

2009-10-12 Life of The Buddha Part 1

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SPEAKERS

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Buddha is considered to be the heart or the source of what Buddhism is comes out of his realization, his understanding and his teaching. And down through the centuries until today, people, Buddhists will venerate the Buddha will study his teachings will hold them up and great esteem as being some is very important. I read recently of a scholar famous scholar who likened the Buddha to his contemporaries like Socrates, Plato, Aristotle, approximately the same time and equal to them and importance one of the great philosophers of humankind. But he was more than a philosopher he was also religious leader and who seemingly discovered Amazing spiritual depths, spiritual heights, spiritual possibilities. And we find this one person, a very interesting combination of great spiritual realization together with a great intellect a great thinker philosopher. And so he was able to articulate not only his experience of freedom that he had, but more importantly, the path to it in a very precise, careful way, that tended to avoid metaphysics, tended to avoid a lot of the supernatural, perhaps, a belief system that often is associated with religion. Because the Buddha was so it was so important for Buddhism, as it's the case with many founders of major religions over the centuries, a lot of different Stories are, dare I say, invented about who this person was. And it's very clear that the earliest record, the Buddha was a human being was a human being. And for the most part, the Theravada tradition, School of Buddhism that we're aligned with here at IMC continue to hold them as a human being a human being who is different than everyone else. And that he discovered something he was the first to discover something. When I was growing up, my father told me that it was a big deal, I guess, in the 50s when he was paying attention. I guess the when someone finally was able to run the four minute mile, it said it couldn't be done. But then one person did it. Then after that, a lot of people did it. Somehow it broke a psychological barrier that people had it can't be done. And so, once the Buddha became awakened or realized, he was able to transmit that to other people and show that, you know, he showed it was possible. And since that time there been a lot of a lot of people who have had the same experience as him. So he was unique. In the early tradition, he was considered unique, because he was the first and he was the first one then to showed a possibility. Then down through the centuries, he got more and more aggrandized, aggrandized, myth mythologized. He became more and more treated almost like a god. In fact, in some schools of Buddhism, you'd have to say that the image the idea they have who the Buddha is, is really godlike. In one famous Mahayana scripture, the Buddha Shakyamuni Buddha that we relate is considered to be a magical projection, not a real person, but a magical projection of this amazing, eternal Buddha that lives someplace in some distant Heaven, who's really in charge of the whole show. And because that was too big of a too big of a jump for us to understand or to believe that there is such a eternal cosmic Buddha. He did us a favor by projecting himself as a human being who was more or less ordinary. So he gave us kind of ordinary teaching. So we can kind of get on with it, get on with a program little bit. And then several thousand years later, he or five hundreds of years later, he revealed himself to a few individuals as being who he really was, which is this kind of cosmic kind of God. pretty far out.

