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SPEAKERS

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So good morning. So I've been thinking, or studying some lately about the Buddhist Buddhist ideas of the path. And so I want to share some of these ideas. And I want to do it through telling the story of one of the ancient discourses. So one of the occasions where the Buddha gave some teachings. And first I'd like to say that the Pali word, the Buddhist word for path, is magga, or in Sanskrit marga. And sometimes, Buddhism has been referred to as a path more than a religion. There is a, the word religion is a particular coined in the West. And it's not obvious that the word should be applied to the religions of the rest of the world. But we do because this dominance of Western kind of concepts and ideas, and some Asian cultures got to kind of invent a word to translate the western word religion, into their language, and Indian religions, one of the words that sometimes chosen is magga or marga. Rarely, sorry, this is a close, closely associated. And so Buddhism is a path of a meaning, a path that we follow that we walk. And the idea of how we walk is something we walk as a very strong connotations of something you put your whole self into, it's not something that you kind of do, you know, just once in a while, or there's what's called the bookstand, Buddhists, who, you know, just they read books, the record for going to bed and Buddhism. And the idea is something we put our whole life into, which is kind of also the meaning of being involved in religion, it says, it's about ultimate values that we feel are relevant for the full scope of our lives. And so there was an occasion where the Buddha laid out one version of his path of practice, when he came to, when he was visited by a king. And it was one of the most powerful kings of his time adjust to sat true. And the story is a very touching story. Because it begins with a king at his palace, the terrace on top of his palace, with a bunch of his ministers all around. And it's a full moon night. And apparently, it's clear night, very quite beautiful, maybe very still and everything. And they're all sitting there in the terrorists enjoying this fool, and that full moon night. And the king is troubled. And he says, Here we are this beautiful, calm night. Who is it? Who can go Who can I go talk to what religious leaders? Can I go talk to, who might settle my heart, my troubled heart. And at the end of this whole discourse, we find out find out that this king had killed his father. And that's how he became king. So chances are, he was troubled by this, you know, what he had done? And so, his ministers start to start listing that people should go see different spiritual teachers of that time. And he says, Well, actually, I've already talked to them. And they don't really do it for me. And one of the ministers is silent. So then he turns to the silent one and says, Why are you silent? Who you think I should go see?

And he says, well, there's this fellow the Buddha nearby. And he's supposed to be quite wise and useful to go see. And so I guess the king had not seen the Buddha. So he ordered that 500 Royal elephants be prepared for an entourage to take him to the Buddha. And it's quite a contrast between the Buddha who's sitting under a tree as an ascetic with no possessions and 500 elephants, but in ancient India, elephants were war animals. It's kind of like saying that, you know, you know, get my final 500 Bradley's you know, tank, Bradley tanks ready, you know, we'll go go see the Buddha you know, so here they call

