

2009-10-26 Life of The Buddha Part 3

Fri, 8/14 6:02PM • 44:23

SUMMARY KEYWORDS

buddha, people, monks, dharma, defined, rule, sick, find, literature, truth, record, life, teach, died, teacher, problem, preoccupied, spiritual teacher, refuge, tradition

SPEAKERS

Gil Fronsdal

So Good evening. And this evening, I'd like to give the third of my three part talks on the Buddha. And the idea being that the Buddha was a very important person for Buddhism. And it might be interesting to consider him a little bit more and a little bit with a tradition says about him. And as I've been saying, These evenings is that it's it's relatively difficult to actually know much about the Buddha. There is a tremendous body of myth that has arisen about him. And so some of that myth speaks wonderful truths or as speak by things which are quite meaningful. People who hear these stories, these myths. And some people are turned off by the stories and the myths, they just too seemed to make this person into more of a Superman or a God than a human being that can be an example to others. Before I talk about him, I want to point out that the, that the literature, the texts that survive that talk about the Buddha, many, many people including myself, when I was first introduced to it, I found that actually quite boring to read. And, you know, it put me to sleep. But slowly over the years and studying it, I've learned to a tremendous appreciation for the these this body of literature that survives. And one of the things that is not obvious for the people who don't haven't studied ancient Indian literature of the time, is how amazing the unique The these ancient records are, even if they don't really record what the Buddha was actually like. Whoever it was that kind of compose these and edited them did something that was very, very different from anything India had seen up to that time. And I said literature that survives from ancient India that does punish shadz, some vague texts that might be almost as old. They are mostly written in kind of pretty mythic language and philosophical language. They're poems, but most importantly, they're just declarative statements. There's a lot of the Eclair. This is the truth. Here it is for you. And what you have in this early literature, of the Buddhist literature, is, you don't have as many declarative statements like this is what the truth is, but rather you have recorded a lot of dialogue. Buddha goes out and about town. He runs into someone to have a discussion, someone challenges him, and with a response and the Buddha sometimes will sit down and give a talk to his monastics. But most of the record is not the Buddha actually going out to teach and say this is what's happening, but rather records an encounter the Buddha has with other people. And, and occasionally, the Buddha initiates the conversations, but mostly in this ancient record, other people initiated with him. And you have many times what seems like a very human kind of dialogue, it seems like almost like a report like you could imagine having that discussion yourself almost, except for some of the stylistic ways in which people spoke that back then, or at least how it was written down. And so, you find for some reason, this people who preserve this body of literature, preserved it in such a way they're trying to record actual events of someone's life. As opposed to some cosmological myths, some kind of, or some great philosophical ideas about what the truth is. And some people have pointed out that this the way the Buddha seems to teach is often Socratic that there's kind of a question and answer kind of approach where someone asks the question, sometimes the Buddha does a counter question to the question he's given. And he kind of helps and supports people or challenges people in this kind of discussion and dialogue. So it has a kind of much more human quality like it could be someone who

actually oftentimes, you know, someone you could actually meet. So I want to give an example of one of these encounters that the Buddha tradition records of the Buddha

and perhaps it'll see movement in more interesting now that you've been told how you were unique. It's like, up at least with the record that survives, nothing like This exists from India, from the, from the, from the before the Common Era. So it's not just not the way that things are preserved in India. So at one time, there was a monk, venerable Vakkali, who and he was sick, afflicted gravely ill. And the venerable this monk Vakkali addressed his attendance. Come friends, approached the Buddha, pay homage to him in my name, and say, venerable sir, the Bhikkhu Vakkali is sick, afflicted gravely ill, he pays homage to the blessing one, then say, it would be good, venerable Sir, if the blessing one would approach the Bhikkhu Vakkali out of compassion. So that's like a pretty ordinary, relatively ordinary thing. I mean, you can imagine that this monk is sick. He's very sick. It says. People get sick all the time. That's nothing unusual about that. And he would like his teacher to come and see him. It's not an unusual thing. Have a spiritual teacher, you have a mentor, you have a good friend, and you'd like them to come to see him, come to see you so that he's asking for this, please send for the Buddha. So his say attendants, yes, yes friend. And they go to the Buddha and say these things. And then the Buddha does this. He goes to see but Vakkali and when the Venerable Vakkali saw the Buddha coming in the distance, he stirred in his bed. The Buddha said to him enough Vakkali do not stir in your bed. There are these seats ready, I will sit down here. So also it's pretty, you know, like his teacher comes, you know, a lot of respect for him. He says, Oh, you know, I can't be laying in bed. I have to get up and do something. It's now no Doc, you're sick. Stay there and rest. I will just take a seat here. The Buddha sat down and said to the venerable Vakkali, I hope you are bearing up Vakkali, I hope you're getting better.