There's a sometimes Some of the Mahayana scriptures of Buddhism have been described as phantasmagoric. In the descriptions of the amazing descriptions of what the Buddha can be. And so there's been a lot of stories made even in the Theravada tradition that we live that we are in the Buddha. Also, sometimes they keep saying he's human, but sometimes he's like, you know, little bit, this little bit beyond his abilities are such that it seems pretty far fetched that any human being we would know, whatever have those. Now, one of the interesting things is that we see from this, how they, the language of the stories and the ideas of who the Buddha is how it changed over the centuries, is we see that every century every society every generation, perhaps creates a new story for who the Buddha is. And to some degree, as Buddhism has come to the west, the western teachers like myself, tell stories as well. We try not to make them up too much. But still we tell all stories. And we kind of, you know, we kind of make them into more. We're kind of like, you know, we kind of embellish them right away, but we say it in our language, or just the fact that there's hundreds of stories about the Buddha to choose from, but the fact that we choose particular ones says maybe more about us who will do the selecting than it does about the Buddha himself. Because if there's 100 stories to pick from, you know, the Japanese might take stories 25 to 35. The Koreans might take 32 stories 30 to 40. The Chinese might You know, 45 to 55, the Tibetans might be you know, you get the idea. And so and so here in America, we might choose the second story and the 15 story and then we might jump around to 30 seconds and because those are the ones who kind of meaningful for who we are as a culture. And so in this sense, the story of the Buddha has a pragmatic function. What's important is not the Buddha of history, but rather the Buddha of story, the Buddha that conveys some principles, some teachings, some inspiration, some reflection, some possibility, that is meaningful for us, rather than who they actually the Buddha was. So they say this is the Buddha myth. And sometimes myth conveys teachings understandings, meanings that are important for us much better than kind of conventional biographies. So, if we go back in time, so it's also possible. If you look at all these stories that have been told down through the centuries of who the Buddha is, you see a steady progression of him getting more and more aggrandized. And you can almost watch historically century by century. So then you can go backwards in time and watch him become if you start, you know, from the most recent stories of the Buddha and go backwards in time. You get more and more early, early the records are, the more he seems like a human being. So you would think that you could go back right that back to the time when he actually lived, and find the human being that was there. And then there was no In late 1800s, there were a Western scholar especially English scholars, perhaps inspired by the 18th century studies of 19th century studies of Jesus, where they try to separate out historical Jesus from the myth. And so, they tried to do the same thing and with the Buddha and what happened was they mostly saw themselves. So, you know, there was a, there was some descriptions of the Buddha have written in the 1890s in England, where he looks like a perfectly polite Victorian gentleman. And

then, and one of the problems so there are these older old records and if we look at that To the records, the earliest records that exist, we find stories about who the Buddha was. In fact, a lot of these stories are attributed to him directly. He's telling stories about himself. But he's not telling stories about himself. Because he's a reporter, because he's in an interested in Objective reporter of his own life. He's only telling stories of his life, because those stories have the teaching function. And so he himself is selecting out of all the possible events of his life. And choosing those events, those occurrences, which are useful for making the teaching point, he wants to make it a particular time. And so he's already selecting something. So it's actually not possible to go back, you know, through their old records and get a sense who was the Buddha really, because even when we get back to the URL, Once we get it already through the filter of his choices, his selection process that he made, and then how he chose to do it, and how he chose to make those his teaching points in relationship to what was going on around him. Even so, and also in the earliest records we have, you have a time for the Buddhist seems very

human. One of my favorite human stories of the Buddha is when he had a bad back. Isn't that nice? Some of us have bad backs, who were in the company of the Buddha, you know, the Buddha. And the, you know, usually the Buddha statues we have like this one here. He is usually depicted as someone who's kind of not exactly prime of life, but maybe, you know, 3640 years old. You know, he's never wrinkled and he's always sitting straight. And upright, you know, his back is really strange. And, you know, kind of radiant and serene and healthy and vibrant and all these wonderful things, the statues that you generally the statues themselves are pretty idealized. So it's nice to be to story where the Buddha had a bad back. And then one evening he was teaching and his back was bad enough that he had to lay down. So he said to Ananda, and nundah You carry on the teachings while I lay down. And then there's also a depiction of an account where he describes himself as an old man as being hunched over, bent over and all wrinkled and again, you don't look at these these statues we have and you don't can't imagine this bent over old, you know, wizard and wrinkled kind of guy in his 80s. We usually we don't depict the founders of our religions that way. Because when we have a founder or founder of our religion, he or she Supposed to be ideal. And so we depicted an ideal ways. Also, if you go back to the earliest records, it's not always so clear whether some of the stories about the Buddha are meant to be taken literally, are meant to be taken figuratively, as imaginative stories to make a point. And one of my favorite ones of this example of this is a story that was not told by the Buddha, but told by Ananda, who was the Buddhist kind of main attended for many, many years. And

and he's sitting around and he says, I've, I, it's really wonderful. It's marvelous, it's miraculous. I heard this about the Buddha And then he goes through these amazing stories about the Buddha.