these you know, the full armory goes you know, you probably is all this gold guard and soldiers and going along and, and they go and they head out to this woods, where it's reported the Buddha is sitting with 1200 and 50, monastics. So it's a big group, right. It's members middle of the night, from moon night, and the king is you know, going off, and with all his bodyguards with him, and he gets close to the woods, his hair stands on up on end. And he gets scared, because there's not a single sound coming out of the woods. And they says this, you know that you can't have 1200 50 people silent like this. He turned to the Minister as just a trap. are you setting me up for an ambush? And he says, No. In fact, the Buddha is there and his disciples are very well disciplined. And so Okay, so he gets it goes as far as it can was elephants. Then he gets off the elephants and he walks into the woods. And he says, you know, where's the Buddha? Because he sees in this opening 1200 50 monastics sitting quiet, peaceful, not a single cough. And he doesn't recognize the Buddha and the minister. So he's over there, they sing, I've got East with his back against the pillar. Oh, so he goes up to the Buddha. And he, they exchanged some exchanges. And the king said, you know, Buddha says, you know, we know what are you thinking about these days? And what is it exchanging the king says, Well, these people are so calm here, so peaceful, this is quite inspiring. I wish that my son could be that calm. And the Buddha says, Oh, so your thoughts are with the people you love. It's kind of touching a little bit. So what probably most of you don't know, in which the audience in this for this text in ancient India would have known is that his son, who maybe then just typical kid, in turn, he killed his father, to become king. So it's kind of goes down family systems therapy, you know, it goes down through the families. And so there's a focus on that he loves, but he's not Congress, you know. And then he goes to this, and the king asked the Buddha, I've gone around and talked to all these different teachers, and asked them this question, what is the fruit of the spiritual life? And particularly said, What's the fruit of those who have engaged in the spiritual life full time those who have come home leavers, those have become ascetics, those have kind of left the ordinary life in order to devote themselves to a spiritual life. What's the fruit of that? And Buddha says, Well, have you asked other people that? Oh, yes, I asked all these other teachers. And what did they say? Well, so and so said, that, that whatever you do, has no karmic consequences, you can kill, and steal, and lie and do all these wonderful things. And it doesn't matter one bit, you know, it just you're not going to karma is not going to come back to you, no consequences for you. And he and the king said, Well, this was very unsatisfying for me, especially since he's the king. So because if someone is criminal, he just chop their head off. And, you know, he does cause he knows this consequence. So then I went talk to someone else. And that person said, that, there's nothing you can do. There's no, you have no power over your life, no power of what happens to you. And you just have to kind of merrily go along with whatever your faith is.

And that was very unsatisfying. And then went to talk to someone else. And they said that there are seven parts of the human being, which are untouched by good and bad, that doesn't change. And so and there's no fruit, no results of it, because they're so they're, they're so essential essence of who we are. There's the earth element, the fire element, the air element, and the water element. There's something called happiness and unhappiness, and there is the soul. And they tell us, the Buddha kicked. Well, I asked him about the fruits of the spiritual life. And he answered a different answer a different question. He just said that there were these peas, essential parts of us that are, you know, unchanging. And that wasn't the question. So that was unsatisfying. So he goes around these these talks, because it continues to enumerate these different teachings that he heard and why he was dissatisfied with him. And then he goes to the Buddhist says, well for you, in the homeless life that you teach in the spiritual life that you teach, are there any fruits and remember, he's talking about the full time spiritual life, people who left the life world out there, you know, the ordinary life behind. So the Buddha says to him, Well, King, if you have a slave, or a servant, who takes care of all your needs, gets up before you go to sleep after you and You know, follows your every command. And then that slave or servant, decides to go off and become a monastic and leave the homeless life and lives a good life, lives ethically, devotes themselves to a life of integrity, has no possessions, except for their robes

and their bowl eats what people offer kind of lives kind of a very simple, you know, spiritual life of the times, what would you do? And he said, Oh, in that case, I would leave them alone now bow to that person, appreciating the goodness in what they're trying to do with their lives. And the Buddha said, well, that's one of the fruits of the homeless life. You don't have to be a slave anymore. You know, and the king will bow to you. And then he said, Are there more fruits? The homeless life? Yes. If there is a, what are your subjects who's a farmer or merchant who's providing you with lots of taxes, so you can live your life and then wealthy life, and that person decides to leave it all behind and go off and become, you know, renunciant? What would you do then? Oh, same thing, I would bow to that person appreciate what they've done and make offerings to them. Then Buddha said, well, that's another benefit the fruit of the homeless life, yes, but are there even more, the king says, and then the Buddha says, start saying yes, if someone then decides to follow the monastic life, and then he begins to describe the stages of the path that he has. And here we get it, start getting a description and one description of the Buddhist idea of the path to follow whether it's supposed to be a linear path, it's, you know, it's presented linearly, if that's really the case, or whether it's kind of all at one or all mixed together. And you can decide on your own way with it, but still is offering a path of practice. And now, what's remarkable about this path of practice, is that there's a distinction made between the things that the person does, and the results that happen from them. And there's the actions a person does the practices a person does. And then there's the states of mind that arise because of doing those practices. The practices are presented like the conditions, you have to put the conditions in place without the conditions being there, nothing can happen. But it creates certain conditions, then there's a natural arising of states of mind. It's presented in such a way that you're not responsible for making those states of mind arise, but they're more present as a natural outcome of what you do. So it begins by practicing ethics, living a moral life. And so and will actually numerate a whole bunch of ways in which a person in the ancient world would live ethically. For the layperson, often the Buddha talks about the five lay precepts, so no lying, no killing, no, no killing, no stealing, no sexual misconduct, no lying, and no intoxication.

