

2010-01-15 Samannaphala Sutta Part 2

Sat, 8/15 9:42AM • 1:42:59

SUMMARY KEYWORDS

buddha, teachings, text, practice, teaching, tradition, world, killed, rebirth, ascetics, read, causality, fruit, monk, society, memorization, understand, india, buddhists, kinds

SPEAKERS

Gil Fronsdal

Samannaphala Sutta. The word phala means fruit. And fruit is a very important word in the Buddhist lexicon. Because the results of practice are, are often called fruit. And it's a very. And so when people describe the results of, for example, awakening, they divided off in between the magga. And the fall on magga means the path. And follow means the fruit of the path. And there's a very rich, very rich concept that's has many different meanings in the tradition. But followed particular the fruit of practice. And so here the word fruit is being used. And this is the fruit of the renunciant life. And it might be nice to see another introduction to the text to just go Over the summary in the front of this sheet, particular fruits that are mentioned in the text, the Buddha is going to tell the king, the fruits, the benefits that come from the renunciant life. And the ones in bold are the ones that the Buddha specifically says these are the fruits of their life. The ones are not bolded are not the benefits are mentioned, but then a bench mentioned specifically as fruits and just minor detail. So, first by becoming a monk a slave is emancipated and honored. So if you're if you if you happen to be a slave, that would be a benefit if you became monastic. If you're a taxpaying worker, if you become a monk or monastic, then you'd be freed from having to work and you wouldn't have to pay taxes anymore. And you'd also be honored.

So that's some people Like that's, that's a benefit that comes from.

Then if you live virtuously, you have the happiness of blame lessness which I think For the uninitiated, for people who aren't familiar with this concept, it might not seem like a big deal. When I first came across it Buddhism I just glazed over and kept reading. But I've come to really appreciate how wonderful and significant being blameless is to have a heart that's at ease. With itself, it doesn't feel like it's done anything that anyone would blame you for. It isn't so much that we're caught up in concerned about the blame, as we are concerned about not doing things and having done the things that others could blame us for, you know, holding the happiness of blameless This is from guarding the sense faculties. accomplishment in mindfulness and clear awareness have some degree of accomplishment. There contentedness to be content Having a clear, bright purified awareness permeating the body. attaining degrees of insight is another fruit. And then next three, or four have to do with what some sometimes called EDS or cities are kind of heightened higher knowledge has higher powers that they say sometimes can come with meditation. One is called being able to make a mind made body. Other higher powers, clearer audience, being able to hear voices far away or hear that the gods they have us talking and understanding other people's states of mind, and then recollecting it one's past lives, seeing how beings die and get reborn. And then the final one, eliminating the tanks. The meaning of Cain says the ultimate truth in Buddhism, because that's synonymous with full awakening. It's synonymous with becoming our heart. funded. And so these are the kind of very deeply rooted defilements or attachments in the mind that a person comes freedom free from is they fully awakened. So those are the fruits. And so essential to this text is going over these numerating these fruits describing a

progressive way that says maybe could be seen as a guided meditation. Now, the question that the king asks is, what are the fruits here? And now? What are the fruits in this lifetime? Someone might say, what are the fruits of the religious life and next lifetime, and there are plenty of Buddhists and other people who are interested in the practices that would help them in the future lifetimes. But that's not the question is being asked here. And I would like to see its significant thing and this is a reader response way of reading the text. I would like to see a significant that this is very important is Of course, a second discourse in this collection of Buddhist discourses is a discourse which doesn't talk doesn't really put central focus on the idea of fruits of practice in over many lifetimes or other lifetimes, or even doesn't even talk about the fruit of fruit of the practice, from the point of view of ending the cycle of rebirth, which sometimes seen as being central to the Buddhist enterprise, then it doesn't come up here that you're trying to end rebirth.

It rather talks about some

things immediately available here, which claims including removing.

So

it's also significant that what's being described here is the fruits of actions behavior that you engage in, the person can actually do that. Your actions have consequences. And your actions can have particular consequences that you have some control over the direction they You can choose to have certain results from your own activity and action. It might seem very obvious to us that that's something we could do, you know, we all live lives that are consequential, no, we can make a difference in the choices we make. But this needs to be highlighted that here what the Buddha's offering is teaching the separate based on the assumption that an individual can make choices about how one acts on home behaves when one does with one's mind. And that those choices can make a difference and can lead to certain beneficial results. And all these results here are a list of the beneficial results that are possible. And that individual has some choice over at least directing oneself towards whether you're successful in actually making them is another question but you can't expect to kind of move in some of these deeper directions without having made certain choices and in your life. So the exercise of free will in a sense, not only The Buddhist word is very important. In that there was a you have, we have this free will to make choices for our actions, and we can choose things that are beneficial for us. This big this, making this point is very important because the first half of the discourse, the king reports to the Buddha, the conversations he had with six other ascetic teachers who have different teachings. And, and is, you know, again, this is a place where it's easy to glaze over fall asleep when you go through the list of those teachings. And you wonder why is this here and how does this fit in these ascetic teachings. But if you kind of forget, I think it's possible to kind of look at the overall what's overall going on in the discourse to understand why these teachings represented where they are and how they fit in with the narrative and what's happening. So we'll go to that in a minute. I wanted to point out to you some Pali words, you're going to go into this world of the discourses more, it's good to kind of begin learning some Pali even just individual words recognize them. So for example, the king's name or is usually a jot jot. And often I know prefix means not, or in just two, or jata it should be it should be in a typo there, okay. TTA shutdown means born. And so you know that some of you know that word from another place jotika jotika tales means the birth tales. So jata here means birth. And satou means enemy. So, there are two explanations of how these words what they mean. So, they're not they're not a given name. They're a title that the king has given and that One understanding of it means that the, the king, there there there is no enemies born for the king, the king has has no there's no nobody can be an enemy to this king. There's no any enemies on board at this point. That's one meaning. The other meaning that the enemy of the king is not yet born, but will be born. And, and what the how the tradition remembers

his story of the king is that he killed his father, only to be killed by his son. So, he, his son is through first day son, he's gonna kill him.

And so I talked about Deva last year. So we'll see some of the other words as we go through So, if you look then on the back page, the six ascetics

and the six ascetics can be divided into four classes or four, kind of your classes of philosophy are the teachings that were current in time of the Buddha. There are people who are called the materialists and their their Jeeva cuz the Jains and the skeptics, sorry, like it turned off now my son is here.

And so I'm going to try to put the paper down so you don't get distracted. I'm going to do my best, which can't be very good. Because I don't I, I don't know enough about this early Indian religious tradition to really, but I'll do my best to try to explain a little bit the context of the times philosophically.

There were two currents. The popular popular scholarly view, is an ancient India they were two primary currents of religious teachings. There was that current that came with it. Ra arion. And Vader's the word Aryan is very important in ancient India. The Four Noble Truths is called the air, our area and truths are interests. And it's very unfortunate that the Germans took it learn took that word and adopted it for themselves. And now we don't get close to the word and you might have guessed, I'm gonna get close to the word and it has very strong associations, but that was the word word that ancient India for these invaders who came in and they became kind of the ruling class, the warrior class of ancient India. And with them came, or we noticed like four or 5000 years ago, came the dead has the Vedic tradition, particular texts. And then if with them also then with time can develop the romanichal class of the Brahmins. And so, that the Vedas the Brahmins have all kind of arose out of this kind of innovative invader culture came into India. The other current they think, is the native indigenous religions of the time, that had a problem with many diverse kinds. India is a very big country, but there was a strong as seemingly ascetic or meditation or practice kind of tradition, that also existed, kind of on the margins of society perhaps and And so these two traditions kind of rubbing up against each other, the brahmanical, with high priests and a lot of rituals. And then there was this tradition of these aesthetics. And so that instead of tradition, where those people who stepped outside of society and the structures of society to live in its margins, and they were kind of trying to engage in other in religious life in a different way than what the event doesn't roboticle tradition did, the grammatical tradition and the Vedas, to be simplistic about it, believed in a lot of gods. And that the way that you kind of got anything and the gods were kind of like the Greek gods remember that the indo European, these wonderful people who left the steppes of Russia some 5000 years ago, spread out into India and into Europe and into Greece, Rome and all that, and so they're all kind of have common roots, the indo European roots, we have common source of our language to sense Korean and Indian, mostly lady Sanskrit kind of based Indian languages have the same origin as English and German and Italian, you find similar words. And some words are really important in society, and actually don't change have never don't didn't change from ancient times. And you see it because they all these languages have the same word, almost the same word for soup. Like, what do you think this? What do you think the Pali word for soup is? Super. And so that's a little way of pointing out that some some of their religious ideas are similar as well. And so I think it's probably fair enough to say that the pantheon of Vedic gods, maybe look a little bit like the Greek gods. And so anyway, there's this pantheon of gods and, and the way that you succeeded in life, the way your crops would grow and move to old age and all that is you would make offerings to the gods and the primary causal kind of world that you really it was really consequential, that really meaningful was to make these sacrifices and, and then there was a class of priests to really the officiants for those sacrifices coming out of that tradition and develop this idea that not only was there is there are many gods but also there was one central God or unified God or something, who at the beginning of time, or the first