Sitting around is chatting with the other monks. He says, I heard this mindful and fully aware. The Bodhisattva means the Buddha to be before he became Buddha, his last lifetime appeared in the two Sita heaven. That mindful and fully aware that mindful and fully aware of the Bodhisattva appeared to see to heaven. This remember as a wonderful and marvelous quality of the Blessed One. I heard that he stayed in that to see the heaven before he was born. As a human I heard that from that to see the heaven He descended into the his mother's womb. I heard that when the Bodhisattva passed away from TC to heaven and descended into his mother's womb, then a great measurable lights are passing the splendor of the gods appeared in the world with its gods. It's tomorrow's and it's Brahmas in this generation, but it's reclusive and Brahmins and even in the abysmal world interspaces of vacancy gloom and utter darkness where the moon and the sun mighty and powerful as they are, cannot make their light prevail there to a great immeasurable lights or pessimists splendor of the gods appeared. Now, this is an ordinary human being is going to you know, you could get conceived he descends from heaven into his mother's womb and his mazing lights. That's a nice story. And the beings born there proceed proceed each other by that light. And I heard that when the Bodhisattva had descended into his mother's womb for young deities came to guard him at the four quarters so no humans or nonhumans, or anyone at all could harm the Bodhisattva or his mother. When the Bodhisattva had descended into his mother's womb, she became intrinsically virtuous. refraining from killing living beings from taking but it's not given for misconduct and sensual pleasure from false speech from wines, liquors and intoxicants.

I heard that when the bodhisatva descended into his mother's womb, no sensual thoughts arose in her concerning men. And she was inaccessible to any man having a lustful mind. So there are many the monks who go around talking nonsense. Telling stories, right? So is this to be taken seriously? Is this literally true? Is he saying is true story? Or is this somehow is he telling yarns see making it up to make some other kind of point

goes on and on. I could, you know, he really, he's drumming it in all these stories kind of building up the building up the tension, the climax building kind of this amazing story of this kind of godlike being.

I heard that other women give birth seated or laying down, but not so the Bodhisattva's mother, but it's up as mother gave birth to him standing up. When the Bodhisattva came forth from his mother's womb, first Gods received them then human beings. That's nice. Nobody thought if I came forth from his mother's womb, he did not touch the earth. The four young Gods received Him and set him before his mother saying rejoice. So Queen, a son of great power has been born to you. It's nice. When the bodhisattva came forth from his mother, he came forth unsalted and smeared by water humors or blood or any kind of impurity. Okay. When the Bodhisattva came forth from his mother's womb, to jets of water appear to pour from the sky, one cool and one warm for bathing the bodhisattva find his mother. It's convenient. And then I heard as the Bodhisattva was born, he stood firmly with his feet on the ground. Then he took seven steps facing north, and with a white parasol held over him. He surveyed each quarter uttered the words of the leader of the herd. I am the highest in the world, I am the best in the world. I am the foremost in the world. This is my last birth. Now there is no renewal of being for me. That's a, you know, for cook, precocious kid. I mean, seeing that in a newborn.

So each time it tells you stories, it says is a refrain. Refrain is this too, I remember as a wonderful and marvelous quality of the Blessed One. So I can go on with these kinds of stories. But remember, each one's refrain. This is a wonderful and marvelous quality of the Buddha. So, you know, imagine I couldn't imagine the monks are sitting around, they're getting kind of excited. They love hearing these stories. It's just, you know, are they being wild? Because they really believe it, or is this kind of for some other person telling these stories goes on and on and then comes the climax.