And, and the Buddha says, if a person and these are all practices of restraint, when doesn't do these things, killing stealing these things anybody has if a person does live this way, then they can have the happiness, of being blameless. So what arises, if you live an ethical life, is a sense of well being that comes from being blameless, no one can blame you, you don't feel like you have a clean conscience. And for the Buddha, that's a source of happiness. It certainly people can recognize it can be a source of unhappiness, if your conscious troubles you. And he's talking to the king after all, who had killed his father, so he can do about what it's like to be troubled. But what many people don't appreciate or don't take the time to avail themselves of is a sense of happiness and well being or that can come from just living an ethical life. Some people live in ethical life, but they don't give themselves enough enough credit, that that's a valuable thing to do. And it can if they, but it's valuable and can be a source of happiness. And then the Buddha said, then the person practices guarding the sense doors and guarding the sense doors, the way it's described, is if you see something, it's fine to see something. Be careful that you don't get attached to it. If you hear something, hear it, but don't get detached, protect yourself, watch what's going on. So you don't get attached to what you see here, see, touch, smell, taste, and also what goes on in the mind. So this is called guarding yourself. And this is a description of what you don't do. You don't, you're careful, you pay attention to careful. So you don't get attached to what you see in here and so forth. The first one of precepts is also what you don't do. The second one is what you don't do more subtly, more deeply in the mind Don't get attached. This, the Buddha said, gives birth to a, an, a, it's still hard to know the pot with original word means, but a non diffuse happiness. Happiness, it doesn't get scattered or kind of gets lost or something gets kind of state of being suffused happiness maybe. And many people hear the idea of garden essential stores and feels like it's a drag. You know, these Buddhists, you know, it's like taking all the fun out of life. And, but it's

not saying don't here, taste, touch and all these things and see things, what it's saying, don't get attached. And in fact, getting attached is one of the primary ways to ruin your happiness. So the Buddha said, don't, you know, don't get attached. And then you can live the joy of restraint, the joy of guarding yourself, at the happiness of it. So that's another fruit of the spiritual life, a certain kind of happiness that can come. And the presentation is that it was it was treated as if a natural thing, you'd naturally you would have this kind of happiness. And then he says that person who would next practice contentment. And contentment means that you don't have discontent in with what you have or don't have, that you're happy with what you have. And very important practice for renunciations. Because they don't have much. In the in the case of the Buddhist monastic life, it's hard for us to believe because how little they possess. But it was designed in the ancient Indian context, to provide people with all the essentials, they needed to be healthy and well. But nothing more. It's an interesting exercise to do. What do you really need to be healthy? And well, how much could you cut out of your life and do away with and still be healthy and well, and so that's kind of the original idea. It wasn't supposed to be Ascetic.