You know, it's the Buddha actually say this is this late myth that was created. Later tradition wanted to kind of depict the Buddha someone who said, you're getting better. Maybe so maybe it's just the fiction, but it's pretty realistic fiction.

I hope that your painful feelings are subsiding and not increasing. And that's another end that they're subsiding not to increase is to be discerned. Because he said, venerable Sir, I am not bearing up. I am not getting better, strong painful feelings are increasing in the knob subsiding, and their increase not their subsiding is to be discerned getting worse. So that's also a pretty reasonable thing. There's no very little modern medicine back then or none modern medicine. And they had medicine like they had the monks were allowed medicines like oil and ghee, honey and urine. So those kinds of medicine, you know, probably didn't help that often.

So he's sick, he's getting worse, that also pretty ordinary human thing in many ways. So not not the report is nothing remarkable. I hope then by colleagues that you are not troubled by remorse and regret. So he's getting worse physically. So then bhusaval hope at least you're not troubled psychologically with remorse and regret. Indeed, venerable Sir, I have quite a lot of remorse and regret. So sometimes people are dying. And one of the things that people administer to the dead is to ask them is anything unresolved in your life. And sometimes there is a lot of regret and remorse. And people need to do process of forgiveness or to reconcile with someone and do something. So it's a reasonable question to ask, caring for someone who might even be dying. And he says, I have a lot of remorse and regret. I hope Vakkali, the Buddha said that you have nothing for which to reproach yourself in regard to virtue. So he's saying, well, in terms of regret and remorse, I hope it isn't because of your bad virtue, that you've done something unethical. And because he says, I have nothing for which to reproach myself in regard to virtue. Then Vakkali if you have nothing for which to reproach yourself in regard to virtue, why are you troubled by remorse and regret Because he says, For a long time, venerable Sir, I have wanted to come to see the blessing one, but I haven't been fit enough to do so. So he has been

sick for a long time. He really wants to see his teacher. And that's what he's regrets about that he hasn't been able to go see his teacher and get teachings and support seems also to be relatively human kind of a counter, that this should happen. And then the Buddha says something very powerful. And as you as I read this to you, you have to remember the context of him meeting and talking to someone who was quite sick, physically, struggling, maybe dying.

Because what Carly said was, I have wanted to come to see the Blessed One

So, the Buddha says, enough Vakkali Why do you want to see this foul body? So saying Why do you see this foul body now as the Buddha just have this kind of really downer kind of attitude towards the body? The body is a, you know, or is he saying this out of compassion for someone who his body is really sick and he understands it don't don't come to see me to see me physically. Why do you want to just see me? In India, sometimes in ancient India, seeing the guru Darshan was considered very important. So when he says I want to see the teacher, he wants to see that, you know, actually seeing is important not. So it's quite a powerful thing to say in the context of someone who's maybe over enamored or overly interested in doing the star shot to the seeing or the teacher. Why do you want to see this fall body? It's been said the Buddha was quite handsome. So, this is why this fell by. One, then the Buddha says, one who sees the Dharma sees me. One who sees me sees the Dharma. For in seeing the Dharma bakalli one sees me and seeing me when sees the Dharma. So as I understand this is that the Buddha is deflecting the attention away from himself. And saying, seeing the Guru is not really that important. And he does it in a very dramatic way by saying this valve body. What's important is to see the Dharma. And if you see the Dharma, I think the emphasis here is he saying, say, if you see the Dharma, you see me. Because what the Buddha is, what the Buddha is about is the Dharma. That's what he was. trying to teach that's what his whole once you became a teacher, conveying the Dharma, the truth. That's what he was interested in. And what you see, in this ancient record that's preserving, you know, these supposedly the teachings of the Buddha, you find pretty consistently over and over and over again, that the Buddha engages in conversations with people or sometimes gives a Dharma talk and teachings, not to give philosophy not to just teach for sake of teaching what the truth is. But he's teaching in order to have an effect on the people he is talking to, to help to lead them on word or support them to become liberated and free. What's important is not there. So is his movement towards liberation. And often in these dialogues he is doesn't even initiate them. But people come with a problem with difficulty, and he tries to engage and help them support them to move in the direction of liberation. As if that's the most important thing to do. There was one scholar who pointed out that the Buddha attitude towards life was, if it's not broken, don't fix it, fix it say it ain't broken, don't fix it. So and so you find that the Buddha doesn't kind of give big teachings about how wonderful things are or the nature with liberation is, but rather, if if there's someone comes, has a problem has suffering, he's interested in addressing that problem. So kind of rather than governing by high political ideals, the governed by engineering the particular problems that come your way, because that's what they say was Obama was going to do compared to the previous administration. So the Buddha was more of this kind of, you know, you meet that meet the problem of the moment and Try to take care of that. It's not not a problem you needed, you just need to teach need to do anything at all. And so sometimes the Buddha's teaching can seems kind of negative, because he's always seemingly addressing the problem that people have. Because if not, it's not a problem, why, you know, then it's everything's okay, leave it alone.

