
HAVE UP ENDED MANY OF THE IDEAS I HAVE ABOUT BUDDHISM AS A  
SERIOUS PRACTITIONER. HOW WOULD YOU LIKE THE INFORMATION  
THAT YOU JUST SHARED TO INFLUENCE MY CURRENT PRACTICE? WHAT  
IN YOUR VIEW WOULD BE A STEP TO TAKE, TO DECOLONIZE MY  
CURRENT PRACTICE, OR RETURN TO A MORE AUTHENTIC PRACTICE?  
>> An Tran: THAT'S -- TOUGH. I GET A LOT OUT OF -- TRYING  
TO STUDY THE TEXT AS MUCH AS I CAN. BUT I UNDERSTAND  
THAT'S -- TAKES A LOT OF TIME AND, AND THESE WORKS ARE  
REALLY DRY AND BORING, FOR A LOT OF PEOPLE. BUT I DO THINK  
WE KIND OF HAVE A DUTY BECAUSE WE ARE THE FIRST LITERATE EN  
MASS EVER THAT WE SHOULD BE READING PRIMARY SOURCES. AS, AS  
MUCH AS WE CAN. AND THERE IS NOT A WHOLE LOT THAT ARE  
AVAILABLE IN ENGLISH. LIKE, I WOULD SAY I STARTED SEAR-UPLY  
READING TEXTS LIKE -- SERIOUSLY READING TEXTS MAYBE AT 22.  
STARTED FEELING LIKE I WAS RUNNING OUT OF STUFF TO READ AT  
LIKE 25. SO I THINK THAT, THAT IS, ONE WAY TO GO ABOUT IT.  
BUT ALSO JUST --  
I THINK IT IS OKAY TO -- TO GO INTO -- OTHER BUDDHIST  
COMMUNITIES AND, PRACTICE IN -- IN, WHERE YOU DON'T KNOW  
THE LANGUAGE. BECAUSE, IN CONTACT WITH THE, WITH ANY ONE ON

THE TRIPLE ROADS, I THINK HAS A TRANSFORMATIVE EFFECT ON THE MIND. THERE IS POWER, WHEN SOMEONE WEARS THE ROBES AND IS, IS ORDAINED INTO THE VEDA AND MAINTAINS PURE CONDUCT. AND THAT POWER -- INFLUENCE THE ENVIRONMENT, IT, IT IS -- INFLUENCES THE ENVIRONMENT, IT IS A MINI-PURE LAND THAT IS GENERATED FROM EVERY MONASTERY. SO, THERE IS A LOT, A LOT OF JUST DEVOTIONAL PRACTICE. I THINK THAT IS ONE OF THE MAIN THINGS -- LIKE, LEAVE VIRTUAL STUDY AND ACADEMIC STUFF OUTSIDE. I THINK THE WEST NEED TO UNDERSTAND WHY DEVOTIONAL PRACTICE EXISTS IN BUDDHISM. AND WHY IT'S, SO IMPORTANT.

>> CHENXING HAN: THANK YOU, THAT IS SO POWERFULLY PUT. HERE IS ANOTHER QUESTION FROM CLAIRE. AND, I THINK I WILL READ A LITTLE OF THE INTRO. IT IS HELPFUL CONTEXT. THANK YOU FOR SPEAKING

I HAVE READ SOME OF YOUR WORK AND FOUND IT EXHILARATING. APPRECIATE YOUR SCHOLARLY VOCABULARY AND KNOWLEDGE DEMONSTRATES HOW MUCH MANY OF US HAVE TO LEARN. IT'S GOOD TO THINK OF AMERICAN BUDDHISM AS A BABY WITH EONS AHEAD. I LOVED YOUR STORY ABOUT THE DOOMED CUP WHO'LL DIVORCED IN THEN. IT STRUCK ME AS A VERY FUNNY KIND OF FLIP-ENDING, BEING SHARP AND CRITICAL. I AM CURIOUS ABOUT THE RANGE OF AMERICAN BUDDHIST REACTIONS TO YOUR TEACHINGS.



