

# 2008-03-16 Fruits of The Contemplative Life

Sat, 8/1 11:08PM • 44:22

## SUMMARY KEYWORDS

king, buddha, life, contemplative, contrast, person, elephants, people, monastic, fruit, caught, ministers, mind, teaching, big, monks, piece, exist, moonlit night, transgression

## SPEAKERS

Gil Fronsdal

This morning I'd like to attempt to take you on a journey back to the time of the Buddha and to do it with the help of discourse of the Buddha or the ancient discourses, called the fruits of the contemplative life. It's one of the very important early discourses and it also is one of the early discourses who goes back close to them the Buddha. That is one of the probably the best pieces of early Buddhist literature in terms of the being kind of a probably consciously made as a piece of literature. Rather than just reporting what happened in time of the Buddha and his teachings. It kind of is crafted. It's a crafted piece. And so I think of a little bit as being comparable to the plays Greek tragedy rates. Or Shakespeare tragedies of Shakespeare, Macbeth or Hamlet, or something. And even though it kind of kind of has a good ending, it's still also kind of tragic as well. So it has certain kind of

certain this very strong atmosphere. And the teachings of this text as a lot to do comes through, comes about through contrast, there's a lot of contrasts, and you get to get to getting a sense of the contrast and get a sense of kind of what's being accentuated or darken. And I'm reminded of the Japanese flower arrangements where rather than having a big bouquet of flowers, which is sometimes the western style of lots of flowers, there's only one flower and that one flower kind of accentuated something very special. That and so here there's there's something accentuated through the contrast And it begins right with the opening the scenes laid out. And the scene as I read it reminds me of theater, like you know, kind of little with like Hamlet on the ramparts, or Juliet in the balcony or something. You kind of read it's kind of theatrical. So, you know, I think it helps maybe if you kind of if you're in that kind of capacity to imagine and it what it does is contrast to settings to places where people are, it begins by mentioning the Buddha is staying in a mango grove with a large community of monks 1200 and 50. A lot of monks 10 times as many as we're here for more than 1213 times minis, we're here. It's a big gathering of people. And if you've ever seen a mango tree there'd be beautiful trees, big lush green trees quite big. So big forest of mango trees because the beautiful Place a suspicious place and in sorts takes us there. And then it's transports us, at the same time, to the palace of King jack to subdue King at the time of the Buddha and it's the full moon in the fall. It's after the rainy season. The temperature in India is pretty good that that's kind of very nice. It's full moon evening. He's on the terrace of his palace with his ministers. So he that's the kind of theatrical seed get a sense of it. And he says to his ministers, oh, how wonderful is this moonlit night? How beautiful How lovely. How inspiring. How auspicious is this moonlit night. What teachers spiritual Teachers are contemplative. Should we visit tonight? Who might enlighten and bring peace to our mind? Probably the Royal are my mind. So that's the thing to see. And what's his here's what you don't know. Because probably most of you that are drag this up to is that he in order to become king, he killed his father. So you can imagine how like much like, like a PC had in his mind. So here he is kind of agitated raid concerned something and he's looking for peace and he asked. So here we have this contrast beautiful, moonlit night, both places, but this character's agitated and so he Ask as ministers and different ministers recommend

different teachers, famous spiritual teachers at the time. And he says, No, not that not then. And then one minister

didn't say anything. So he turns the king turned to him and said, What do you say, should I visit? And this minister Jeeva says, Well, just happens to be that in my mango grove right now, besides the Buddha, with his company of monastics, and a good report has been gone through the land about the Buddha is someone who's quite accomplished, enlightened, very wise, skillful. And maybe you should go You should go to him, maybe he can bring you some peace of mind. So the king thinks, well, that's a good idea. So he says, harness the elephants. And now you have to also think pageantry, you know, you know theater because he has 500 female elephants prepared

as well as the kings, personal tusker. And having had 500 of his women mounted on a 500 female elephants, I guess he had a big hair on his 500 elephants with 500 women. So it's a big, big, big event in big parade. So again, the contrast, you know, the Buddha was a celibate monk. And this king is going to show up with all his women. And the elephants are the sign of tremendous strength. It's like, you know, it's like showing up the 500 Hummers