And so I kind of compare it to that, like of a doctor, you go to a doctor, and the doctor asks you, you know, how are the Yankees doing? And wasn't that quite something, you know, that play the other day in the house, he missed the call and this and that, and, and, you know, you have, you know, 10 minutes with the doctor, you know, and he's in the doctor's interested in sports and your sport, you know, and

you look at your watch and finally, you just kind of take tell the doctor, look, I'm here because I'm sick. And I want you to be interested in them that interested in me I'm sick, you know. So you no one complains about a doctor who is interested in the fact that you're sick. That's what you want them to do. So the Buddha was kind of like a physician that way. That's what he was interested in. But so it gives a little kind of, you know, because of what the Buddhists call like a doctor, you know, you can't get certain kind of slant on the impression that he might give to people. So, for the Buddha, he was a see the Dharma, the Dharma is that which liberates which frees us from suffering frees us from the problems that we have. And this was so such a strong emphasis for him the Dharma and seeing the deliberative Dharma, that before he died, he and he refused to appoint someone to be his heir to be someone who would. He was the kind of leader of the monastic order leader or the kind of Buddhist of his time because he was the founder of it all. But he declined to make someone else the leader after he died. And he said that now you should make the Dharma, your teacher. So the Dharma itself. So again deflecting it from any individual and pointing to the truth is the teacher. In fact, you find periodically in the ancient literature, people would somewhat spontaneously go, they hear the Buddhist teach, and they'd be so impressed by him and what he had to teach, that they would declare that they were going for refuge in the Buddha. I go for refuge in the Buddha, the Dharma and the Sangha. It seems that this was a ancient kind of ritual formula that people did when they wanted to align themselves with a spiritual teacher or with a maybe even with a powerful warlord or someone, they had go for refuge to that person. And so they're following a customer the time and it seemed the Buddha just went along with that. He didn't see that people did that he was fine with it. As far as I know, there's no record of the Buddha encouraging anybody to go from refuse with him. He didn't see it doesn't show any interest that he wanted people to do that. But before he died, he said something very interesting. And something that apparently he never said before in the records at least. And something that I think was very unusual also in the history of the times. As bitten in the days before he died, he said, Now that I'm going to die, you should take your you should make yourself your own refuge. So rather than the Buddha, the Dharma and the Sangha, you should be your own refuge. Rather than looking for another leader, find the truth, find the ability to find truth in yourself. It's a very powerful statement, especially you know, for a tradition that says, you know, to emphasize is not self. But that's to confuse the two different categories of self being talked about here. So Just going to cut out an easy colloquial way you make yourself a refuge make yourself a kind of person, that, that allow make yourself into the kind of person that allows you to find the truth allows you to become free from the suffering that this life brings. So that when you become sick, afflicted, and your pain increases, that you can find in yourself, relief, freedom release, and don't have to look for it elsewhere and the great challenges of life. And then the Buddha said, make yourself a refuge. But make yourself and if you're in English, most English translators prefer this translation. Make yourself a light.

probably heard that before. Make yourself a light. And then it goes on says and make the Dharma, your refuge. So make yourself make yourself your own refuge. Make a refuge out of yourself. Make your Make a light out of yourself. And then make the Dharma your refuge to not the Buddha and the Dharma. Some of you've been exposed to find here in this in your own heart, perhaps. So here's a nice light. But the word Deepa in that ancient language also means Island. So make yourself an island, which is probably what he meant, because many places that have talked about the flood is the floods of greed, hate and delusion, that sweep over a person and wipe the wipe, wipe them out, just like a flood will wipe out a village next to the river. And so you need to find a dry High Island to be safe on from from the floods. That was more kind of the analogy attended to us rather than that of light. So make yourself find a way to make yourself safe, so that you're not kind of flooded by the suffering that comes from clinging and grasping, hate, fear, greed, hate and delusion. So again, so turn it towards yourself. Don't Don't Don't look towards the Buddha. The Buddha is there to teach you and help guide you and support you. The Buddha said also powerfully, Buddhists can only point the way. It's up to you to walk