>> An Tran: I AM NOT COMFORTABLE CALLING THEM TEACHINGS.

>> CHENXING HAN: OR YOUR PERSPECTIVES SHALL WE SAY?

>> An Tran: SOME PEOPLE, I THINK --

THERE IS A GENERAL TREND RIGHT NOW, AMONG WESTERN BUDDHISTS TO START -- THERE HAS BEEN A LITTLE BIT OF REJECTION OF THE OLD NARRATIVES OF A RATIONALIST DHARMA. BECAUSE -- THEY REALIZE SOMETHING IS MISSING. I THINK BECAUSE A LOT OF PEOPLE REALIZE THEY'RE STILL SUFFERING. AND -- SO THERE HAS BEEN THIS GENERAL MOVE, I THINK, BACK TOWARDS TRYING TO FIND TRADITIONISM. IN, IN, ITS VARIOUS FORMS. AND I THINK IT IS STARTING TO REALLY CATCH ON WITH WESTERNERS IN CERTAIN CONTEXT. BUT IT IS STILL --

AN UPHILL KIND OF BATTLE. BUT THERE IS OUTRIGHT HOSTILITY TOO. AND, ACCUSATIONS OF -- CLINGING TOO MUCH TO RACE. OR -- OR BEING -- BIGOTED TOWARDS WHITE PEOPLE. AND IT REALLY --

IT IS A WIDE RANGE. I WOULD SAY --

I WOULD SAY IT IS MOSTLY ON THE EXTREME ENDS. THAT'S WHAT I HEAR BECAUSE THOSE ARE THE LOUDEST.

>> CHENXING HAN: AND I THINK YOU ARE IN ONLINE SPACE, A FAIR DEAL, I IMAGINE THERE CAN BE SOME POLARIZED REACTINGS THERE AS WELL. HERE IS A QUESTION FROM, OWOLABI. THANK YOU

FOR SHARING A LIGHT AND AN ENERGY OF GREAT VALUE AND ENERGY. WHAT ARE SOME TEACHINGS ON REINCARNATION, ARE THERE TEACHINGS OR CULTURE ON ANCESTRY OR FAMILY THAT MAY BE LEFT OUT WESTERN/INDIVIDUALIZED CULTURE?

>> An Tran: I DON'T KNOW ABOUT SPECIFICS, I MEAN, THERE IS SOME LIKE, EXAMPLES OF --

OF A --

OF A TEXT WHERE THE BUDDHA GIVES INSTRUCTIONS ON -- TO A MARRIED COUPLE ON HOW TO -- LIKE RECONNECT IN FUTURE LIVES. THAT'S REALLY THE OHM THING THAT COMES TO MIND. THAT WOULD FIT --

THAT REALLY THE ONLY THING THAT COMES TO MINE THAT WOULD FIT. I THINK THE THEORY AND IT RELATIONSHIP TO, TO KARMA THEORY WOULD BE IMPORTANT TO KNOW FROM LIKE -- FROM A PHILOSOPHICAL POINT OF VIEW IF THAT IS --

WHAT'S DESIRED. IN TERMS OF --

LIKE, PERSONAL FAMILIAR RELATIONSHIPS AND WHAT'S PRAGMATIC OR USEFUL TO, TO A LAY PERSON IN THAT CONTEXT --

I DON'T KNOW. IT IS SORT OF OUTSIDE OF MY -- FOCUS.

>> CHENXING HAN: THANKS, AN. THIS IS GREAT. SO MANY GREAT QUESTIONS COMING IN. SARAH ASKS WOULD YOU CARE TO TRANSLATE THE TALK BY THICH NHAT HANH THAT WOULD GIVE MORE CLEAR

CONTENT TO A READER? HOPEFULLY SOMEBODY DOES, EVEN IF IT IS NOT YOU, YOU ARE VERY BUSY.