You know, So it's meant to make a certain point. And as they approached, and the attendance for carrying torches and they headed into this mango grove, but when the king was not far from the mango grove, he was gripped with fear, trepidation, and is here standing on end. frightful agitated he's here standing on end, he said to his minister de Vaca. Friend, you aren't deceiving me, are you? You aren't betraying me, are you? You aren't turning me over to my enemies are you? How can they be such a large community of monks 1200 and 50 and all with no sound of sneezing? No sound of coughing, no voice at all. So he's afraid of an ambush. These guys afraid. And the and the Juba says, Don't worry. It's all okay. I'm not deceiving you. So then he's willing to get off his elephant, because you have to you don't approach Buddha You elephant. So you got it cut off and he walked by for it. And he came to the building where the Buddha was, and he was introduced to the Buddha Buddha's over there. And, and he sits down. And he says to the Buddha,

he says he stands there he surveys the scene of the community amongst sitting in absolute silence, as calm as a lake. So this is a man who is not common, it's hard right? in this community of people commas are like really still. Sometimes in here in this room, it's really still he knows a lot of people. And then he exclaimed, first thing you said my name my son Dahlia bada enjoy this Same piece that this community amongst now enjoys. And the Buddha then says, Have you come here, great king, together with all your attachments.

You come here with all your affections, meaning you come to see the Buddha but he brings along his memory of his son. And the Buddha and the king says, My son is very dear to me. May He enjoy the same piece that this community amongst now enjoys. So the audience of the time he's listening to the story. They understand that there's a lot going on here. They're they're sitting much more alert to Oh, because the audience at a time, you know, they know the local history, they would know that his son ended up killing him. So there's like father like, son went down. So there's a lot going on here cuz it doesn't meet the eye as you read this. And he says to the Buddha like to ask you a question. The Buddha says, Ask as you like, venerable Sir, there are these common craftsmen, elephant trainers, horse trainers, charioteers, archers, Camp marshals, commandos, military heroes, bakers, barbers, bath attendants, cooks garland makers, laundry men Weaver's basketmakers, potters, accountants, and other craftsmen of similar sort. They live off the fruit of their crafts visible in the here and now. They give happiness and pleasure to themselves to their parents, wives and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives

Leading to heaven resulting in happiness conducive to a heavenly rebirth. Is it possible, venerable sir, to point out to possible to point out a similar fruit of the contemplative life visible here now? So, you know, some people aren't as polite, you know, you know, good, lousy, you know, monastics who just sit around, you know, looking at your navel, not doing anything productive for society. Can you show any fruit to that life that you live? And what's significant here is that he's contrasting the monastic life with a contemplative life with a craftspeople, not to himself, who's kind of incense inherited or taken over the throne, but he's comparing it to people who develop a craft, develop a skill and development practice skill is a capacity, we all have in some is a very important capacity because we all need to develop capacities and kill skills in order to become adult. In order to maintain ourselves well into adulthood and old age, keeping certain skills developing skills and capacities is part of the task of human life. And there's a there's an understanding that with these kinds of crafts, that your efforts are consequential, you can develop a skill you can improve yourself, you can have the results of that in a variety of different ways. So he says like a craftsperson who can produce something concrete and tangible and productive for themselves for society. What is the fruit of the contemplative life spiritual life? And the Buddha then says, He asks in return. Have you ever asked this questions of other spiritual teachers? says Yes, I have. Then if it isn't troublesome for you, good. Tell me how they answered. So now the text is going to contrast the teachings of the Buddha eventually with that of the six most popular or important spiritual teachers of his time as presented by the Buddhists, so some of you know so yes, I approached Purana kassapa. I asked him that question, and he said, Great King, in acting, or getting others to act in mutilating or getting others to mutilate, in torturing or getting others to torture, inflicting sorrow, or getting others to inflict sorrow in tormenting or getting others to torment, intimidating or getting others to intimidate. This is a spiritual teaching we're getting to, in taking life, taking what is not given breaking into houses, plundering, wealth and so forth. and so forth. If with a Razor's Edge disk, when were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause no coming of the evil.