So contentment, and I would argue that contentment is also has kind of two things. It's kind of like what you don't do, you don't get discontented you don't get. And also, it's a kind of well being that wells up contentment is kind of a good feeling to really be content is a nice, comfortable feeling. So here in the first three steps of the path, there's a sense of well being that comes from taking those steps, those steps, there's fruit and benefits right there. Each step along the way, doesn't like you have to wait into the far future. That you know, when you get enlightened that finally you'll be happy. In this path, the idea is to do those kinds of things that can bring you well being here now. And things that are available to people to do the ethically and be careful with how your attachment and try to be content. Then the Buddha said the person practices, mindfulness and clear comprehension as they go about their life. They know when they're walking, they know they're walking, when they're sitting, they know they're sitting. When they're standing, they know they're standing, when they're laying down, they know they're laying down. When they're when they're eating, they know they're eating when they're putting on clothes, you know, they're putting on clothes, just as we go about our ordinary life, when really is mindful and clearly present for those experiences. Once one knows what's there. So cultivating awareness, the next step is to go and meditate. So all this leads up to meditation. And when one sits down to meditate, the instructions are the first thing you do is abandon the hindrances. So this is also a description of what you don't do, you don't allow the hindrances to be there. So by now, I hope you've seen that a lot of what the Buddha's teaching about the path of practice is described by what you don't do. You don't do unethical things. You don't get attached to what you see here in touch. You don't be discontented and you don't get involved. In the hindrances, this is a very interesting talk about what you don't do. It's not easy not to do some of these things. And that's where it takes a lot of effort and work on this path. And some people, maybe some of you are those kinds of people. In order to avoid doing some of these things, it takes breaking out into a sweat. It's a lot of effort sometimes to avoid some of the tremendous drives and impulses we have to, you know, to, you know, for doing things that later we regret, people who have addictions, for example, or people who have a challenge, run anger, and they kind of lash out quickly and you know, and it can be very, very powerful or desire. So, abandoning the hindrances, so the hindrances are sensual desire, which means desire for things in the sense world. Ill will, sloth and torpor, restlessness and worry, and doubt. So you have to abandon those. But then the Buddha says, If you abandon those, then there's a, there's a gladness that will arise. The Buddha assumes that if you can not be caught in the grip of these hindrances, grip, his desire or aversion, or doubt, that happiness will arise, they're actually the word he uses is gladness or delight. So here, again, we have the expectation that as we go along on this path, a certain kind of well being will well up. So there are, these are the five primary practicing is for I think, was no, these are the set as I did go through these different stages of practice. The categories of practice, the practice, fall into two

categories, what you don't do, and paying attention. That's not too complicated. What you don't do and paying attention, in fact, other places where the Buddha lays out the path of practice. These two categories are the hallmark of what he's teaching, you avoid doing certain things, and you start paying attention. And then something begins to flow, something begins to move through you. And it allows space. And what keeps to move through us in the beginning, is happiness and delight and contentment. Isn't that great? Seems like hard to believe. But this is kind of the expectation and what will arise through doing the practice.

The and I like to think of it that I talked about this a couple of weeks ago, the Buddha talked about the states of mind that arise as we practice using the simile of water flowing down a mountainside rainwater. And as it flows down, it'll flow downhill because of gravity. And as the drops joined together, into the stream ledge, two streams, two creeks, two rivers and you know, get bigger and bigger down to the ocean. In the same way, these states of mind that come from practice just flow downhill. It's a natural process, unless there's an obstacle. If you put a big boulder in the little stream, it'll block it up and it won't flow. And but if you remove the obstacle, the water will flow again. The practices of not doing is removing the obstacles. Being unethical is an obstacle to happiness. being attached is an obstacle to happiness. being caught up in the hindrances is an obstacle to happiness, or obstacles, something nice to flow and move within us. So very positive view of human nature. That is it, there's something waiting for us inside a capacity to be happy that you don't have to do a lot to be happy. You mostly have to not do Isn't that nice? I think it's kind of very nice, very positive, it's waiting for you there certain kind of well being. The other practice of attention awareness, I think of it is making the channels for the water to flow or making more space for things to flow into. So either you move the obstacles or we create space room, which things can flow. The there's a flowing story that I told you yesterday, and many of you know, the philosophy professor came to the Zen master to ask about Buddhist philosophy. And so there's mmm Mr. of offer tea. And so the professor held a cup of tea cup. And the Zen master who is, you know, supposed to be a very mindful person started pouring the tea. And when it got full, he kept pouring. And so the tea started, you know, you know overflowing. And professor said, Oh, stop, what are you doing, it's, there's no more room in the cup for more tea stop. And the Zen master said, in the same way, you're so full of your ideas, there's no room for you to hear anything I have to say. So the idea of making space in the mind for something to happen. So mindfulness kind of is a is a practice of making space in the field of awareness. So awareness is kind of like having breathing room for things. And when we abandon the hindrances, there's a kind of delight, it's a relief, to get our mind back, when we're under the power of attachments and hindrances. We are, we're kind of slave, we're kind of in prison of our own self, the only one doing and so relief to have our mind back and feel like we have some control and mastery over it and some you know, not then it gets more interesting, because then from here on out, the stages of practice, the way it's way the it's presented, and the grammar by which it's presented. It's all things that flow naturally out of that. So you're sitting in meditation, and you've finally succeeded to abandon the hindrances, they're no longer presence. And then it says, gladness will arise. When gladness arise, joy will be born. It doesn't say, Now, you know, gear up and make yourself joyful, you know, Joy up. It says, joy will be born, it'll kind of arise by itself. For someone who's joyous, the body will become tranquil. It's an expectation that if there's some kind of joy, you get, you're kind of can relax, your body can relax and release tension. If someone for someone who is relaxed, tranquil, happiness will occur. They just they kind of naturally follows. Happiness, someone who's happy, will become concentrated.