>> An Tran: I'M NOT THAT GOOD WITH VIETNAMESE, EITHER. A LOT OF TIMES WHEN I KNOW, WHAT, WHAT A, VIETNAMESE TEACHER IS TALKING ABOUT, I AM GETTING BETTER WITH THE LANGUAGE. BUT, A LOT OF THE TIMES IT'S, BECAUSE I HAVE ALREADY READ THAT TEXT IN ENGLISH. AND AS SOON AS -- AS SOON AS LIKE THE NAME IS DROPPED OF THE -- COMMENTATOR OR, OR, AND I CATCH ON JUST A FEW THINGS OF WHAT IS BEING DISCUSSED, I GO, OH, I KNOW EXACTLY WHAT TEXT THAT IS. SO I KNOW WHAT THIS, THAT HELPS ME UNDERSTAND A LITTLE BIT MORE OF THE LANGUAGE BECAUSE I KNOW WHAT IS BEING DISCUSSED. BUT --

SO, I WOULD SAY --

THAT PARTICULAR TALK IS SORT OF --

A LOT OF THAT INFORMATION IS ALREADY AVAILABLE IN, IN ENGLISH, BUT IT IS MOSTLY BEEN A SCHOLARLY TYPE OF FOCUS.

TO, TO LOOK AT LIKE --

THE CONTEXT FROM WHICH BUDDHISM AROSE. AND, AND, THE, LIKE INTERNAL DEBATES BETWEEN DIFFERENT SCHOOLS. BUT, BUT THIS CONTEXT I THINK IS ALSO REALLY IMPORTANT TO UNDERSTAND THE -- OUR UNDERSTANDING OF -- OF -- BUDDHISM TODAY AND THE WAY THAT ALL OF THE TRADITIONS HAVE SORT OF, BECAUSE,

THEY'RE, I SAY THERE IS NOT A LOT OF SECTARIANISM ANYMORE  
IN PRACTICE. BUT HISTORICALLY IT SEEMS LEER THERE WAS QUITE  
A BIT AND IT TOOK A LONG TIME -- THERE WAS QUITE A BIT AND  
IT TOOK A LONG TIME FOR ALL THE DIVERGENT VIEWS TO FIND A  
WAY, OH, I UNDERSTAND WHAT YOU ARE SAYING NOW. AND I  
UNDERSTAND HOW, WHY IT DOESN'T CONTRADICT, YOU KNOW, THE  
DHARMA. SO, WE, WE EVENTUALLY GOT TO THIS POSITION OF --  
OF, LIKE, BELIEVING THE SAME THING. ALL OF THESE, SCHOOLS,  
BASICALLY BELIEVING THE SAME THING. AND, WITHOUT HAVING  
THAT, THAT EARLIER CONTEXT OF, WHO IS DEBATING WHO, WHO  
BELIEVED WHAT, I THINK IT IS A LITTLE -- A LITTLE BIT MORE  
DIFFICULT TO, UNDERSTAND -- THESE, THESE --  
THE DHARMA AS, AS IT IS PRESENTED TO US TODAY. SO --  
I WOULD LIKE OTHER PEOPLE TO TRANSLATE MORE OF, OF THICH  
NHAT HANH'S WORK OR JUST MORE, MORE WORKS IN GENERAL.  
VIETNAMESE WORKS IN GENERAL. THERE IS A TEXT CALLED  
INSTRUCTIONS ON EMPTINESS. THAT IS A -- THAT I WOULD LOVE  
TO SEE SOMEONE TRANSLATE. BUT, YEAH, MAYBE, MAYBE GIVE ME  
LIKE TEN YEARS TO LIKE, LEARN MY, FIRST LANGUAGE AGAIN.  
>> CHENXING HAN: I KNOW WE ARE REALLY CLOSE TO THE END OF  
TIME. I WILL READ A COUPLE MORE QUESTIONS IN THE CHAT. SEE  
IF WE CAN SQUEEZE IN ONE MORE QUESTION. CAN YOU SPEAK TO

THE RESISTANCE OF WESTERN BUDDHISM TO THE PRACTICE OF  
REPENTANCE/RESPECT FOR THE -- MAYBE YOU CAN RESPOND.  
ACCURATE, AUTHENTIC TRANSLATION VISE TOOL WHEN IT COMES TO  
READING ORIGINAL TEXTS. WHAT ARE SOME WAYS TO DETERMINE THE  
QUALITY OF TRANSLATION AND HUH TO LOCATE SUCH TEXTS?