If you practice generosity, or getting others to give, make sacrifices, there is no merit from that there's no benefit from that. So this is a teaching that says that your actions have no effect, that your actions have no meaning. That whether you kill or whether you do merit, nothing happens. There's no action created. Thus, when asked about the fruit of the contemplative life, visible here and now Purana kassapa, answered with non action Just as if a person when asked about a mango, were to answer with a breadfruit. Or when asked about a breadfruit for it the answer with a mango. So in other words, he didn't answer the question, what's the fruit of the contemplative life, but he's video for his teaching of no action, that no matter what you do, whether it's good or bad, it really is no action at all, doesn't produce any results. It's not good or bad or anything. So, then he went to my colleague akusala. McCauley said to a king, there is no cause no requisite condition for the defilement of beings. beings are defiled without cause without requisite condition, there is no cause the requisite condition for the purification of beings, beings are purified without cause without requisite condition. The one might think through this morale This practice this austerity, or this holy life, I will I will ripen unripened karma and eliminate ripened karma whenever touched by it. That is impossible. So here he says that people's pure if people are defiled, or corrupted or so now have a lot of strong negative attachments, or they have a lot of beauty inside of them. And, and whether our beauty and our struggles inside are not of our making, don't have a cause or reason or rhyme or reason to them. They're just the way the universe was put together. And we just kind of the universe is unfolding the way it's going to unfold. And we just happen to be in a certain stream of cause and effect and so we become defiled or evil because that's what the universe was created. For. We become pure because that's where the universe is created. And there's a certain karmic unwinding that has to happen down through time. So the momentum has been set at the creation of universe, and we just have to wait, let it all unwind. And here it says it's like unwind, it's like, just as a ball of string when throwing comes to its end simply by unwinding. In the

same way from this endless birth and rebirth, the wise and the foolish alike will put an end to pain. So there is hope. But nothing you can do about it. Because it just got a mechanical kind of unfolding unrolling of this the string of life. The king was not satisfied with that. And then he went to a different teacher agita and he said, Great King, there is nothing giving given nothing offered nothing sacrificed. There is no fruit a result of good and bad actions. There is no world no next world No mother, no father. There's nothing to be realized nothing to be known. We're just material objects, you know kind of materialists, we just object material things that arise and pass, when we die, all the materials of our bodies dissolved into the world again and nothing continues, nothing really exists. And this is called the doctrine of annihilationism. And this didn't satisfy the king either. So compare radical emptiness teaching, nothing really exists. That is world that we see doesn't really exist the way we know it. There's no you do good things do bad things, no consequences, all empty.

And then he went to, to Kakadu. Great King. There are these seven substances, unmade, irreducible, uncreated, without a creator barren stable as a mountain peak, standing firm, like filler that do not alter, do not change, not interfere with one another, are incapable of causing one another pleasure pain for both pleasure and pain, which seven. So he's saying, fundamentally in this universe, there's only seven real things, everything else is kind of an illusion, seven real things. There is the earth substance, the liquid substance, the fire, substance, the wind, substance, pleasure, pain, and the soul, the optimum as a seventh, these seven things exist, do not alter. And among them, there is no killer no one who causes killing, no here, there are one who causes hearing no cogniser or when it causes cognition. When one cuts off another person's head, there is no one taking you know the ones anyone's life is simply slicing the knife between through the between in between the substances Using only seven different services, they're all unrelated. They're all exist, unalterable. And so you can slice people and just, you know, it's nothing really happens. So we don't really know if this is what they thought, but this is what the Buddhist want to contrast themselves to. And then there's one more, which is few more actually and then one more read. It's kind of fun. So then he went to son, Jaya bill at the footer. That's the same question. And when he asked the question, reply was, if you asked me if there exists in other world after death, if I thought that there exists in other world, I would declare that would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't I don't think you know, I don't think not not. So, this is the doctrine of evasion of not, you know, kind of being this kind of skeptic or not kind of, you know, having any position at all. So, again, all these teachers, when asked about mango replied about breadfruit, they didn't ask it didn't answer the question. So then he goes to the Buddha and he says, well now so now we come to ask you this question, is there any fruit to this spiritual life? And the Buddha starts by saying, continues, but he says, I'm gonna ask you another question. He says, imagine that there's a slave if you have a slave or a servant, who's diligent Capable serves you really well gets up before you go to sleep after you. Tracks what's your needs are expired you're really well. And that person after many years of doing that reflects this king lives in luxury has a good time. What if I do something meritorious, something good, that that merit might create some benefit for me, it's a good situation for me. So that servant or slave leaves, shaves his head beard, and becomes a monastic renunciant. And in doing that, leaves restrained and body speech in mind content with the simplest food and shelter, the lighting and solitude. So then imagine that some of your other ministers or servants come to you and say, Hey, your servant disappeared, and went off and became a monastic and now as an exemplary monastic living well and contented Simple Life, ethical life. What would you do? Would you tell your people to bring him back and be a servant again or slave? And the king said, Not at all. Rather I am the one who would bow down to him, rise up a respect for him, invite him to a seat, invite him to accept gifts, robes, arms, food, lodgings and medicine. And I would provide him with righteous safety, defense and protection.