So in meditation, there is an unfolding and movement that goes on. And that movement we're not responsible for in terms of what we do. Mostly, we're responsible for it by what we don't do. We kind of get out of our way, we let it flow. And a big part of the art of meditation is getting out of the way. And not interfering, not, you know, having hindrances not having attachments, not having a lot of the other thing

that we get in the way is if we take a lot of responsibility for it ourselves. Like it's me myself in mind, I'm the one who's doing this, I'm the one who's gonna have an attainment, am I as good as the person meditating next to me, all this eyeing that goes on, in this description of the unfolding and meditation, there's no pronouns here. It's just kind of this natural unfolding of states of mind. And so, the Buddha is presenting this beautiful path Without this, you know, emphasizing that, you know, you should think about it in personal terms. So, once one is concentrated, then the Buddha talks about when he enters into states of meditative absorption, deeper states of meditation, called jhanas. But the way he talks about entering into those, it's also not something a person does. There were some English translations not obvious because it says some translators say when enters and abides in the first absorption and the word enter could imply there's something you do. However, in the Pali and the original language, the grammatical form of the word enter is called the gerund, which means it's already happened. So it's having entered Wait a minute, how did that How did he get in there? I don't want to get in there. You know, I followed along, you know, gladness, joy, tranquility, happiness, concentration, that's what's all okay. And then suddenly the person's in The first absorption, there's no there's no discussion that the person makes themselves go into this absorption. The way it's presented just it's a done deal. It's just like, the water keeps flowing down, down river down downhill. And then the Buddha says, use the same language language for three other levels, levels of absorption. And from there, because he's talking to the king about different fruits, he talks about all kinds of special fruits that people can attain, that have nothing to do there, nothing essential with the spiritual path, but you just kind of lays out the category, the you know, a catalogue of things can happen. But the last one he talks about, is liberation. And so, and some, some texts go directly from these four absorptions into liberation. I wanted to read what it says. with one's mind concentrated, purified and cleansed. unblemished, free from impurities, malleable, workable, established, and having gained imperturbability. When applies and directs one's mind, to the knowledge, of the destruction of the attachments. So this is a very interesting if you follow that, that it says at some point when the mind is concentrated and soft and pure and quite beautiful state of mind. One does something here when directs oneself to notice something. But when notices is that one is liberated. We're notices that the that the attachments have been destroyed. Here again, what how did that happen? How did they what do you do to destroy the attachments, it doesn't say that the person then destroys the attachments. It says the person recognizes they've been destroyed, they've been come to an end. So consistently, and this is this Buddhist discussion of the path. It's just natural unfolding. without reference to the self, who does the unfolding. What we do as a practitioners is we have to create the conditions for the path to the states of mind to arise.