So now so the Buddha here is the nunda says all this, it's an understanding all of this the Buddhist kind of there and the Buddha says Oh, okay. And the Buddha says that being so, Ananda, remember this too, as a wonderful and marvelous quality of the thought of the Buddha. Okay, so here the Buddha is gonna say, this is what you should really remember, as a marvelous and special quality of the Buddha. here for the Buddha dealings are known as they arise as they are present as they disappear perceptions are known as they arise, as they are present. And as they disappear. Thoughts are known as they arise as they are present and as they disappear. Remember this too, as a wonderful and marvelous quality of the Buddha? What do you think of that? After all that kind of miracle stories. The Buddha himself when he, when he speak, has a chance to finally speak for himself. He says, When there's feelings I know there's feelings, when there's perceptions. I know there's perceptions. And when there's so special about that, mean, that seems like pretty an interesting thing, right? I think what's happening here is that there's a setup, literary setup, where all these miracle stories are setting us up to get our attention and really next To really kind of wake up and hear, oh, to really see our feelings when the feelings are occurring, see when they exist, see when they pass away, to really see perception. when it occurs, and when it passes away, there's something very, very profound about that, perhaps more profound than all these miracle stories that presented here. Like the Zen story, where they say, you know, someone has does all these miracles, and then Zen Master says, oh, the real miracle is chopping water and carrying wood, you know, the ordinary activities of life. So, in terms of the story of the Buddha, are we to take all these miracle stories as being a little literary true, or were they just kind of made up for literal literal purposes, pedagogical purposes to make a point? So if I I imagine the monks were just sitting around, having a timer their life, making up all these wild stories they could make up in a probably the bunch of them are kind of trying to outdo the other one. And, and the last thing and this being said, and of course, they didn't take it as being true. And they're just making it up. And then they kind of came in with a punch line at the end. And, you know, that's what you know I who knows why ever went on with this is that over time the idea of this might have been a literary creation

was forgotten. And Buddhist tenant started to see this as being real. Was it real? Did the Buddha have all these miracles kind of events in his life? People have faith, certain kinds of faith. Hold it, this has actually happened. And there are Buddhists who believe this literally. And then there are Buddhists who think oh, this is much You know, this is somehow later later invention probably within a few hundred years after the Buddha and maybe they believe that then but it couldn't represent the Buddha himself. Or was it just kind of a fun story, pedagogical story teaching story there was made up at the time of the Buddha. We don't know. This is a pretty dramatic story here. There are there's events and stories in the earliest literature, which is not so black and white. So what I like to do in the remaining time, I would like to tell you, the life of the Buddha in a in the kind of common, mythic way that it's presented here in the West. I could embellish it a lot more. But I'm just going to do kind of the basic kind of myth. That way. You might hear it or might hear it. And then next week, I'd like to try to reconstruct the best we can. Who the person what his life actually was like. freed of the myth knowing that we can't really do it completely. It's not possible because as I said before, the Buddha himself was selecting how he talked about himself. So you can't really get back to the, to the original person.

But I still we can kind of separate out a mythic layer from the less mythic layer and that's what I'll try to do. So