So what do you think, great king, with that being the case? Is there a visible fruit of the contemplative life? Or is there not? Yes, venerable service of the king. With that being the case, there certainly is a visible fruit of the contemporary of life. So you get that. So he can, the Buddha demonstrated to the king, that there's fruit from that life is treated respect from the great king. And what a contrast again the contrast right between being a slave and now being worshipped and honored and made offerings from the king. And the Buddha does the same thought experiment with a wealthy person. What did that wealthy person your kingdom went off and became a monastic? How would you treat that person? Oh, that person to be treated the same way or bowed down to make offerings, I protect them or treat them really well. Is that also a fruit? Yes, it's also fruit. That's really good. That's pretty neat to have the king the highest land to kind of bow down to us. Pretty, pretty, pretty neat stuff. But then the king says, you know, but isn't there any more fruits than that? So this idea of being honored for your behavior, you change your behavior is what for the things being pointed to here. Rather than being honored for who you are inherently, which some people like to do, here, what's being honored or point to, is that a change of ethical status, that a person living an ethical life, a life of restraint and life of ethical purity, a life of contentment, of simplicity, and that in this ancient tradition is honored and respected to a great degree. So it's what you do here, more than who you are. That is important. So that's important to kind of get as a background for all this. But the king says, But isn't there any more fruit any more benefits from this contemplative life? And so the Buddha says, All there is and then he's going to lead the king in what we can maybe take is kind of like a guided meditation. So I don't know if I can have the skill to guide you in this way. But if you are, you know, if you're willing to participate with your imagination and Imagine that I'm much more eloquent than I am. Maybe we could carry you along a little bit this wonderful guided meditation because it grips and carries the king along very nicely. So the Buddha does gonna explain further the fruits of the contemplative life. And he says, at one point, a Buddha appears in this world who teaches the spiritual life that's pure as a polished shell. And a person comes along and here's his teachings, encounters that possibility of a contemplative life decides to become a renunciant shave off my hair and beard and putting on the ocher robe and goes forth from the household life into homelessness. So here again, we have the contrast between In the house for life in the homeless life, back then there were no imcs, no spirit rocks. There was very little opportunities for the kind of spiritual endeavoring that we have now in our modern society. And really, you know, in order to engage in any kind of serious spiritual life, it almost needed to kind of step out of societies normally lived. And so and so this contrast was quite big back then, in our times, I think is much more gray and sharp contrast maybe doesn't exist so strongly anymore. So the person goes off and becomes a monastic. Living the monastic life the person lives carefully following the monastic rules, seeing danger in the slightest faults, consummate in virtue. He guards, the doors of the senses, is possessed in mindfulness and alertness and his content. The person in konsumenten virtue by abandoning taking of life. He dwells laying down the rod, the sword, the knife, scrupulous, merciful, compassionate for the welfare of all beings. So this is the beginning of the contemplative life, to live the compassionate life abandoning the taking of what is not given, abandoning on celibacy, abandoning false speech. So he kind of begins to refine is at the ethics of living ethically pure life.

And I imagine that the king was somewhat inspired by this or moved by this remember how ethical The king was he killed his father, and here is being described was being described to him is a life that's lived ethically Surely, it must have been quite a contrast for him. And the video goes on talks about ethical purity There's many pages of that make the point to the king I guess. And then he talks to the king about sense restraint. So I call it a guarding, guarding oneself or safeguarding oneself with a sense doors. sensor string kinda has kind of a negative downer feeling to it but self guarding oneself at the same stores. The understanding in a Buddhist spiritual life is that there's something very precious within us the capacity and potential for peace, for compassion, for liberation. And that's something that's easily lost track of, if we get caught up, obsessed with sense pleasures, caught up with the experiences of the