God, who is part of the genesis of creation of the universe, divided up his body into different parts, and those different parts. They came to different classes of people. And so the Brahmins were made from his head, I think it was and the Warriors maybe from the arms, I forget exactly how it goes. The The, the warrior, the working class, or the merchant class, whatever they are made from maybe I don't know what the arms or torso or something but underclass, the untouchables class, or come out made from his feet. And even to this day, you find Indian society very stratified with a hierarchy. And the feet are considered to be much lower than the head. And so you never want to touch in some countries, you know, unless you're very careful about touching someone's head because it's the highest, most respectful part of their body.

And it can be very insulting to touch someone's head, if you casually do it, whereas in our culture, maybe it's an infection thing to do. And the last thing you want to do is to point your feet at a Dharma teacher. No, thank you. Because you're pointing your most disrespectful part of your body towards something that's considered very respectful. It's very, you know, it's considered very bad. And if you really want to show a lot of respect to someone, you would lower your head which is your highest place to that person's lowest place to feet. And so you can put down your bows down, put your head on someone's feet, it's really showing a very dramatic, you know, hierarchical difference in respect to whatever. So to say that the untouchables came from the feet, is to really say that they're pretty untouchable right there, like the most saddest part. So and so with that came the idea that, that our society was stratified, but people are born into their caste. And so there's a fixed order to life. And once you're born into that cast, you can't do anything to get out of it. You're stuck in that cast. And that's the nature of the universe. That's the order of the universe. It's a fixed way the universe is that you you're that way now. So these two things, suggest some things about causality. The first is that if you really want to do serious have a serious impact On the world, you can't do it. But rather you have to rely on these gods to do it to please the gods. And there are some things which are have to do with an inherent nature of the universe that you can't change at all. It just predetermine it sticks, this is the way it is, you're born into a caste. And that's you can't get out when you can't have to, and you have to relate him. And you have duties. And the word is the word Dharma also means duty. And so, Dharma of the duty of these different castes is to behave a certain way relate to a caste in certain way. And so that's a certain kind of understanding of causality. So there were people that who started questioning all this, and how it all worked. And one of the one of the places that question there was the punish shots, literature that came after the vendors, and one of the early punish shots that came probably a little bit before the Buddha started positing stuff idea that didn't deny the gods but said we're actually there's something else some kind of unified principle, some kind of unified, being some kind of unified God called Brahma. And that comes from the beginning of time is timeless. And that's another thing which is also timeless is the soul. And each person has a soul called the mind. And that there's a unity of the Ottoman and the Brahma. There's a unity of the microcosm, and the macrocosm is a unity of the ultimate, and the particular who you are, they're not the one in the same to realize that sameness is to become liberated or free or something. And what it meant was somehow a radical separation from the vert word world of diversity, the world of difference, and, and in some ways, in some forms of Indian religion, this kind of attitude, of the oneness of Brahma, and so, meant that you kind of pulled yourself away, pull consciousness away. From this world that we live in, and, and, and, and to realize this profound experience of oneness of these things, but it became an artist pulling away was a dismissing of the phenomenal world. And so you see in some of these traditions that do this, that the phenomenal world that we live in, is called a dream, Maya. It's just all it's all an illusion, it's all live in illusion. The only thing is real is when we kind of pull the consciousness away from all that this year, and drop into this kind of this kind of blissful state. And this kind of blissful union of the two is sometimes called satchitananda. Start means truth, means mind, consciousness, and Ananda means bliss. So, so, again, so what's the What does it teach us about the world of causality. The role of causality is an illusion. And

that is not to understand things But causality but to somehow step out of it, and realize this deep place of oneness that somehow that you must be able to experience. So in this mix then there were all these other ascetic traditions, people that stepped out of society, who were also grappling or trying to understand a variety of things including the issue of causality. So if you look here in the text under

see

I'll read it to you for those of you don't have the text. So in in Walsh's translation, it's page 97 those of you that Taan Geoff, it's I don't know what he called it is called a skeptic. Or is it? No, no, the evasive evasiveness, it's the teachings of sun Jaya. Sorry, evasion.

And so these are the teachings of Sanjaya. If you asked me, Is there another world? If I thought I thought so I would say so? I don't think so. I don't say just so I don't say otherwise. So I know if that's evasive, sometimes they call it a skeptic, means he's not gonna have a view, he doesn't have a view. He doesn't know. Okay, how can you know these things? So is there another world there's what it means is not so much as there is like, you know, the planet someplace? What it means is, I think what it means is it is there a future lifetime? Will you be reborn again into another world and further

and further further on? Is there fruit and the result of good and bad deeds? So here has to do with causality, can you do deeds? Can you distinguish between good deeds and bad deeds and are the results of those deeds How does causality work? Can you can you be involved in the causal world? And then he asks, things refers to does an enlightened person tagata who were to target that is often a title for the Buddha. But probably it was a pre Buddhist term for someone who was liberated. Does the person exist after death? What happens to a person when they get liberated? And as in for culturally maybe believes in rebirth? You know, it's issue. Interesting question. I thought there were four things here. So as to know their world isn't another world it's a fruit of good and bad actions. Anyway, that's all I see here. There's three major categories. And so you see the second one. So the second one particular has to do with causality. You know, so this was an issue they're grappling with and this particular guy He has no view doesn't have a conclusion about that. So skeptic he's just evasive he does. His kind of specialty is not having views not holding on to any to any view at all. And just kind of, you know, pulling back from at all. So I quote this to show that these kinds of questions were they were grappling with at the time. So these different ascetics grappled with these questions in different ways. And we'll go over this a little bit, these different approaches that they had. But it's one thing to try to understand these philosophies by reading these texts and try to understand what they are. And it's interesting to do that. And one of their historically what's interesting is that most certainly, these were historical people. And this is the earliest record we have of these philosophers. This text, so historically, you can't go further back than this. And there's other things that were written in India after that, that also purports to be their teachings. So we have other records as well to compare it to. But historically This is the earliest that be skeptical skeptical when you read it because you know, here's it, the Buddhists are talking about the other people in a straw straw man. And so you might not be completely accurate how you did pick your in your your other but there's another way of reading this. It's not just reading the philosophy What's this guy's about? But to read it in the context of this narrative that we went over this morning. Okay. Apparently the king is troubled man, totally because he killed his father, he wants some peace. So imagine, you know, you're troubled, deeply troubled. And you just killed your father. You know, please don't. But, and you go, you go to someone and you're looking for some kind of solace or some kind of help and so The person says to you

so this is page 94 wall shade This is the teachings of Purana kassapa. So remember Taan Geoff will have a different slightly different translation of words. So, it confuses you if they read one and you have