HOW DOES A TURN TOWARDS TRADITIONALISM MESH OR CLASH WITH  
INNOVATION IN ASIAN BUDDHISM IN INTERPRETATION AND  
TECHNOLOGICAL TRANSMISSION WHICH IS ALSO HISTORICALLY  
FACTUAL IN AN ONGOING CULTURAL TREND. SORRY, THAT WAS A  
LOT?

>> An Tran: TO THE FIRST QUESTION, I DON'T THINK MY ANSWER  
WILL BE WELL LIKED. BUT I WOULD SAY --

READ EVERY TRANSLATION. AND THEN COMPARE THEM. BUT, I JUST  
THINK THAT IS FUN. BUT, BUT --

OTHERWISE, I AM NOT REALLY SURE, I WOULD SAY --

YOU CAN GET TO CERTAIN TRANSLATORS THAT YOU LIKE. BUT I  
THINK THE ONLY WAY TO REALLY ASSESS IF SOMETHING IS -- IS  
SUPER ACCURATE IS -- IS TO, AT LEAST LOOK AT A COUPLE OF  
DIFFERENT COPIES. AND HOPEFULLY, HOPEFULLY -- NO ONE --  
IS, IS TRYING TO --

FORGE SOMETHING, BUT, IT CLEARLY HAPPENS. THE SECOND  
QUESTION --

I DON'T THINK ADVANCEMENT IN TECHNOLOGY OR CULTURAL WORLD VIEW IN GENERAL IS NECESSARILY -- NECESSARILY, A -- IN OPPOSITION TO BUDDHIST TRADITIONALISM. BECAUSE, IF WE ARE HONEST ABOUT ASSESSING THINGS IN TERMS OF CAUSES AND CONDITIONS --

THERE IS A CERTAIN PRIMACY WE HAVE TO GIVE TO THE CONSIDERATION OF MATERIAL CAUSES AND CONDITIONS. BECAUSE THEY -- IN A WORLD WHERE MATERIAL RESOURCES ARE NOT ADEQUATELY MET FOR ALL POPULATIONS, THE PRIMARY CONCERN OF A PEOPLE AND THE PRIMARY CAUSE OF SUFFERING IS ALWAYS GOING TO BE THOSE MATERIAL RESOURCES FIRST. SO --

A STUDY OF MATERIALISM AND PRESENTING SOLUTIONS TO THE PROBLEM OF SUFFERING IN MATERIAL AND TECHNOLOGICAL WAYS, I DON'T THINK THAT -- IS AN OPPOSITION TO THE IDEA THAT -- ALL OF REALITY IS ACTUALLY MADE OF MONEY. BECAUSE, MAT TYLER WARE OF THIS MIND MADE REALITY IS STILL REALLY IMPORTANT.

>> CHENXING HAN: AND I THINK, I AM SURE THERE MIGHT BE MORE QUESTIONS IN THIS SPACE. I KNOW, AN, THE WEBSITE FOR THE WEBINAR, YOU HAVE AN EMAIL ADDRESS. SO PEOPLE THAT MAY WANT TO REACH OUT TO AN WOULD BE WELCOME TO EMAIL HIM THERE. JUST THIS IS A REALLY NICE NOTE TO END ON. JUST A COMMENT

THAT I WANT TO READ. WHO WRITES, AN FOR YOUR SCHOLARLY KNOWLEDGE AND SHARING TONIGHT. MY HEART IS SMILING AT YOUR AFFIRMING OF OUR BELOVED TEACHER, THICH NHAT HANH'S DISCIPLINE APPROACH WITH THE DHARMA INTERPRETATION TO BE ACCURATE AND REPRESENT RADIOSENT. I SPECIALLY LIKED THE UNDERSTANDING OF VIETNAM'S HISTORY, TOUCHING UPON THE NOSTALGIC ATTACHMENT TO THE COLONIAL PAST, THUS THE CONTINUED OLD FLAG WHICH HELPED ME TO LOOK DEEPLY AT THE OLDER GENERATIONS. SO, I HOPE, EVERYONE WILL JOIN ME IN THANKING AN. THIS IS SO RICH. AND I FEEL LIKE WE COULD TALK FOR LONGER. AND I WANT TO RESPECT EVERYONE'S TIME. THANK YOU.