for incalculable eons ago, and a culpas a long time, a culpa is how long it takes, give a granite block, it's one square, cubic square, one square mile cubic square. and a celestial maiden comes by once every hundred years and brushes that One square mile cube, one cubic mile. And with her scarf I caught is how long it takes for that cube to wear down to dust. So that's a long time. So, for incalculable of these, so, this is an immense amount of time, you know, immense amount of time I go, there was a an ascetic or religious or Nazi by the name of sometta. And he was up in the mountains, practicing asceticism, wearing bark, bark cloth, and he was really interested in the spiritual path. And he heard someone say that there was a Buddha that come into being in his in his area, and that Buddha is going to be coming to town soon, so it came down from the mountains. And then, because he was so excited, he went to meet the Buddha. He came down out of the mountains into town and waiting for the Buddha. And as he saw the Buddha walking, walking along, he was deeply inspired. And he thought to himself, I too, would like to be a Buddha. And as he started working closer, he had nothing to offer the Buddha because he went aesthetic, you have nothing that he saw on the ground. There was mud from the recent rains, puddle. So he laid himself down and on the path, and here this is this long kind of hair. And he, he throw it through his hair down onto the puddle, so the Buddha wouldn't get wet as he walked across, down the path. So that Buddha, his name that I put back then, for incalculable kalpas ago, his name was Dīpankara, which means the light maker maker of light. Come deep, deep car, the baccara. Buddha, he stopped and saw that this ascetic was, you know, laid himself down on the path in front of him. And he kind of gave him a prediction. He said, You, in some future time will become a Buddha. So that was that's what we know from that life. And then in this for incalculable culpas of time, this person who started off as a meta, this ascetic beat was reborn many, many times. And because he was set it set himself on the course of becoming a Buddha, he then undertook the training to become a Buddha. And that training was a training of the Bodhisattva and he was cultivating and developing 10 spiritual qualities within them, trying to perfect them. Because when these 10, we needed to have these 10 qualities perfected, to have this inner strength to become a Buddha. And those qualities were generosity, virtue, renunciation, wisdom, energy, patience, truthfulness, resolve, loving kindness, and equanimity. So he spent endless lifetimes cultivating these qualities. And sometimes he sacrificed his life for this famous story of the hungry Tigris. She couldn't feed her own kids anymore because she had no food and she was starving. So the Bodhisattva laid himself down in front of her so she could eat him. So she could then feed her cubs. And he was just kind of practicing renunciation, generosity, practicing all There's lots of stories. And there's collections of these stories called jataka tales that recount the

kind of like a subtype tales, many of them that recount these stories of when he was these lifetimes before he became the Buddha. Then, in the last lifetime before he was going to become born as siddhartha he wasn't as it books said, to seek to heaven, this very special heavenly realm getting ready.

And his mother had a dream. And the dream was of a six tusks, white elephant entering into the hair side. And that was how she conceived and he descended into the womb that way. So I don't know if that's Immaculate Conception or how it is but and then He, in a way they counted in the old days after 10 months. He was born, but he was born standing. You know, the mother was standing and he came out need to be seven steps and he said I'm the greatest one. And then there came a sage from faraway came to see that baby wise man, and that y has been looked at this baby and said, Oh, this baby will grow up and have one of two destinies will either become a great world conquering monarch or will become a great monarch of the Dharma. A great spiritual leader. The father hearing this as sometimes fathers are so called You know, this is this is that's so good, because he's supposed to go into the family business. And this and this spiritual thing, you know, that doesn't work. So, we, I have to make sure that he doesn't go into the spiritual line of work, but stays, you know, runs the you know, the kingdom man I becomes the king because his father was a king. And, and so his father then built these palaces, one for each season and raised the Buddha in these different palaces, protected from the harsh realities of life. So, as the Buddha grew up in saw no one who was sick, he saw no one who was old, and he saw no one who was dying, so very protected and then he had a wonderful education, all kinds, some point he was married at some point they had a kid. And at some point soon after, around the time his his child was born, his son was born. He asked his charioteer to take him into town kind of jumped over the walls that his father created. And for the first time, apparently, he went into town and he saw what he hadn't seen before. He saw a sick person. And he asked the charioteer, what's that? And the charioteer said, that's a sick person. It's the nature of all people to become sick some point. And so he was kind of shocked. Then they saw an old person. And the siddhartha said, What's that? That's an old person. It's a nature of all people who live long enough to become old. And he was shocked. And then they saw a corpse. What's that? It's a dead person. It's a nature of all people to die some point. And siddhartha was shocked. Now there are people who grow up. You know, I was gonna say I didn't see a corpse until I was well into my 20s. Actually, there was one exception was that was when I was 11 years old. I was in Nepal. And I saw them carrying cloth wrapped corpse of a child to go down to the river Kathmandu with the guests for the pyre to be cremated. But it's possible not to grow up and not see death. It's possible to grow up and not see old people too much because we tend to put them away in places. And it's possible to not really grapple or really seek see in some realistic way, the nature of what it is to be human being so in any case, then the Buddha was still up with this chariot here. And they saw a renunciant, a spiritual seeker. And this spiritual renunciant was walking through the city with great calm, very composed, calm, settled, peaceful. And so the Buddha said, What's that? That's renunciant person on a spiritual path. And the Buddhist was so inspired by that, oh, someone who's found how to find peace in this world that has sickness, old age and death.