the other you know. So Puranas teachings are you imagining by the Dewar instigator of a thing, by one who cuts or causes to be cut by one who burns or causes to be burned by one who causes grief and weariness by one agitates or causes agitation? Because it's life to be taken, or that which is not given to be taken, commits burglary carries a booty, commits robbery lies in ambush commit adultery, it tells lies. No Evil is done. For the razors, remember you've killed your father right hearing this. If with a razor sharp wheel when we're to make of this earth one single mess and heat the flesh, that there would be no evil as a result of that no evil would accrue. If one were to go along the south bank of the Ganges killing, slaying, cutting or causing to be cut, burning or causing to be burned, there will be no evil as a result of that no evil would accrue. Or if one were to go along and northbank, the Ganges giving and causing to be given, sacrificing and causing to be sacrificed, there would be no merit as a result of that no merit would accrue in giving self control and abstinence and telling the truth. There is no merit and no merit to Cruz. So you've killed your father, right? And you're looking for some help. But this be helpful. Wow. Yeah, I'm scot free, you know, but that's, you know, I was worried about what I did, you know, and I realized now that there's no problems at all. You know, you can kill people and it's matter and no consequences, you know, by the import America with that, you know, maybe if you kind of, you know, maybe if you did something minor, like maybe you stole a bubblegum local store owner that's, maybe you hear this maybe you'd kind of like Oh, okay. But something major like killing a father, your heart, you know, no, no No matter what the teachings are I think that the heart is broken, I would hope I would think with this kind of teaching be helpful. I suppose it's a rhetorical question because I'm implying what the answer should be. So, you know, the king is asking for something and this is the answer he gets in relationship to something and done such a big crime. I don't think that this doesn't crack would probably not really work. So if you're trying to read this From the point of view, understanding the philosophy behind it, that's one perspective, if you're trying to read is from the perspective perspective, that King of how he's going to hear it, that's a different perspective. So here, so Purana kassapa, is one of the materialists and caroler school, and that they're called materialists. I don't know if it's a fair word, but it's what's commonly referred to as modern scholarship is those who believe that, that there is no rebirth, that this is the only life you have. And so, materialist in that sense. And then there were different schools of materialists. And this one is this school is that it's called the teaching of non action, that our actions there is, you know, there's no there's no action that has any consequence. You can do something but there's no door there's no person being done to it's all Kind of empty or meaningless or something and then and certainly has no consequences and, and when you die, it all go disappears Anyway, you know, to stay where you are and, you know, so you might as well over on your deathbed and you might as well overcharge your credit card because, you know, it doesn't matter to anybody, no consequences, no meaning nothing. It seems like a very extreme kind of teaching. But probably you don't have to look very far to find and even in modern world there are people who are recent work times, will hold similar kind of ideas kind of negate everything. That there's nothing there's nothing here there's no consequence no meaning to anything. Everything's empty. You found on the you find certainly in Japan, Zen teachers and occasionally, and who have kind of a samurai ethic they say, you know, there's actually I've said, there's no killer. There's no one killed. It's all empty. And as a samurai, what's your duty to Kill should kill knowing there's no one there. Now, they might have a little different philosophical background on this, but it seems somewhat similar, right?

So that's so this guy Parana was grappling with the issues of causality and rebirth and our role and yes, yes.

Usually the Gita case I come Bali. His teaching is called teaching of annihilation ism, which is more now nihilism. But it could it could be the same, I suppose.

So that was one school of aesthetics. Now, something meant something for the aesthetics because they were ascetics, they were Are these renunciant types that stepped out of society, and they were living a lifestyle of wandering arms, people going for arms. And so there were certain rules or behavior that they followed. But, but exactly what the parameters are that was quite wide. Because at least from the point of view of the Buddhist texts, they refer to some of the aesthetics as living a quite a wide diversity of lifestyles. And there were some who were celibate, and some who were clearly not celibate. There was some who wandered around with their partners of opposite gender or groups of people. And they were, it says in the text that they were quite happy for the font for the tender touch of their female companions, whatever that meant. And so there was you know, so people were living many different ways, but still, they were wondering ascetics are wondering renunciant is a better word. So then, we come to a If we go to a Gita, which is. So this is a very, very Imperato for me, it's a very radical in the context of the other teachings of the time, the teaching of the time being that there is this class distinction. And you're supposed to follow certain rules and they're meaningful, you have to decide that way. The distinction of these gods you have to kind of relate to and your actions sacrifices are consequential to them. That's all undercut. And so perhaps that's one of the reasons why they had to be renunciant because if you're undercut and don't participate in societies usually operates then you you, you know, you have to live outside of it. So a Gita is bottom of page 9495 here Page 39 your book and Jesus teachings is significant for the Buddhist teachings because there are a number of places in the sutras where the following passage is quoted verbatim as being the definition of wrong view.

There is nothing given, bestowed offered and sacrifice, there is no fruit for the result of good and bad, bad actions. There is not this world or the next, there's no mother or father. There's no spontaneous, spontaneously arisen beings that are in the world. No ascetics are Brahmins who have attained anything who have perfectly practice to proclaim this world and the next, having realized them by their own super knowledge. This human being is composed of four great elements, and when one dies, the earth parts revert to the earth. The water part to water the fire part to fire the air. Part two air in the faculties, faculties, I think there is Jeeva Jeeva is kind of like a, whatever kind of life forces pass away into space. They accompany the dead men with Four Bears, and the buyer is as fifth through footsteps are heard as far as the cremation ground. There the bones whitened the sacrifice ends and ashes. It is the idea of a fool to give this gift. The talk of those who preach a doctrine of survival is vain and false fools and wise at the breaking up of the body are destroyed and perish. They do not exist after death. So, there are people for example, in the modern world who do not believe in rebirth. I'm one of them. Just to kind of, you know, and, but it's a you know, that's dangerous belief, from a point of view of Buddhist classic Buddhism, because then why not overcharge it? Reddit card is your deathbed. You know, who cares, you know, no consequence for you, you know, if they're gonna be reborn, then you better be careful with your karma. Right? Be make sure you do behave in such a way that you get reborn nicely. But if you don't believe in rebirth, then what keeps you from being immortal? You know? So, you know what keeps me You should watch out for me careful with me and I don't believe in rebirth, you know, I can go I won't do anything to you. I know why doesn't matter to me what I do, so might as well just so watch out. And so this is a negation of radical negation of rebirth, radical negation of action. And also certain concepts that are very important. These don't exist, they have no value, and there's no causality here at all. So this is often called the annihilationism. One of the extreme views and the Buddha was very critical. All this Yes.

just seemed fun to

Right, right. Yeah, I guess it's human here kessa and, and so this is, this refers to the fact that he's an ascetic. So Celtic wears that kind of outfit. And what might be they might just have very long here. That

could be I don't know what it means myself or could be the has a blanket or something. It's been woven together from here. And so that's anyway to me living ascetic life. And, yes.

What would it mean to believe in it? I've seen it. I've been there when my son was four sons were born but this is not the time For that, Ruby so. So the next one is materialist is Oh, so again, from the point of view of the king, given his crime, how would this teaching work? You know, it could be that it feels like he can, he's been liberated. There's no consequences. It's what I did was fine. But I believe that when you do perform such a big crime as killing a father, that logic, some theological teachings, oh, there's no problems at all. It's all empty and that nothing exists. no consequences at all. Really. That doesn't really speak to that part of the emotional part of the heart, the deep part of the heart that I think is not logical. It's not you know, it's not going to it's not going to provide peace or solace not gonna have meaning it's going to feel quite empty and empty or vain or something. That's my belief. I don't know. for you. So CUDA, respect CUDA.