>> ANNIE MAHON: THANK YOU, CHENXING, THANK YOU, AN. WHAT AN AMAZING EVENING. I KNOW WE HAVE ALL GOTTEN SO MUCH OUT OF IT. WE'LL FINISH WITH A BELL. ADRIANA, DID YOU WANT TO SAY ANYTHING?

>> ADRIANA ARIZPE MARTIN: NO, THANK YOU. THANK YOU, AN, I WAS JUST GOING TO TELL YOU HOW -- THIS TOPIC ALSO CONNECTED WITH A PERSON FROM MEXICO LIKE MYSELF WHO HAS LIVED COLONIZATION AND IN MY CULTURE AND IT SPEAKS SO CLEARLY, AND THE, AND THE ROAD THAT -- THAT I HAVE IN CONTINUING THIS CONVERSATION. SO THANK YOU, IT WAS LEARNING OF YOUR

CULTURE AND BUDDHISM AND ALSO -- ABOUT MINE. SO THANK YOU SO MUCH. IT WAS REALLY GREAT. THANK YOU. THANK YOU ALL. AFTER A BELL WE WILL HAVE A COUPLE QUICK ANNOUNCEMENTS. AND THEN FINISHED. FROM THE TIME WE SPENT HERE TOGETHER MAY ALL OF US HERE AND ALL BEINGS EVERYWHERE, LIVE WITH EASE, AND FREEDOM, AND HEALTH AND SAFETY AND WELL-BEING. AND MAY ALL BEINGS WAKE UP TOGETHER SO THAT WE MAY ALL BE FREE. (BELL TOLLS)

THANK YOU ALL FOR COMING. THANK YOU, DON FOR THE CAPTIONS. THANK YOU, RACHEL AND CLAIRE, WHO ARE HERE FOR SOCIAL MEDIA SUPPORT. CHENXING FOR CURATING THIS AMAZING SERIES. AND, ADRIANA, OF COURSE, OUR CO-ORGANIZING WITH ME. AND AGAIN, AN, THANK YOU, THANK YOU SO MUCH.

>> THANK ALL OF YOU.

>> ANNIE MAHON: YES, ONE ANNOUNCEMENT IS THAT, WE DON'T YET HAVE OUR -- NEXT SERIES UP YET. BUT PLEASE -

(RECORDING STOPPED)

BE LOOKING OUR NEXT SERIES, DISABILITY JUSTICE COMING IN THE FALL. AND --

PLEASE IF YOU CAN HELP SUPPORT US, FINANCIALLY, YOU CAN GO TO, MAKING-VISIBLE.ORG AND, DONATE THERE. AND, FOLLOW US ON SOCIAL MEDIA AS ADRIANA SAID SO YOU CAN KNOW WHAT IS UP AT



ALL TIMES WITH THE WORK WE ARE DOING. IF YOU FEEL LIKE HELPING OUT WITH THE WORK, EMAIL, TEXT US, MESSAGE US ON SOCIAL MEDIA, WE ARE ALWAYS CAN USE YOUR SUPPORT AND HELP IN NONMONETARY WAYS AS WELL.

>> ADRIANA ARIZPE MARTIN: THANK YOU. THANK YOU, PLEASE GO ON, DONATE, ALLOW US TO CONTINUE WITH THIS PROJECT IF YOU CAN. THANK YOU AGAIN. THANK YOU AGAIN, EVERYONE FOR BEING HERE AND TOGETHER.

>> ANNIE MAHON: HAVE A WONDERFUL EVENING THE REST OF YOUR EVENING.

>> ADRIANA ARIZPE MARTIN: THANK YOU, THANK YOU, EVERYONE.