So with that, he decided that that's what he was going to do with his life, that he had to find some kind of peace, some kind of find some kind of resolution, some kind of solution, some kind of understanding some kind of truth in relationship to this fundamental existential issues that he had suddenly confronted in his life. So he then caught office here he had long beautiful hair, they said, became a renunciant. I think he was about 29 years old they say and entered into the renunciant life of India of his time. And he spent six years being an ascetic, there was a strong tradition, asceticism, in the spiritual circles of his time, and with the idea that if you could just starve yourself, you somehow liberate the soul you liberate, if you kind of take the material body and starve it and Macey ate it and everything, then you can liberate free some inner essence and become free. And it said that the Buddha became outstanding at being an ascetic, he was the most ascetic of the aesthetics. And he was he was, it is so far, that he would

collapse on the on the on the on the road and people would walk by and say, Oh, that's a corpse there. But he would get up and managed to stumble along. And then one day he stumbled and fell into a river. And he said, you know, you know, if I do this anymore, I'll die. And I wouldn't, I still wouldn't have resolved these issues that I'm trying to deal with, I still wouldn't have become free. So this is not working. So what I'll do is I'll take, I'll eat a little bit to regain my strength. So he did, and then he sat and reflected. He remembered a time when he was six years old. And how beautiful spring day sitting quietly alone under a rose apple tree. He spontaneously on his own fell into a deep state of meditative absorption that was filled with joy and is quite a contrast from all the ascetic And that he had for six years, and this memory of feeling very peaceful and happy in this kind of spontaneous six year old kind of absorption that he was in. And he reflected on that absorption. He had a six year old and said, You know, there's, there's no there was no blame in that joy. Because back then they were concerned that sensual pleasure, joy that came from sensual pleasure was kind of not really so pure. But this joy that he felt from absorption didn't come from sensual pleasure. So the Buddha said it was blameless. It's okay. And what if I experiment with that as a route to freedom? So then he sat down and re entered that absorption absorption that he had when he was a six year old. We experienced that joy and happiness, that joy and happiness he emphasized how very different it was from those spiritual traditions. This time, that it stressed the importance of suffering, of pain. And, and from this vantage point of the deep sense of well being in peace, so these meditative absorptions gave him he was then able to see something that apparently no one else had seen up to that time. And that was he was able to see and now to figure your shorthand because it's nine o'clock he was able to see that the source of his suffering, the source of what created him as a human being, and was created his experiences as human being. And he saw that the source had to do with how he what he did with his own mind. So rather than attributing his situation, his pain and suffering his happiness to things outside them, he saw that the responsibility for his happiness and his suffering resided in his own mind. And that his continual involvement in a life of suffering was perpetuated by by something he was doing in his own mind. And as he looked more carefully, he saw what that was. And he saw that it had to do with clinging. And so, if there was clinging in there that gave birth to further suffering, more important than that is a saw that and then he was able to let go of that clinging.