CUDA ISO 896. The next one after agita,

Your Majesty these seven things are not made of made or are not made, and other kind to be made uncreated, unproductive, barren fall stable as a column. They do not shake do not change, obstruct when neither nor are they able to cause one another pleasure pain are both what are the seven, the earth body, the water body, the fire body, the air, body, pleasure and pain and life principle. So he's saying that these are the only things that are real. There's a fundamental real things in this universe. These are the only things the water body or the water elements here, pleasure and pain in the life principle Jeeva. These seven are not made. Thus, there is neither slain or Slayer, either here nor proclaimer, either Knower or causer of knowing. And the river cuts off a man's head with a sharp sword does not deprive anyone of life. He just inserts a blade in the intervening space between these seven bodies. So, you know, human beings just kind of an illusion, again, not really, it's not really it's not really, really a human being here. That is just a particular combination of these permanent, permanently abiding, eternal elements that have always been always will be the only thing that's real. The only thing that's important, and when you slice off my head, you don't do anything to those kinds of those eternal permanent things. And so there's nothing killed. No problem at all. So here are people again, trying to grapple trying to figure out what is the nature of this world we live in. And, and, here, there Here we have someone pointing to some kind of idea of an eternal soul or life principle doesn't use the word docman. But it's kind of, kind of get close to that. And, and it's untouchable. So you don't have to worry about killing anyone, because the person has nothing to do with the life principle. And, and so, this has a very direct impact back on these earlier beliefs, the Vedic ideas of the gods, you know, relating to the guards and sacrifice for them are also related to video these, the duty the Dharma you have because of belonging the different castes, it kind of negates all that and perhaps part of the power of these kinds of teachings is people who felt trapped or felt reactive to the fixed ideas are the time which were very limiting for people. And so this is kind of radical pulls the rug from under They established beliefs of the popular culture of the time.

So then I go on I was just getting tiring to this way. You with me? Okay. So then RG RG because and this is my colleague go solo. And it seems that the founder of giantism and was a was a colleague of my colleague, they kind of worked in cahoots for a while, and then they split off from each other. And, and giant tradition itself refers to this fact. And so we have the Giants preserve teachings from Macaulay And apparently, from what I've read, that the Jain view of McCall's teachings is very similar to the Buddhist view. So, there might be some accuracy accuracy in this depiction. So, Macaulay is 94 page 94. And maybe I won't read all of it, but I'll skip skip part of it, Your Majesty, there is no cause or condition for the defilement of beams. They are defiled without cause or condition. So there is

defilement doesn't want to negate the finalement. But there's no cause to why you're so messed up. You're just a mess. Original Sin, whatever, you know, but their original sin at least has a cause, you know, Bible tells us, but here it says no cause. Without cause or condition. There's no cause and condition for the purification of beings. So it is hopeful. If you're not stuck being defiled. There is purification. But you can't do anything about it. There's no cause or condition, becoming purified beings or purified without cause or condition. So You some people get purified, but there's no cause and condition for why they get purified. So, therefore, there's no self power, other power. You can't do anything for yourself. You can't purify yourself, nothing you can do for yourself to can help. And no one can do it for you. There's no power in humans, no strength or force, no vigor or exertion. All beings, all living beings, all creatures, all that live is without control. without power or strength, they experience the fixed course of pleasure and pain through the six kinds of rebirth. So here we are talking about rebirth. So this guy believes in rebirth lasers, it's cycles of birth and death. But you have no impact on it, no influence on it whatsoever. In other words, everything follows its own course. And now it couldn't be said it's all just random and chance. What happened? But according to his teaching is not random and chance. It's predetermined at the eye outset of the universe.

And then he goes on and he's all there 1,400,000 principal sorts of birth by the CME less than 6000 others and again 600 there are 500 kinds of karma and then on and on 62 paths 60 to consider pre intermediate aeons, sixth class of humankind, eight stages of human progress. So, he's really into classifying things and recognizing what's there. Even though you can have no impact, he seems important to understand all these distinctions. If you jump down to the next paragraph, therefore, there's no such thing as saying by this this discipline or practice austerity or holy life, I will bring my unripened karma to fruition or I will gradually make the stripe and karma go away. Neither of these things is possible because pleasure and pain have been measured out with a measure limited by their round of birth and death. And there is neither increase nor decrease neither excellence nor inferiority, just as a ball of string when thrown, runs till it is all unraveled. So fools and wise, run on circle round to they make an end to suffering. So it's a very hopeful teaching. It just means wait. And your defilement your suffering will play itself out and just have to wait out and you don't know. I mean, we don't know different people. I mean, maybe you're almost at the end of your string. Maybe just one more lifetime or tomorrow or it could be you know, one of these you know, there's all these aeons he talks about You could be you know, several thousand eons away before you run out. But it's hopeful right? that sooner or later the nice. So this is a person who is not a materialist because he does believe in rebirth. And in other lifetimes. He believes in all these different realms of beings and you get four and up and down different realms and all that. But it's not your action that cause you to get reborn, not action that causes anything. Your actions have no meaning in this whole scheme of universe. It's just the universe playing itself out because it's all pre determined. So I'll set in motion and the motion is to unwind by itself.

That is teaching.

Now he remember he was a colleague of the Jain founder, and the Giants have a similar teaching but a little bit different. And the Jain teaching is not really depicted here very well in this text. So I will tell you how the giants are. They also do believe that that momentum of Defilement mentum of your life with Setting motion beginning of the universe. But as you act, you affect rather use straight as a ball of string if you take a spring spring is either wound up or unwound and how you act depends on whether you wind up to spring further or whether the spring unwinds and and so if you if you kill someone you winding up the spring even more you bring more tension in the spring and then as more takes more time then is to unwind. If you do nothing whatsoever, then it slowly over time it will unwind like this, like the first guy Macaulay said just everything on whines is no time. But if you but you can speed it up. And one of the ways you speed it up is that you have to speed up the fruition of Karma. So if you've done

something or if you have some kind of karma or certain kind of built up tension in your spring, you can do things that speed up the unwinding. So, and the best way to do that is to suffer. And the more you can suffer, the faster you're unwinding your karma. So, you know, if you did a really bad thing in past lifetime, you have to experience the karma of that. But you can speed it up by, you know, starving yourself, and you suffer a lot when you starve yourself. And so that suffering counts for unwinding your built up karma. So the giants were into asceticism, and, you know, pain, painful asceticism. They're also into non action. And the ideal life of a giant monk is two non action doing very, very little so you don't cause any more karma. And you won't be very careful not to create really bad karma. And so they were really into non violence. And one of the one of the early seeds for non violent Ahimsa movement India, with these Jains because they were radically non violent, that dedicated non violence. They would go around sweeping the ground before they walked and make sure they didn't step in insects, they would do all kinds of stuff. They would to avoid any kind of harm causing any kind of harm. And they would

eat less and less and less than less, not only to start causing suffering to themselves, but also to non action. And the ideal giant saint was someone who exhausted his karma by starving to death. hypocrisy because That way Yeah. Well, you know, they're just working out the karma quicker. Whereas in the DOD actions aren't doing anything to themselves, they're just letting this stuff kind of bubble up. It's like you have a sore. And sometimes you have you know, you have a boil or something that's causing an infection. And in order to make it heal, you have to hurt yourself. You take a needle and poke it. It might take a while before you have the courage, fortitude to push it, and maybe it hurts quite a bit to have it but then it pops and then it can heal. So they're just pumping the karmic oil.

The same reasons. Explain. Ultimately

wage wars.

Navy Yeah, yeah, yeah, yeah. So anyway, the Giants so it's probably not a, you know, this my best attempt to try to explain Jainism Please don't take my word. This is what it is. It's still a living religious tradition. It survived in India when Buddhism didn't sit down to the present age. And there are some really beautiful giants. I met a beautiful professor at UC Berkeley. He's retired now. His name is Johnny. Johnny and, and he was a beautiful man. And he was happened to be a Buddhist scholar, studying Buddhism, but he was a giant wrote a book on Jainism beautiful man.