world outside of us, isn't that we want to reject the world. But it's so easy to kind of get swept away into the world where his world around us and so very important Buddhist practice is to be attentive to what comes into you through your sense doors, through your eyes, your ears, your nose, your mouth, all these places to pay pay attention there. Notice, because if you don't pay attention, chances are, you'll be swept away by it. So you save, even protect or safeguard something is really beautiful. By making sure that when you see something, if you see something extremely beautiful, you don't think about I'm going to get that I want that and get caught up by that, but able to stay with the beauty with the freedom with a piece that's there. It requires a high degree of mindfulness. In this ancient tradition, a king was supposed to be the epitome of someone who lived unrestrained in the census. 500 women is here right? And so it will fall through and get any kind of sense the life that he wanted. So this is quite a contrast to the king and the Buddha's talking about the value of safeguarding oneself at the census. And then the Buddha continuing to talk about someone who's self possessed with awareness. Who is mindful and alert. When they're standing. There's a kind of, there's a kind of a presence, presence when they're standing up to feel their presence, the person's really present. presence of mind presence of beings. When they're eating, there's a presence there, they're present. And they're talking, they're present, when they're, you know, whatever they're doing their sense of presence in what they're doing. And they, you know, like imagine the king is so caught up in his pleasures and his wars and is all the stuff that he's cut up and he's the world that he's trying to create for himself, that he loses touch with himself. There's no presence here. And then this monk cultivates contentment. Just as a bird, wherever it goes, flies with its wings as its only burden. So the monastic is content with a set Have robes to provide for his body and arms, foods provide for his hunger. wherever he goes, he takes only the bare his barest necessities alone. This is how a monk is content. Then nice image like a bird. Imagine a bird carrying a suitcase. So, traveling light, So they did renunciate or someone's let go of a lot, but the important point here is not letting go, but rather the contentment in that simplicity. So, the monk cultivates contentment, very important quality for this Buddhist path and then cultivated contentment, the person then begins addressing, the monastic begins addressing some of the primary ways that the mind even without sensory input, can get be obsessed with the things of the world. And there's five primary ways that the mind get cut. Nicole the five hindrances caught up with her desires, sexual desires when we want, caught up, caught up with what we don't want, version caught up in kind of a confusion of all that called sloth and torpor, giving up despair, lethargy, caught up in restlessness and anxiety and caught up in doubt. Very powerful forces in the mind. And so very important part of Buddhist spirituality is to work with these continuities work through these. So these forces in the mind are not they're obstructing the clarity of the mind.

And the Buddha gives here, the beautiful analogies for these, I think, to be caught up in sensual desire is like being caught up in debt. And when you're no longer in debt, you're happy. When you're no longer caught by sensual desire, then you'd like free of debt. To be caught up in a version is like Being sick. And when you're free to have your illness, that's like being freed of your anger, animosity, hostility and all that. When you're caught up in restlessness or sloth and torpor, it's like being in prison. You just can't move, you can't get out. You can't do anything. And when you're free, you're sloth and torpor is like being freed of prison. When you're caught up in restlessness and anxiety, it's like being a slave. You're being run into someone else in charge, not you. And when you're freed from slavery, it's like being freed of restlessness and anxiety. And doubt is like into being leading a caravan through the desert and being lost in the desert. No water, nothing. And when you finally find your way out of the desert, to freedom, into your safety, that's like being released from gout. So the king hears all this Maybe you've never heard this before. Remember, the other teachers have nothing like this to their teachings. They just declared certain kind of metaphysical principles. And the Buddha here is not declaring a metaphysical principle. He's describing a way of life in a way of practice. The interesting again, the contrast right between spiritual teaching versus a spiritual life. The king asked about the contemplative life and the