the way to for you to practice. So again, back to yourself. So it's a little bit it's quite different from some spiritual traditions where the guru and worshipping the guru celebrating the girl getting Shakti from the guru or getting something from the guru with a guru is the path. The Buddha is not the path, he's just points to the path. So then we turn so this is kinda like a soup test. And then there's another early body of literature called the Vinaya of Vinaya. And that's the Vinaya is kind of the it's kind of a legalistic document that says that writes them monastic rules and regulations for the monks and nuns. And in this in this legalistic document, it's quite ancient from the time of the Buddha supposedly, it also in a good legal way, when there's a new rule that the monastics have to follow. It gives the precedent case of why that rule came into being. And here we see the Buddha again, the Buddha didn't lay down rules for the monastics in the abstract. He seemingly only did it if there was a problem. And so if there's a problem, then he said, Oh, you got monks, nuns, you can't do that anymore. So you know, you have to, and there's some pretty wild monks back in the Buddhist time. And so it's mixed mixed with kind of interesting reading some of these stories. Like one of their stories is, you know, that one of the rules and you can fill in the story with your imagination, if you wish, is that monk cannot place his penis in any order. that's smaller than the orifice of a chicken

because they are supposed to be celebrated, right? And

so most people don't know don't people don't read read those kinds of little nobody literature is fairly legalistic. So what actually happened, you know, back then they required that rule but there were these monks who didn't quite understand you know, the decor how you behave when you're a monk so they had to put a make a rule, so didn't know.

And, and so, at some of these monks were quite wild and there was a group of monks they were always getting in trouble.

And the Buddha was like, okay, new rule.

And so, but what's very interesting is these because they give the precedent case It talks a lot about the conditions and the time. And the Buddha's response has a very different flavor than what you find in the sutta. So what the Buddha was like and what the monastics were like. And one of the interesting things you find in this video, is that the Buddha changes his mind. Sometimes he lays down a rule. And then someone comes to me and says, you know, actually, you know, this doesn't work so well. And then he said, Okay, we'll change it, I'll change it. So, you know, some people would like their Buddha to be omniscient, and there was a lot of discussion, history of Buddhism was the was the Buddha, omniscient. We see all knowing, and then they had to kind of do this complicated discussion about how he was really addition when he pretended not to know. Or when he changed his mind, he really knew he was going to change his mind. But he really did it for the sake of the people who had to, you know, learn from him or something. So it's very forced some of these arguments I think it's much more natural to think the Buddha changed his mind. He you know, maybe he made mistake. So one interesting place that maybe the Buddha made mistake, is it okay for the Buddha to be a person who makes mistakes? I mean, if you're going to go if you become a Buddhist and follow this man follow his teachings and, and you know, the path, the direction he's pointing to, Shouldn't he be invaluable? And you've got to have it completely right and be wise and enlightened in all things at all times. So is it okay that he has his may be valuable

to make mistakes?

So here's a story that's kind of dramatic, I think. To the Buddha, supposedly sweaty stories is told the Buddha had a son. And after a son was born, at some point he left his family to go and spiritual search. Why he did that. He felt he felt this tremendous need compulsion to, to resolve the existential issues that he felt pointed out that the Buddha lost his mother at a very early age, which for some people is a big trauma that can cause all kinds of things, you know, as an adult, you know, needs psychological needs that need to be resolved. So maybe that, you know, there was this great burning wound inside of him that needed to be resolved. Who knows, but he did leave. And after he was gone for about seemingly about seven years, and after about six, seven years, he attained his enlightenment. And seemingly, one of the first things he did was he went back home. And when he came back home to his area to his town, his wife would have nothing to talk to with him. So it's a reasonable thing, you know, she's kind of

pissed off, you left me with this kid.