Let go of all this clinging and as you let go of that clinging, he became free. Then he started going around teaching and he taught for 40 45 years and wandering around India. Teaching Anybody who came his way and he created a monastic order, first a monastic order of monks, and then a monastic order of nuns. He seemed to been very interested in the training of his monastics. So they would learn his teaching so they could pass it on to others. And then, when he was at 81 years old, he's described himself as being quite weak, fragile, held together, and held together, like an old rickety cart held together by lots of rope. And the only way I can really manage without being in a lot of pain is by dropping into this my deep meditative absorption. That's the only relief that I get at this point, my old age. And he was heading home apparently from the record seems he was going back to it where he was born. But you didn't make it and in a small place He laid down beneath to psalteries majestic trees that have been India and prepared himself to die. Before he did, he died. He wanted to make sure that his monks, nuns didn't have any more questions. And he asked them and no one had any questions. He was confused, satisfied, they knew what he had to teach them. They were prepared for his going. Near the end of the time, he went to emphasize what he learned. And he said, This is what I discovered. This is kind of quite significant in the last days of his life, you know, he knows he's gonna you know, he's dying. He says this, he's gonna say, this is what I discovered. Imagine everyone leans forward then and he says, I in what way We say when he doesn't say his truths, he doesn't say creeds. When he says he discovered our qualities of heart and mind, that lead to liberation. He discovered mindfulness. He discovered the investigation. He discovered energy. He discovered joy. He discovered tranquility. He discovered concentration and he discovered equanimity. And how those seven factors

are all can be onward leading to help the mind let go in this very deep way that let someone become liberated. I think it's quite phenomenal. That as he's going to die, he says, This is what I discovered. And he lists inner qualities that we could all cultivate, not truths that you have to believe. And then, and then at some point he laid down between those two soul trees and laying on one side, he entered into his deep Meditation. And it said that he went all the way through the deepest kind of meditation you can experience. And then the deepest meditation is attended and under said, Oh, the Buddha has passed away. And one of the other senior disciples who has had a higher attainment in meditation and realization than an under said, Nope, not quite. And then the Buddha descended back to almost back to normal consciousness. So we kind of went through one thing, a grand tour of the different states of meditation that he wasn't familiar with. And then in the fourth jhana, for that fourth jhana, deep state of absorption deep state that quantity and peace, he let go. And conventionally we say he died. Then people ask What happened to him? As a Buddha? Did he get reborn Did he just disappear? That's it. What happens to a Buddha when a Buddha dies? He was asked that when he was still alive. And that was one of the questions, he said is not interesting to ask, cannot be answered. It's not possible to say that a Buddha who dies continues after death, it's not possible to say Buddha does not continue. And any variation of those two, it's not possible to say that's not something you talk about that just

so when we see in some of the legends of the Buddha, there's lots more legends that could have shared with you is, you see a juxtaposition of miracle stories, miraculous stories of an individual with something that's quite ordinary ordinary quite ordinary but something that's accessible for all of us as human beings. When he talks about when he discovered the end, he didn't talk about all the miracles, the grand year of his birth and many lifetimes and as a bodhisattva. He talked about cultivating mindfulness, investigation, energy and joy, tranquility, equanimity concentration, something all of us can do. When he the night of his enlightenment, before he was him enlightened, he had a grand vision where he or memories of past lifetimes, hundred hundreds and hundreds of thousands of lifetimes he remembered. quite phenomenal. But we really get down to the critical moment of his enlightenment. It wasn't the all the past lifetimes that was important, but it was something that is ordinary enough that it's accessible to all of us. That is he understood something about the nature of cleaning And the possibility of letting go letting go of clinging. So this juxtaposition of myth and a myth that points us back to ourselves hopefully, to something that we can do without becoming a myth ourselves as ordinary people. So that is what is for tonight. And then next week, I'll try to do away with all those myths and a lot of a lot more myths. Like for example, it was only until many, many hundreds of years after the Buddha lived that the tradition started started to call him siddhartha. Interesting. Well, we have no evidence, you know, that. That he was really called that except in five 600 years later. So once scholars get in there and start pulling, pull apart things, pardon myth. A lot of things we know about the Buddha falls away as being myth. But then if you go back to the very earliest literature, you still have some picture of who that person was. And that's a task from next week. Okay. Thank you.