And so one of the teachings of, of the Giants is the teaching of restraint restraining from action, doing anything, until you can exhaust all this stuff. The Buddha was what was belong to that class of people who were enunciates. And so these were his, you know, kind of his colleagues religious field with the Rogers world. In terms of, you know, he was kind of also one of these people who was grappling trying to understand something about the nature of causality or was offering his teachings and consolidate in relationship to each others. And so his, his, his, you know, so the Buddha had this teaching where he didn't put much emphasis on the gods, they give sacrifices to the gods is not an important one for the Buddha. Because if anything you feel sorry for when you're Buddhist, they're having a good life, but they're kind of quite good to be a god. And the idea of Brahma at mind that there's this kind of primordial soul and primordial kind of essence of the universe, that it gets unified and you realize the unity of it is seen as in Buddhism is kind of a delusion. And that doesn't work. And for the Buddha, and, and then all these other teachings here, don't work for the Buddha. So what the Buddhist emphasized. And, you know, it doesn't maybe doesn't seem so radical for us. But it was very radical if you belong to any other tradition, his emphasis was, there is causality. Your actions can make a difference, the choices you make can make a difference. And there are particular evaluations that are useful to make. There's evaluation of skillful and unskillful helpful or not helpful. There are certain goals which are

useful to have there is liberation. And that liberation doesn't require exhausting your karma, though you have to do some of that you have to kind of work through some karma. But it's not a matter of kind of letting the balls roll out all the way. But you actually can bypass the spring unwinding by deep concentration, deep insight to understand something very deep and powerful. And but the way to do that is to kind of try to change your state of your mind to develop insight. And you can make a difference. You can make a difference. to how you get reborn. And so it's good take some responsibility for that, if you believe in such things and, and that the Buddha liked some of these traditions, so it was important to somehow become liberated from the cycles of rebirth. But for him that liberation was the same as liberation in this lifetime here, from the tanks from the very forces that keep you bound to the cycles of birth, greed, hate and delusion are such things. So in the context, so for so one hand from the point of view of the king, maybe you can see why this doesn't work for the king, to teach him to the six ascetics. From the point of view of the Buddhist teachings, the six aesthetic teachings is setting up a contrast between one form of teaching of causality and the Buddhist teaching causality. And the Buddhist teaching of causality is not explicit. In this seminar, follow sutta. But it's implicit, because he's talking about the fruit of action, the fruit of certain behavior, the results. And he's talking about things that an individual can do. And what you can do is meaningful, important. And then he lays out a course of practice. And that course of practice is laid out sequentially. And, and that sequence is kind of presenting a gradual growth, you have a gradual path of growth to practice is a very important one for the Buddha. It's not just sudden enlightenment, but you're laying the foundation for the next stage and that stage lays the foundation for the next until eventually the mind is poised for a deep insight and deep realization and deep awakening. It also sets the stage stage kind of oriented. It's also Also what we have in this discourse is we have the Buddha laying out the full kind of fullness or vannaimei different aspects of his path or all these aspects needed for the path, the psychic experiences psychic things maybe are inherent in the past or necessary in the past, but here in the context of teaching to the king,

he just trying to kind of zap the king with all these great benefits obviously, results that you can see if you do this is that saying you have to have to experience maintain all these things sequentially. You have to make a mind and body and you have to be on the clear audience and all those things. He just kind of by nature is really trying to impress the king a certain kind of thing this this, this could be there if you really did this well.

And then we go back to the narrative. The Buddha is at least 75 years old. In this story if the story is true He's been teaching for 35 years or so 30 4040 years or something. 40 years has been a teacher. And what I imagine if someone like the Buddha has been teaching for 40 years, that he's developed his teaching over that time, that you don't just kind of get enlightened, just like that, like the Buddha and suddenly know everything he's going to teach. Rather, you started making the connection to understand you systematize it over time, you take out the implications, isn't like he, you know, the aspect different aspects of it. And so by the time he was getting to be old man, he was been a lot of time systematizing arranging, putting together his teachings, in particular ways. And he was coming to the end of his life, it was particularly important to kind of have it all kind of organized and systematized. It had an indication that little indication that there was self conscious efforts by the early tradition, including the Buddha, to actually preserve the teachings in an organized way. And so this is perhaps by the end of his life he pulled together all these different practices and stuff that have been given different people at different times and put them together and sequential way. You're stood there understood them sequentially.

Yes. Was there

were they were they the right to the illiterate? No, this was a pre literate culture. And so this was all done. This was all done orally and through memorization.

The culture overall didn't have language like there wasn't even art sorry, not language, but an alphabet and ways to write down like I know they didn't write down the Buddha's discourses

for a while.

But they also there just wasn't

worth breaking down for 500 years they say. scholars think that there was writing in India at that time. But it was really a very few people did it. They've mostly merchants, accountants and people. So a little bit went on. But most people were educated and, and there's no evidence of the Buddhists writing and using writing until about 500 years after the time of the Buddha. But it was it was an oral culture and as with many oral cultures in society, history, people really, when they're workbooks to, people have to rely on the memory much more than we do. And human brain has a phenomenal capacity for memorization that's mostly underutilized in the modern world. And so people would memorize, you know, long songs by the time they're five years old, they would know, you know, all these chants and songs and all this stuff, you know, because that's all there was. And, and also, there were very, in the back from Vedic time, four or 5000 years ago, there were a whole class of people, the Brahmins, whose primary responsibility was to memorize these texts. Quickly, and there was a whole technology, mental technology for for ensuring that the texts are memorized accurately. And so the Buddhist stepped into, you know, Buddhism existed in an environment where accurate memorization of texts and organizing things orally and through memorization was a big part of the society. So I'm ready to give you an example of the care that's went to preserve the accuracy of these ancient texts like the various scholars who have studied Vedic memorization as it's done. Modern 20th century saw that there was one group of Brahmins whose job was to memorize the text from beginning to end. There was another group whose job and job budget to print out the Brahman but the Brahman would pass it on to his son who pass it on to his son designed this way of doing it. So, one one family was responsible for many, many, many times responsible for memorizing front to back and other family was quite memorizing backwards. And other family was responsible for memorizing every other word, or every fifth word. And then every 10 years or something, they had these gatherings and they'd compare notes. They recite it to each other and make sure they all had it right. That's quite a big effort, isn't it? So that's been going on for thousands of years in India, as it were. So we don't have any we don't have evidence the Buddhists were that careful. But they were this was a culture they work that way. Yes.

It is a question when I read this the first time with when he was it kind of felt like I was reading a little prince or something like him going from place to place and, and even in the annotations they talked about. that there were certain parodies happening a couple times, especially with the Jang guy, and it seems like there was some there were characters being Or there was some playfulness. And I'm just curious if that's actually happening or if that was something that I was bringing into it almost maybe like they were making fun of certain types of people

at the time or something creepy with a giant. There's a wordplay that goes on with the giants. I can't quite understand the word play. I haven't taken the time to really understand it. But it has to do with the word Bari, which means both restraint and water. And so the Giants went to restraint. And but then there's this play word with the play with water. So maybe some of you have read it or studied it, then you're gonna die and it was new about this at a time. You understand the word play? Yeah. bonds. Yeah, yes. Anyway, so there's a wordplay. So is it a pun is it meant to be satire? parody? I don't know. I

don't know about this one. But there are other discourses where it seems pretty clear, at least to me, it's few people that there's parody or satire involved here. They're making fun of people.

I guess I just what does that mean? If there's like a Buddha suit of it's kind of like making fun of people or you know, straight from the Buddha.

Is it from the Buddha's, or later that the Buddha have a sense of humor when he was he had lived to have a little edge, you know that he was willing.