And, and, but then she tells her son Rahula, go to your dad, and ask for your inheritance. You know, the Buddha just became a monk renounced everything, so porcelain is not going to get anything. So ask for your inheritance. And so he's seven years old Rahula. And he goes to his father, the Buddha and says, I'd like my inheritance. And the Buddha turns to sorry, put his right hand man, its main disciple, and says to him, says to start Buddha, ordain him. Because as a Buddha, what he had to pass on was this monastic life or this path of life that leads to liberation, that was the most important thing you want to pass on. So, his son became ordained. Well, I wonder how well that went over with a mother. So the Buddha's father came after this came to the Buddha and said, Look, he didn't like they complain. But he said he asked the Buddha, could you please Make a new rule Can you make a rule is called This caused so much distress in the family? Can you please make a rule that no child gets ordained without the permission? I might actually be any monk nun as a child, but any any person at all gets ordained without first getting the permission or the parents. And the Buddha said, Yes. So from now on, if a person couldn't get ordained, they need the permission or their parents. So the very thing the Buddha had just done, he decreed should never happen again. So nobody makes amends. But you know, his crime has already been done.

If that makes sense.

So now is the Buddha. Are we going to forgive him because he was all wise and all knowing omniscient, he knew the right thing to do, or is it okay to say Well, you know, actually the Buddha kind of blew it there a little bit. You know, he, you know, he shouldn't have done it that way, maybe there was still this tension between him and his wife. And so he's, you know, here, you know, give me my inheritance, he Okay, I'll give it to her. I know, who knows, you know, we don't want we don't want our great religious enlightened person to act in ways that seems unenlightened. But can't anybody at all make mistakes. And there's number of other places where the Buddha changed his mind with the monastic rules, but that was an example. So one example that I like, is

there was a family that apparently it was a disease came through town and a lot of people died and the whole family died, except for one young child. And so orphan, what's gonna happen to an orphan, and so, one of the Buddhist monks took In the orphan to care for him and made him kind of a novice monk. And how does it go?

The story exactly, but it was several stories we've taken this, kids who are orphans out of compassion and care, and then they, they these these kids grew up in the monastery, because who else is going to take care of them? So you don't get a lot of expressions of this compassionate care of orphans in the

suttas. But you do in the vinaya, whether you're talking about actually how monks have to regulate their lives. And then that's a story so he lets them take them in not forget how it goes. But there was one story where Oh, yeah, so he let someone in. And then this young kid If you don't know how old he is, goes with a monk on alms into town. And the town people say, Oh, look at that. That's the illegitimate child of that monk, he must have, you know, you know, got it together with one of the nuns. So the Buddha said, You know, I think we need to have a rule here. So he said, You can't ordain a child as a novice until they're 15 years old. So that people don't think that these monks are kind of, you know, having to wild time. So, okay. And then there was another situation where there was again, pestilence came through town, and the family died, except there were two kids who survived, but they were quite young. So what to do with these two kids. There's no social services back then. And so Some of the monks came to the Buddha say what do we do with this? Can we can you know, can we ordain these kids because you said that he ought to be 15 to be novices. And the Buddha said, Well, can these kids chase away crows? Meaning that they could do something useful, I guess. And amongst Oh yeah, they're old enough to chase away crows. Okay, well, in that case, you can ordain them. so and so. So now, now, the rules is you have to be old enough to chase where crows to be ordained. So he changed his mind from one to another. And, and then, what the tradition has come to most traditions come to understand is a chase away crows, you have to be seven or eight years old. So you can be seven and be ordained as a novice monk.

The

and then another situation where the Buddhists there's something happens where a monk has two novice students too. And those two novice monks, they do some kind of sexual play with each other, which is not appropriate for monastic types. And so the Buddha makes a rule, one monk can only have one novice student. So they don't really think together, I guess. And then so sorry, put in the story Rahula sorry, put ordained the Buddha's son and we've kind of became his caretaker. But then it was another situation where I think there was another orphan, and sorry, quits, well, I can't or can't now or then have another novice monk because you told us we can only have one. And the Buddha said, Oh, forget that rule.

So again, you don't get the sense of someone who you know, is all knowing beforehand, but you get a sense of someone is trial and error is finding as a witness Problem Solving in this situation itself. in this situation at the moment, he's kind of figuring out what to do and kind of finding his way as opposed to he's all wise, from the moment he was enlightened with all things and all concerns. What you'd get, I think is you get much more of a sense of a human being, rather than a god or some great, you know, Superman kind of person. You also find, though, that the Buddha,