But it's these practices are not practices that involve, excuse me, a lot of doing that they are mostly what we don't do. And then awareness practice is to make space for it all to occur within. That doesn't mean that it's easy. And it can take a lot of time, a lot of months, sometimes years, to be able to come to this seemingly natural state where that's so beautiful, so nice. Where all the obstacles have settled away, and have quieted down. But the obstacles are not inherent in who we are. So we're also going to talk about the obstacles our visitors that visit us. They're not inherent. So we're not inherently stuck with being stuck. We're not stuck with attachments, we're not stuck with the obstacles, we're not stuck with having to be an ethical, we're not stuck with having to be discontented. We can develop we can learn how to let go of these things get out of our way we can develop our capacity for awareness. So there's lots of space, lots of open space in our hearts, for the flowing of this good qualities of the heart. And then if we can just stay out of the way and trust and appreciate what's happening, then these good states begin to well up that arise from being more and more settled, more and more at home more and more connected in here. And they just beautiful states that begin arising and in the Buddha talked about it as a flowing river. In my own practice, I thought of it more as maybe because I'm Norwegian, urban Indian, I thought of it as a snowball. That difficult rolling down the hill this this nice. And as as the practice unfolds, and you get out of the way that the snowball keeps rolling faster and faster and gets bigger and bigger. So I don't know if that's an inspiring image for you. Maybe you want to stick with the

river. And but did anybody do this natural thing? And so the last thing I'll say is that I think in practice, we can almost sometimes see that, that there's two sides to practice the two stages of practice. There's that side of practice, which maybe is feels more like going up the mountain. And the other side, which means is flowing downhill. And it feels it's quite special to come to the top, the juncture where on the other side, it just feels like it just begins to flow by itself. So it takes some work initially, to learn how to let go of things, you'd be like, Oh, I have to learn not to be driven by attachments and desires and obsessions. It takes a lot of mindfulness to do it. It takes some work to cultivate and develop strong attention and awareness. But the advantage, the fruit, or the benefit of that is that then we remove the obstacles for a natural functioning of our heart. That's quite beautiful. That's you know, there's quite a beauty, quite a capacity for beauty within us, if we can get out of the way. And all the way to liberation, the destruction of the tents, destruction of the attachments.

And now we'd like to read the final analogies has to do with water again, of what it's like to be in this, what it's like to be liberated. It's in and out as a, it just as if, sire and Reese talking to the king. It's just as if, in the midst of the mountains, there were a pond, clear as a polished mirror, where a person with good eyesight standing on the bank could see oyster shells, gravel banks, and shoals of fish, on the move, and stationary. And the person might think, in this pond, the pond is clear as a polished mirror. With his oyster shells, it's gravel banks and shoals of fish moving about or standing still. So some with clear eyes can clear clear pond clear water, very, still very peaceful, you look into it. And you see that clarity, you see the things inside, just in the same way. When someone's mind is concentrated, purified, cleansed, malleable, workable, when applies once acknowledged, to know the destruction of the attachment, when knows as it really is, this is suffering, this is the arising of suffering. This is the cessation of suffering. And this is how to bring about the cessation of suffering.

So the same clarity which we see the fish in the shoals and things, I can really see the nature of suffering, how it arises, how it ceases, and in that seeing when becomes free. So the path of practice the magga. So we have a few minutes. Any questions or comments about that you'd like to make? or anything else? I saw your hand there if you can, maybe?

I have a couple of questions. I thought I had three. But anyway, two is a good, a good number. So how do we get out of the natural state to start with, I assume as kids, you know, just a good question. When the Buddha was asked something similar to that, he said, no beginning could be discerned. No beginning can be discerned you know, some of the some of some of our tendencies towards attachment and clinging and aversion, all things were kind of born with. You know, it's not necessarily so it's, you know, that it's also pretty natural to have desire, greed, hate, you know, it's also natural. So, but it depends which part of our natural being we want to give, to give birth to, and what we want to emphasize. And so, little bit, you know, I don't know if it's fair to them to ourselves to use this analogy, but it's kind of like their maybe greed, hate and delusion are more natural functionings of the mind. happiness, joy, love, compassion, a natural functioning, functioning of the heart. And it's possible to do something about the mind. The mind is malleable, it's changeable, can be worked with, but we're kind of cookie cutter come in wired for those kinds of things. Greed, hate and delusion. And sometimes they can get it. They can make it can get triggered and accentuated by what happens to us as children we can learn from, you know, we learn from what's around us people that sometimes learn hate from the environment. Sometimes people have terrible things happen to them growing up. And so a tremendous amount of hate and hostility gets born because of how they have, they're so hurt. And so that also is a cause for it. But from the Buddhist point of view, besides for these kind of childhood traumatic things that can happen, or conditioning that can happen, it seems that he just took took it to be kind of just came along with being born. But we were not necessarily stuck with it.