That step, definitely something I picked up on. And I think it's really interesting that their wisdom teachings and the Theravada ins do it to the medics, and the Jains. And then if you read Mahayana texts, they do it to the Theravada nuns, much in the same way that Christian people might do it to Jewish people, you know, over over time, and the same way Muslim people do to Christian and Jewish people, just the way that the religions evolved. They're constantly pointing out sort of the obsolescence of like whatever was whatever came before. It's really interesting

to add to that, that, maybe because they're differentiating them I mean, each of these religions is kind of coming from the other and in order to actually make themselves different. There's the comparison and that's, I'm aware of that in Christianity with Judaism. A lot of that is because they needed to show the

differences. Yeah, people often use a straw man use use something, the other, to differentiate themselves understand themselves better. And some of it has to do I think with the human concern for identity. People really want to know who they are in opposition to others. By knowing the other and opposition to them, you know, who you are better you perform your own group more clearly. And so, you seek to see the Buddhist doing that periodically. You also have teachings from the Buddha elsewhere, where the whole idea of being in dispute and being in opposition to other teachings or other teachings is seen as being a waste of time. And so how How do you exist without doing that, as also that pointed to, in this early tradition, earliest part of the tradition. So if this text is supposed to be taken as being accurate, that depicts the Buddha near the end of his life, I think it's reasonable to think that the Buddha and his life certainly develop his teachings over quite a bit over 40 years. It was systematizing it and he was concerned about passing it on that way. And so, here we are, you know, it is and what you find in some of the last discourses that the longest verse of the Buddha, the first 13 texts in this tetanus sutta, most of them give the same course of practice, it's all laid out the same way, or close to the same way, as if this is really important for the tradition to kind of re emphasize this over and over again, these stages of practice. So then this stages of practice itself, if you look on the back of this handout begins with a description of a person who has faith in faith in the Buddha. And so some kind of faith, some kind of trust or confidence in something is required to really be able to step onto the path of practice in order to do something that's different than your business as usual, to change what you're doing and engage in a practice to follow a path. You have to have some confidence in something, some feeling this is worthwhile doing. And how you understand the word faith might be very individualistic, but you know, here I've translated the word saw die speak. And then the example given is that if someone becomes a renunciant, and the I think back in ancient times and times this time, there were very little options. For someone who wanted to engage full time, or quite seriously, in the practice of, you know, spiritual practice spiritual discipline, if you stayed in the structure of the times, you know, in your doing your Dharma, your duty of your caste and of your profession, you had to have family, you had to work, you had to do all this stuff, you have to pay taxes, there are a lot of things you have to do that made you pretty busy, it was pretty hard to have the luck, even nowadays, it's hard to have the luxury to be able to go and attend a retreat. As a lot of people that can't afford that it's a big deal to be able to do that. And let alone you know, to deal with much more seriously than that. It's

inconceivable back in 2500 years ago, that there weren't even universities to go to our schools really. And so let alone the capacity to leave school, leave your family, leave your work, to go to school or go to university. mean even to this day in places like No many places in the world, kids are taken out of school. If they're lucky enough to go, when they might be eight, 910 years old because they're needed to help work with a family. I believe that there was very little luck, luxury time, the ability in society to be able to step out enough in society, to go to some other kind of situation to pursue spiritual practice, where nowadays, there's much more opportunity than ever has been, we live in a very different society. So we need we some people are critical of these renunciant tradition, they're stepping out of society, and welcome society meaning society behind it's kind of world world denying or something. But we're, we're judging it on art terms. And art terms in our society are so radically different what was possible back then. And, and back then, in order to be able to pursue something serious this way you have to really step out of society. And this is the only way that you could get support for it. Because you know, he was you can't get you couldn't apply for a scholarship. You know, I want to go off and do you know, spend a year doing spiritual research? Oh, I'll give you a grant. There was no grants back then what there was was people who put food in your home school.

And so you'd walk around. And if people were inspired by your lifestyle, which we're trying to do, they would feed you. They would like you asleep. Society back then seem to have a fair amount of respect for an emcee and type people. So they seem to be good fed. And also, it seems like some towns built meeting halls for the renunciant where they'd meet and debate and give their teachings. So this was also going to only be like outlets that time. We don't we have other options in our society today. You know, go you can go and do 10 day retreats, get scholarships to go and retreats. You can go and long retreats, you can go to the forest refugee can go off and be a monk if you want for a year or two, back then you couldn't drop out for a year or two years, it was very hard to come back in. Even today in the modern world, in some Asian countries, if you'd like if you drop out of society for a year, to do something like monastic life, it's very hard to come back in again. I was told this very explicitly many times in Japan, that if someone ordained as a monk in Japan, Buddhist monk, they really were stepping out of this social structure of their family and their society, and their family and society. Were not very welcoming, made easy for them to step back in, if they decide not to be a monk. When you step out, it's very difficult to come back in again, by a job and all these things here in America. You know, leave your job and America has kind of been known for its mobility, compared to a lot of countries have. Even compared to Europe. Europeans are kind of in awe of Americans who just get up and leave their town or leave Job starting new job and start a new company and Europeans are much more kind of locked into how things are and it's less flexibility. So here there's much more flexibility in American society for for taking big chunks of time to involve in spiritual practice as a lay person. So the need the requirement to be able to be renunciant is not as severe as it used to be back another time in place. And I think that's a significant point to make. And so as we evaluate the role of monasticism and the possibilities of practice, for laypeople have to remember that and then we refer back to the Buddha and how he's how he's teaching a path of practice. That he was taught teaching in a very different society than we have today. So for him, if you have faith and interested in his path, you become a renunciant. Primarily, if you keep what it was teaching today, but he say that

option for householders.

So 10 said that the option was available to householders. There are example in the suit those of householders who become enlightened to practice seriously. There's not a lot of examples. And, and and, you know, realistically, you know how many people actually could do it back then, given what life was like. I mean, it's very inspiring that there are people who could do it. But I think the opportunities for that kind of lay practice are very different today than they were back then. I mean, take one example,

takes, you know, if the way you study spiritual teachings is by memorizing some texts, and then removing and rereading them, reciting them to yourself and considering them and all that. It takes a while just people memorize a text, have some free time to do that. Monastics had the time someone who's working a full job and raising kids could even take the time to memorize a text. If they didn't memorize it. Where is it not written down. We don't have to memorize, we don't have to put all the effort. Now we just have to have an iPhone. And we can get you know, all the suttas on your iPhone, pull it up there, they're in Pali in English and French and everything, you know, just a few pushes of the button. And you're sitting here and you don't have to go to the library, or the bookstore. You know, they're so accessible now these teachings. And so now we can read these things, study them without having to spend the time memorizing. So back then had to memorize so they could study it. So the argument I'm making is that it's a very radically different society. And the opportunities for practice are very different today than they were back then. So how we look at these teachings was been taught back then, I think needs a little different translation for a modern society. So when the Buddha says renunciant his time, is that really what's required today.

Whether that was why, you know, that was part of the strategy for being able to remember.

Some people who feel that the repetition is a way of memorization makes it easier especially, you'll find as you read more of these texts, that a lot of the same passages were repeated over and over again. So it's a lot easier to memorize if you see Oh, I know that already. And also the repetition musical there's a rhythm to it sometimes that that goes on involved in it. Also in an oral culture, the rhythm the language repetition, is not only appreciated for helping memorization, but it also helps its impact on the audience, people listen in different way, you know, in an interesting, different way and pulled into it in different way. You see that I mean, even in modern modern world, you see that certain example of Christian preachers really use language and repetition is a really way of having an impact on what they're saying in a way that they know somebody else might just have, you know, preaching the pros, whereas some people teaching poetry different effective as people. So then we have these stages. And and, you know, we only have 15 minutes left. And I'm wondering about these last 15 minutes. The primary hope I had in teaching this today was to provide enough context and questions and for you so that you could go back and repeat it again. And it comes more alive for you comes your own. So maybe we've done a lot done a lot of that already. There's more I could say for sure. And we can go through this more in more details, a lot of material here that can be covered. But perhaps the primary motivation I had has been fulfilled. And since we have 15 minutes left, perhaps it would be useful to step back and ask you if you have any questions or concerns that you'd like to bring up at this point.

Already I mean, we know that this king son ended up killing him Is there any historical record? I mean, what I mean,

and then and then his son, right, kill him. No, no, I mean, I mean, the it was four generations of killers. And then apparently the people just got tired of these father killing kings. So then they they they they just got rid of him and installed the new kingdom new family. fun new family. Yes. Now it's interesting that time that we're at the end of the Buddha's lifetime. And, and there's all this war this such such as they're killing war, he's killing his father. And he tries to fight another kingdom casilla kingdom, they have a truce. But then, in the last year or so the Buddha's life, King pasenadi, the king of casilla, he's usurped by one of his ministers. And he ends up being sent in exile and dies in exile. And the Buddha, you know, so the world the Buddha knew. At the end of his life, the world the Buddha knew during his lifetime, was in radical change. At the end of his life, the Buddha songs, it's in some sense, it descends disintegration, the collapse of the intagram, the birth, the death of a certain era, and the kind of the birth of a new era that he didn't really see. Get fully born. You just saw that tumultuous times that he was

kind of and when you see that he Know, the image often we have the Buddha as soon as this guy is very peaceful, serene, a little bit removed from the currency of the world, but the world around him was in fire, seemingly. And he was connected to the fire because he knew the characters.