there's a famous story, something that you've probably heard it before, it's told many times in our circles, a man comes, walks along the road and runs into the Buddha. And the Buddha looks kind of special kind of radiant, happy and peaceful. And the man says he's curious curious about this Buddha. He says, You know, what are you? Are you some kind of God? And the Buddha says no. Are you some kind of spirit? No. Are you some kind of goes through various categories. Are you some kind of special spirit, some kind of whatever and the Buddha says no, no. Then he finally says, Are you a human? And then Buddha says, No. He says, I am awake. So, of course, he's human. But that's not how he identifies himself. The way that the Buddha identifies himself understands himself is through the idea of being awake. Or being aware, this clear, open, alert kind of world Awareness comes with awakening. And so the Buddha seldom called himself the Buddha. Buddha has to do with Buddha's title. He didn't call himself by his name given name Gotama. But he referred to himself as the target. And the target is a very interesting term that the Pali means thus are such like this. Thus it is Devo and the Gotama is

usually taken to mean gone, thus gone one, but the gut also means the word God also has the meaning of B being existing as, so, being one who is dus So, if you ask Buddha Who are you? He might say, I am. I am one who is Deus. What does this mean? This is defies definition defies labels defies limits. When you say it's done, it's like this, you kind of or not kind of just kind of letting it be as it is, without putting any boundaries around it or labels on it or defining it in any way. And the Buddha, one of the things that would have said about himself is that it's not possible to, to, to discern, to see, to understand the mind of a Buddha. Now, the way I understand that is that if you walk down the street, you can see sometimes the mood people are in. You can see that the preoccupation is sealed. You can read things in people, you know, if someone's, you know, in a real grumpy mood in the walking around grumpy you kind of don't look at that grumpiness or there are they're really afraid and timid. You see a look, you can see that person is timid and afraid. Or you see they're really preoccupied by something you see it sometimes in their face or the way they behave that they're preoccupied. When you look at the Buddha, apparently, he was not caught up in anything. He wasn't preoccupied by anything. He wasn't fixated in anything on any emotion that he stated at all. And because he wasn't fixated or focused on something. For the Buddha, you were defined by what you're concerned with, what you're caught up in what you're preoccupied with. So if you're caught up in your fear, anxiety, that fear defines you. If you're caught up in your anger, the anger defines you. If you're caught up in your desire, the desire to find you if you're caught up in metaphysical speculation, Then that defines you, someone is caught up in speculation. But if you're not caught up in anything, if the mind is not caught or fixated or preoccupied with anything, then you would have nothing to be defined by. And then you're just us. There's no need for definition. No need to be anybody, there's no need to be an identity. So here in the West, sometimes we say persons defined maybe by their identity, or their role or how they see themselves. You know, I'm beautiful. I'm a carpenter.

I'm a big bank account. On my car, I my clothes. I'm, you know, my wise opinions. So as we define ourselves that way, and you say, oh, that person has that, you know, it has those opinions or whatever. But if you have no identity If you don't fixate in health and identity, then you defy being defined by an identity. So, the Buddha had the kind of an identity You know, he was a renunciant spiritual teacher, but in his own mind, if you look in his mind, if you could look into his mind, he would not be defined by that. So, the Buddha call themselves one who is does it and so one who is this is difficult to define, in normal kind of ordinary human terms. But one who is this is also not meant to be someone who's superhuman. Rather, it's someone who is extraordinarily ordinary and, and I like the idea of ordinary so there's a famous Zen koan that someone asks the teacher, what is Buddha? And the answer is ordinary mind. So maybe there's nothing extraordinary about being a Buddha. But perhaps it's more the absence It's nothing special to be a Buddha. But it's the absence of preoccupation, fixation and identification apps into the mind caught.

And is that something that's possible? For us? I think the reason why Buddhism survived and became we Buddhism became Buddhism his whole tradition arose was not just because What the Buddha had had to teach the teachings he gave, but has a lot to do with how the Buddha inspired people who met him that he was a man who has transformed and this perhaps the sense of peace or freedom or radiance of joy that comes when the mind is not defined by anything that fix it or anything is deeply meaningful for people who see that encounter that it points to a possibility that is also possible for us. And so, I believe that when people encountered the Buddha, they saw a possibility and enough people

pursued that possibility and discovered it for themselves as well. And so, to be respectful of what the Buddha was teaching to listen to what the Buddha was teaching, is not to memorize what he had to teach. And parroted back as being this is the truth because it's the Buddha had to teach, but to respect and follow what he has to teach is for us to also discover in ours, that potential possibility for freedom

for liberation in our own hearts in mind. And if enough of us can do it, then we will then be able to pass it on to the next generation, which I think is one of the greatest gifts we can pass on. I hope these three weeks on the Buddha were useful, interesting. And I hope that perhaps the Buddha remains someone who can inspire us to forget them by becoming Buddha's ourselves. Thank you