

The Nature of Selflessness

Jack Kornfield

When the Buddha confronted the question of identity on the night of his enlightenment, he came to the radical discovery that we do not exist as separate beings. He saw into the human tendency to identify with a limited sense of existence and discovered that this belief in an individual small self is a root illusion that causes suffering and removes us from the freedom and mystery of life. He described this as interdependent arising, the cyclical process of consciousness creating identity by entering form, responding to contact of the senses, then attaching to certain forms, feelings, desires, images, and actions to create a sense of self.

In teaching, the Buddha never spoke of humans as persons existing in some fixed or static way. Instead, he described us as a collection of perceptions, of responses, and of the flow of consciousness that experiences them all. Our sense of self arises whenever we grasp at or identify with these patterns. The process of identification, of selecting patterns to call "I," "me," "myself," is subtle and usually hidden from our awareness. We can identify with our body, feelings, or thoughts; we can identify with images, patterns, roles, and archetypes. Thus, in our culture, we might fix and identify with the role of being a woman or a man, a parent or a child. We might take our family history, our genetics, and our heredity to be who we are. Sometimes we identify with our desires: sexual, aesthetic, or spiritual. In the same way we can focus on our intellect or take our astrological sign as an identity. We can choose the archetype of hero, lover, mother, never-do-well, adventurer, clown, or thief as our identity and live a year or a whole lifetime based on that. To the extent that we grasp these false identities, we continually have to protect and defend ourselves, strive to fulfill what is limited or deficient in them, to fear their loss.

Yet these are not our true identity. One master with whom I studied used to laugh at how easily and commonly we would grasp at new identities. As for himself, he would say, "I am none of that. I am not this body, so I was never born and will never die. I am nothing and I am everything. Your identities make all your problems. Discover what is beyond them, the delight of the timeless, the deathless."

Because the question of identity and selflessness is subject to confusion and misunderstanding, let us go into it more carefully. When Buddhists speak of emptiness and no self, what do they mean? Emptiness does not mean that things don't exist, nor does "no self" mean that we don't exist. Emptiness refers to the underlying nonseparation of life and the fertile ground of energy that gives rise to all forms of life. Our world and sense of self is a play of patterns. Any identity we can grasp is transient, tentative. This is difficult to understand from words such as selflessness or emptiness of self. However, the experience of selflessness in practice can bring us to great freedom.

In the chapter on dissolving the self, we saw how deep meditation can untangle the sense of identity. There are, in fact, many ways in which we realize the emptiness of self. When we are silent and attentive, we can sense directly how nothing in the world can be truly possessed by us. Clearly we do not possess outer things; we are in some relationship with our cars, our home, our family, our jobs, but whatever that relationship is, it is "ours" only for a short time. In the end, things, people, or tasks die or change or we lose them. Nothing is exempt.

When we bring attention to any moment of experience, we discover that we do not possess it either. As we look, we find that we neither invite our thoughts nor own them. We might even

wish them to stop, but our thoughts seem to think themselves, arising and passing according to their nature.

The same is true of our feelings. How many of us believe we control our feelings? As we pay attention, we see that they are more like the weather—moods and feelings change according to certain conditions, and are neither possessed nor directed by our consciousness or desires. Do we order happiness, sadness, irritation, excitement, or restlessness to come? Feelings arise by themselves, as the breath breathes itself, as sounds sound themselves.

Our body, too, follows its own laws. The body which we carry is a bag of bones and fluid that cannot be possessed. It ages, gets sick, or changes in ways we might not wish it to, all according to its own nature. The more we look, in fact, the more deeply we see that we possess nothing within or without.

We encounter another aspect of the emptiness of self when we notice how everything arises out of nothing, comes out of the void, returns to the void, goes back to nothing. All our words of the past day have disappeared. Similarly, where has the past week or the past month, or our childhood gone? They arose, did a little dance, and now they're vanished, along with the 1960s, the nineteenth and eighteenth centuries, the ancient Romans and Greeks, the Pharos, and so forth. All experience arises in the present, does its dance, and disappears. Experience comes into being only tentatively, for a little time in a certain form; then that form ends and a new form replaces it moment by moment.

Excerpted from *A Path With Heart*, by Jack Kornfield, Bantam Books, 1993, pp. 199-201.