And because the Buddha's teachings were written down until after his death, he had the monastic community, that that's why with him, we're not studying suttas were they studying Anything else? I mean, I guess the question is sort of leading in, in a way I'm just, there's a heartfelt quality of practice that's different from studying suttas and I always question for myself. Is there a benefit to to settings you know, the suits are that suit our the Teaching or that teaching what what kind of heartfelt? You know what, what kind of truth does it bring to my own practice? But I'm sort of curious about what the monks would have been doing. During the Buddha's time, were they studying any other texts? Or were they just listening to his teachings and internalizing them? And so I,

the question is, if we're studying anything non Buddhist, I don't know if we don't have evidence of that. I mean, some of them, some of them were very involved in other spiritual traditions before they became Buddhist monks or nuns. And, and so, you know, people converted from, like some of these other service giants, who came Buddhists, they were students of Macaulay, who became Buddhists, you know, Gita became Buddhists. So they were deeply steeped in other traditions. And probably there are people who went around searching and studying different traditions they were debating and learning from each other. But there's no evidence as I as far as I know of Buddhist monks who were told you should go study these different traditions. And learn about them. Mostly they were busy either studying their own tradition, or they were doing more you know, practice or teaching. In the in the we in the West sometimes have a very sharp divide between between the idea of spiritual practice and study reading. In their this early tradition there wasn't there weren't that Stark shock, the vibe wasn't there, and that they didn't study books, but certainly they memorize it was a big, big aspect of what Buddhist monks did was memorization. And you have stories where the Buddha asks, were the monks so you have stories in the sutras where Buddhist Buddha and various monks are concerned about having memorized text to remember them, memorize them accurately? I forgotten that, can you please tell me you remind me what this discourse is, so I can memorize it again. Because that's the only way that they could know these texts. And if the only way you can know the text, then you could, you could be challenged by it. You could reflect on it, you could question it. You can kind of It's even deeper, more deeply, you can learn from it, you could. And so study was a very important part of the overall enterprise overall approach of, of engaging in practice itself. Because we weren't separated so much.

Wondering if you wanted to say a few words about one of these steps that I've never heard of before creating mind made body.

I don't know anything about it. Except, you know, except a little bit, you know, you see it occasionally a text is not a very prominent thing in the text, these kinds of psychic powers of stuff. They do have kind of creep in here and there, and if it was part of tradition is very, very minor part of tradition. Most of all the teachers I studied with, either negate them as being not being real or say, don't pay attention to that. It's not important. dangerous to be involved in that don't do it. I know of no one who's practiced it or, you know, teach it or anything like that. And then the question is, what is it? What's going on? All these things, and some of them are kind of like, you know, one of the psychic powers just be able to touch the moon in the sun, like with your hand, I think says, and so let's take that as an example. Let's get it right.

He flies cross legged through the sky Like a bird with wings. He even touches and strokes with his hand, the sun in the moon, mighty and powerful as they are. What does that mean? So, stroking the

sun in the moon with your hand as a psychic power. Is that literally true? That somehow if you develop these concentration powers that you're able to kind of just kind of, I don't know, stretch out your arm and just touch the moon or fly up to the moon or the sun. You know, we're just teleport, you know, to the sun is kind of like my son come back or is it to be understood symbolically is it's be understood as visions, you know, these are these are experiences happening in deep meditation and deep meditative mind is capable of very creative imagination, visions, powerful visions, and the people who you do guided meditation, for example, use the capacity of the mind to create visions for purposes of healing and all kinds of things that you can do. concentrated mind is one that's also very suggestible to the use of sometimes in hypnotherapy. And so what is this meaning to touch the moon in the sun? And perhaps there is a vision perhaps there's kind of imaginary thing where the sun and the moon are seen as these powerful entities almost like gods in their own right. And perhaps there's a kind of vision it's touching them, and maybe that maybe, or maybe it's somebody It says here, they're powerful and mighty. Maybe it's indicating that when you're in deep states of concentration, that the power and the strength of the mind is such that it can stand up against the power and the strength of the great Satan, the movement, these great deities at the time. So it says more symbolic meaning, you feel your own mind is so bright and shiny, that you can stand up against the brightness of the sun. So how do we understand that? And I said, we've gone on and on about this, because then how do we understand this thing about the mind main body? It's something certainly something that's being talked about in the context of deep meditation, the fourth jhana and Is it is it something that literally true, or is it something which is part of the vision cream like vision that can happen meditation, where you can kind of imagine, you know, different bodies being created? And some of them there's a magic act of imagination, rather than something that's actually real? Yes. Are you please pass the mic down here, please?

I know that this practices actually practice more than Tibetan tradition. And if you read Alexandra, David Neil, if you read the background of her practice, she did this for a while. And the her mind made body started attacking her. So she stopped the practice. She didn't find it useful, good for

her. But, you know, I'm such a skeptic about these things, even that, you know, the human mind is tremendously capable of very powerful visions and, and imagined acts of imagination, that we see things that we think are really there that so I can imagine her to have such a powerful imagination thinking there's a real body coming and attacking me. But it's really it's just a product of their own imagination. Unstable minds are capable of this The minds that aren't stable for right different reasons, concentrated minds are capable of this. minds are very afraid. Okay, move on this. Remember a friend of mine who was taking the bus from I think Kathmandu Dumpty India and it's quite something take the bus, in these windy, mountainous Himalayan roads, the deep gorgeous in the side of the road. And the bus is creating around the corners passing cars and the curves. It's passing a car in the curve and you so you, you're looking over the railing on the side and you see the carcasses of dead buses below. You know I'm in a bus, I'm passing in a curve and this bus is down there this is not so it can so this parent of mine was taking these buses and had this experience and she was he he was petrified and he was holding on for dear life. You know his knuckles were white on the railing front seats and In that fear avalokiteshvara appeared in the seat next to him. It's okay. And he relaxed. He never really believed that Doublelift despre appeared like there's some some external deity that came, you know, and but there was you know that in times of crisis, the mind will make imagery, do something to try to create and make itself safe. And that came as it that meant I just had other capacity of the mind, which is not necessarily logical, the rational, kicked in as something that would make a difference for him. There's many examples of how the mind can create powerful visions, and then, you know, and then it's easy to see how someone would believe it. So is it here the story? I mean, I apologize if this goes against your views or something beliefs, but I would have serious doubts when that was real. Beyond beyond a very

powerful I believe there's practices that she was doing, but you know, the reality of those experiences and what they are. That's a whole other whole other question that was being Can't say,

Enough, enough, not useful. That's the message I get too. So anyway, that's one response, the question in my main bodies, you know, what is it? Where does it fit in? And why is it here? I don't know. So one interpretation that some people have is that it just kind of became became or was part of the Indian kind of spiritual, mystical mystics, mystical environment, this kinds of stuff. And it's never for propaganda purposes. It was really essential. The Buddhists show that they had this to, you know, because of the other religions, people claiming this kind of stuff and the Buddhists don't have that kind of magic, then Muslim, Buddhist aren't up to snuff. So it was kind of like, inserted that's where we got it to, but who knows? I don't know. I really don't know about this stuff, but I was hoping no one was gonna bring it up

storing it on

historical question, why did why do you think Jainism survived in India when Buddhism

perished? I don't know the answer to that. I know that one theory has been that then Buddhism became the giant ism, it was better integrated with the lady and Buddhism became more and more monastic tradition in India. And in terms of that there were there were still a support for it, but there weren't like particularly like lay Buddhists say they were just Indians who supported any aesthetic that came along there was something more oriented towards the Buddhists But it was kind of like all kind of a mix of religious mix at the time. And so, the Buddhist tradition was mostly monastic and became kind of isolated or from a popular support system. So when the Muslims came into India, the, in the 1200s 1300s, they came in and conquered, the Mongols came in. They, they killed all the monks who stayed monastic and they destroyed all the monasteries, and so nothing was left. But there was no late tradition to preserve the religion. Whereas in the Jains, there was a much stronger lay, apparently giant community. And so I don't know if they killed the Jain monks, but they there was a community that still continued there wasn't that there wasn't also that maybe that sharp divide who monastic and lay, as there is in Buddhism, so that it could continue that way perhaps much longer. Now, the theory has been net Buddhism was mostly centered in northern India, and the giants were mostly in southern India. And the mangoes mostly came to northern India. Thank you.