Buddhist responding in kind, this is what contemplative life was like. And then with the settling down these hindrances, then it's possible for the mind to become settled on itself. The mind is not being pulled around by its thoughts into past and future. It's really here now, and then a very deep settling of the mind as possible in meditation, and the person is possible to start experiencing a tremendous sense of well being that comes from good settled, focused concentration, being settled on oneself being here, not being divided, not being fragmented, not being cross purposes oneself, but really fully, fully here so fully here that you feel a fullness of being, as if nothing else needs to happen. In that fullness of being, nothing else needs to happen, undivided attention. There's a deeper and deeper kind of wellsprings of well being, that kind of begin kind of bubbling up and filling a person from the inside out. And then with that kind of deep sense of service being settled in a piece, then the person begins to have clear insight, understanding about this life that we live, who I am, what's going on here. Sort of seeing the nature of how things come together, how our thoughts and motivations work, the nature of impermanence, we resist impermanence, and we struggle with it, what goes on. So there's a deeper insight that comes so this deep meditative well being It's not there for its own sake. It's there as a kind of as a way of clearing the deck so we can see really well. what's what's going on here. Seeing really well, then a person begins understanding something about their suffering, something about how suffering arises, the causes of suffering, and what it takes to become free of suffering, what needs to be let go of. and with a deep, subtle mind, that can see really well, it's possible to see at the very kind of root, very kind of foundation of our personality foundation of our psychic structure, how we built psychologically, start seeing what it is we're doing, that brings about our suffering. The movement of mind, the neural pathways in the mind, that are being reinforced and laid in for lifetime of activity, you can see how those those those movements of mind function towards clinging, grasping, and how that grasping leads to our suffering. Not Not Not Not at the surface of our mind that we kind of see kind of the deep deep down inside. Because I think many of us have the experience of suffering. And we don't have a clue what this is about.

You know, we kind of know or kind of know someone did something. But to really understand why am I suffering? Why am I so depressed? Why am I so upset? Why am I so afraid? it's sometimes hard to see the causes and conditions for it. It requires this very deep settled, ability to be concentrated. And in this contemplative life, the Buddha's leading is monastics and here at least, as an active imagination, the king, through these stages of practice of changing one's life, to allow for this deep, deep insight to happen. Doesn't happen without being settled on myself in a deep way to be content. And with that, Comes liberation comes the uprooting of those, those roots clinging and the person is released is enlightened is free. done what had to be done. This to great king is a fruit of the contemplative life, visible here and now more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life higher and more sublime than this, there is none. So, he's led the king so he starts off with a very simple fruit, just you'll treat the guy nicely. Isn't that nice? But the king is not content with that many leads the king to the highest fruit of it all, which is liberation. When this was said, the king said to the Buddha next Magnificent, venerable sir magnificent. Just says it just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark, so that those with eyes could see forms. In the same way as the Blessed One, through many lines of reasoning, made the Dharma clear. I go to the Buddha for refuge to the Dharma and the community amongst for refuge. May the Buddha remember me as a lay follower, who has gone to him for refuge from this day forward for life. So as a kind of a conversion experience, kind of it's really made an impact on on the king. And then he goes on it came says, a transgression has overcome me, venerable sir, that I was so foolish, so muddle headed, and so unskilled, as to kill my father. righteous man, a righteous King, for the sake of sovereign rulership. May the blessing one please accept this confession of my transgression as such, so that I may restrain myself in the future. Yes, great king, a transgression overcame you, and that you were so foolish, so

muddle headed and so unskilled, as to kill your father, or righteous men. But because you see your transgression as such, and make amends in accordance with the Dharma, we accept your confession for it as a cause of growth in the Dharma. When seeing a transgression as such, when makes amends in accordance with the Dharma, exercises restraint in the future. It's pretty good. When this was said, the king said to the Buddha, well then, venerable Sir, I am now taking leave many Are my duties many my responsibilities? Then do great king would you think it is now time to do so the king left the lighting and rejoicing what he heard. Not long afterwards the Buddha addressed the monks and said the King is wounded monks, the king is incapacitated, had he not killed his father, that righteous man, the greatest King, the Dutch dustless Stainless therma I would have arisen. In king, king arthur sat through as he sat in this very seat. So he would have been enlightened listening to this teaching, being guided in this guided meditation. He would have King would have been enlightened, but his crime was so hideous, so great that this Captain from taking it in as fully as he could. He took his punches. Because he became a disciple, and then he went back to his important work of being a king. And so on one hand we have the palace life.

And the other hand we have the peaceful serenity in the woods 1200 people sitting in meditation, completely quiet, we still contend, peaceful, self possessed, filled with well being, with the capacity to see really deeply into the very nature of this life and who we are and becoming free. Will you go now, back to your palaces, back to the woods. It's up to you. So I hope that worked to give you a little synopsis of this ancient piece of theater, literature teaching. And you've now shared in the drama that's been retold for centuries in the Buddhist tradition. So thank you very much