I'm kind of

interested in order of the of the stages.

Just strikes me as a little odd, or

like the first two seem pretty hard.

Pretty hard to do. Yeah.

And then ethically you would think

it seems like living SSP would be something you do before

these two stages.

It's a little bit arbitrary and I think that there are many stage descriptions of stages of practice that Buddhism has come up with. And there are people who follow The stages in sequential order, and there are people who follow it backwards and upside down and jump around different stages different times. So there's no fixed order that has to be. But if a person was going to put together a systematic program for themselves, this is one approach is to go through it this way. The question that King had for the Buddha was the fruits of tenancy in life. So the Buddha is now describing someone becoming renunciant. So that's, that has to be the deal. It isn't isn't necessarily meant to be a comprehensive description of what the Buddha taught. But in response to the king's question, he's going to talk about renunciation. So someone has to become a renunciant. And what that's a bit is a big step. And so you don't do it without some kind of faith, some kind of trust or confidence This is worthwhile to do. And so back in the Buddhist time, you use confidence in the Buddha and his teaching. And, and some people maybe took years before they made that step. hung out around, checking it all out. Some people were inspired and one day, wow, this is when we waiting for my life or something like this, I didn't know what I was waiting for this is it. And I'm going to become, this is what I'm going to do with my life. So within the context of the sutra, that's why this is brought in so quickly. Once you become renunciant, you want to, you want to start your practice where it's easiest. And it's easiest to start it where if you look at your physical behavior, it's not so easy to look at your mind. Mine is tricky. But, you know, it's very tricky to notice, you know, I shouldn't be angry with my neighbor. You know, and how does that work in my mind fast enough to see it know that but its course behaviors easier to notice and restrain yourself from doing so hopefully, you'll notice if you're about to punch your neighbor out. And so, and that's hopefully you can keep keep yourself from doing

Much easier

than not having animosity or will towards your neighbor. So you start with course activity, and better starting with course activity and that's killing, not stealing, not lying, sexual misconduct and so forth. These are all kind of also, beginning points that are relatively begin, it doesn't require a lot of sophisticated understanding of the mind doesn't require developing concentration and mindfulness. So it's one of the easier access entry points for people to start to practice. It also has the benefit of creating a foundation. Where next easier the mind gets, it's easier for the mind to work on the other levels. Because if you're live ethically, you have less remorse. If you're less with more or less agitation, agitation, it's easier to feel settled. And for here I think there's an idea that living ethically one of the fruits that affect this is the happiness is a blamelessness from being virtuous. So it isn't simply being virtuous, so that you don't get agitated. It's also being virtuous enough so you can have available to sell yourself certain happiness, certain sense of joy or bliss, or a sense of well being from your behavior. So in that, so those two things, lack of agitation, agitation, and the happiness then makes it a lot easier to focus on the next stage, which is paying attention to what goes on with your senses, when you see something when you see your neighbor, and be careful what you see. So you don't, doesn't give rise to a lot of anger, a lot of thoughts. If you see alcohol, if you see gold, don't immediately kind of go and grab it and consume it or steal it or something. But you know, when you when you look at something, have a presence of mind that you're not pulled into that world through reactivity right away. Maybe you have all kinds of deep reactivity within you We respond to meet the issues meet, Miss, desire, greed, lust, all kinds of things that come up, seemingly on its own. But at least when you're out and about in the world, stay present and watch and be careful with, with how you take in the sights of the world. So it doesn't stimulate more of the greed, the hate must be there. So that's the second, it's a lot easier to do that if you're living ethically, because you're settled. That's and then when you when you're, when you're guarding your sense doors, you're already starting to be mindful. And here are the mindful if you read the text. Being mindful involves being mindful in your daily activities. So it's hard to be mindful of

meditation. But you can start being mindful as you go about your daily activities, walking around, going to the bathroom, different things. So again, the course of activities have a presence of mind to know what's going on when you're doing it. And train yourself in that way until you become clearly aware. The coarser activities you do and then continue confinement involves kind of relatively coarse evaluation in the mind. But you realize, you know, I have 500 elephants and 500 wives. You know, that's a lot. Not many people have 500 wives, I think I can be content with that. I can't even get to all of them. So I think I can be content with all those elephants, you know, I have, you know, I already have a wardrobe full of clothes, I don't need to buy more clothes, I can make content with what I have. You know, I'm fed well, but Kevin a food, I don't have to be so concerned about, you know, spending a lot of money at the best restaurants are even you know, getting more food or I can be content with what I have. So, evaluation that allows us to be content with what we have and to live a life of simplicity is also very helpful for practice. So that's also becomes a foundation for being able to do deeper spiritual work because again, not to cut up with trying to get a lot, you know, has caught up with missed discontent with how things are and what you have in your situation. So it's a relatively coarse evaluation which is useful to help you find certain kind of well being that comes from being content. Once you have that done that done the work that allows you to do that, then then you have then Tony then according to the stages, you address your own mind. And, and the first thing I suggest is you look at how difficult it is for your mind to be present. Because it's hard to have the mind be present and concentrated. So you look at what makes it difficult. And, and the primary things are the five hindrances. So you study those, the text is the suture, for example. Those of you haven't read it yet, has a really beautiful, uses really beautiful imagery as similes and analogies for different teachings are going to do. And if you go back to read it, really try to go in and read the imagery like of the hindrances and try to get a sense of the what's being taught and how it gets reinforced by the Images and similes that are being used.

And then once you deal with the forces that keep you distracted and when you develop contentment and happiness and deal with the force of distraction, then it becomes a lot easier to cultivate concentration that concentrated mind. Have sorry that we're running late. Please go anybody who wants to go. And then once you're concentrated, it's still it's a lot easier to see clearly what's there. concentrated mind is a stable mind stable mind can actually study What's there in a more deeper clear away. And so that's the insight. And then we have deep insight that allows you to see kind of the primary places of holding attachment that goes how the mind works and the deeper kind of places of attachment. And then you can tell the mind also is concentrated is a very soft, malleable, really workable mind. You know many minds people's minds are very tight locked in preoccupied tense, much more than people Realize in a concentrated mind is when it gets really soft and malleable and flexible. And it's a lot easier to let go, if the mind is fast and relaxed. So the deepest work of enlightenment and awakening happens when the mind is deeply, deeply relaxed makes that possible. So in that sense, many of these are kind of sequential, and one is the foundation for the next one, and they build over time.

make some sense.

Okay. So we're 10 minutes over. And I apologize, we didn't really look that clear, clearly a text. I hope that this gives you a lot of background and some basic idea of the text that I hope that you'll go and go and take a good look at it yourself. Now if you haven't yet. Or if you have come back and look through it again. And consider the perspective the approach if you have considered as many ways of reading the text and many lessons learned from the text, there's probably be very nice if you can think that there's actually three or four different someone to follow suit this, there's not just one, and you can read it from these different angles and perspectives. And, and so text becomes a little more alive for you and text not just alive, but when it's useful for you in your life. And I don't teach these kinds of stuff. And I'm not

interested in this, unless in some way or other, it's can be useful for people. But what's useful about it is not inherent in the text as much as it is how you engage in the text. It's really usefulness is a lot to do with what you do with it, not what's there. And even something which is lousy, can be useful if you figure out a useful way to engage and question it and reflect on it, different things. So with that, I leave the responsibility to you. So thank you very much.