Was there an end to the king story there?

Oh, yes. They are the king. Yes. So the king says at the end, the excellent, excellent.

And, and he says, very happy with all this. And then he says, I go for refuge in the Buddha, the Dharma and the Sangha. That's nice. And then he says, Please accept me from this day onward as a lay follower for the rest of my life. And then he makes this confession, turns with transgression overcame me, foolish, airing and wicked as I was, in that for the sake of the throne, I deprived my father, that good man and just king of his life, be blessed. May the Buddha accept my confession of my evil deed, they know I may restrain myself in the future. So that's nice. And the Buddha says, indeed, a transgression overcame you. But since you have acknowledged that the transgression and confessed it as is right, we will accept it. For one who acknowledges a transgression, as such, and confesses it for betterment in the future, will grow in the path. At this, the king said, Buddha, permit me to depart. Now, I am busy and have much to do.

Well, what happened to all this good teaching he got. And the Buddha as the as the Buddha does, he said, well then do as you see fit. And the king rejoicing in the lighting at these words, left. As soon as the King had gone, the Buddha said, The king is done for his, his faith is sealed. But if the king had not deprived his father, that good man and just king of his life, then as he sat here, the pure and spotless Dhamma, I would have arisen in him. So in these ancient teachings, one of the there's like five really bad things you can do that guarantee you apparently rebirth in hell realms, and one of those five is to kill a parent. So it seems like that, you know, you Luckily, you're not going to be in hell for a long time. I mean, forever. Buddhist tales are temporary, but but in this ancient in this ancient mythology, that it's temporary, but it's, you know, can feel like eternity when you're there because it's very, very, very, very long time. Millions and millions of years. So, but eventually, eventually you'll come out. And then you get try again. It's like Groundhog Day. Which King? Ajātasattu. Yeah. Yes.

I wonder if there is a benefit to teaching. These things that we avoid instead of describing what we should do. You know, when I work with children, we'd never get very far if we just told them what to avoid, because they'd be stymied, and all they'd be focused on is what not to do. I mean, you know, all I have to do is say to people, don't do Desire ice cream. Right? What's everyone thinking right now. So benefits in, the way that it is taught, I really have struggled with is every time you say avoid this, I translate in my mind do this a lot. That's a common thing that many people, especially here in the West have reworded like the precepts and positive terms. In terms of the precepts, the positive terms tend to be more vague what they mean, they're inspiring, but they're more vague. The negative statement is pretty clear with killing is, you know, respecting life. Well, you know, I, you know, I respected the cow that I butchered, but not killing is pretty clear and precise as clarity to it. Also, I think there's a lot wonderful things to do, that support our heart to support the practice, and Buddhism, there's emphasis on generosity and many of these things that we do. However, those things are never described in the stages of the path itself. So I think that the this description here is not meant to be a full prescription of how a person lives a good life. Because other places were taught to do things like generosity, and kindness, and loving kindness and compassion, things like that. And those are good things. But these are, this description here was for people who are who have prepared themselves and are inspired, and are ready to go plunge in completely into that path. This is not for children. This is for people who are mature and ready and feel like oh, this I, I'm ready to do this. And supposedly they've you know, then learning to not do doesn't tie doesn't tie themselves up, or it doesn't mean that they don't develop themselves. They're already developed enough to be inspired to do this, feel the value of it. And the last thing I'll say about as a teacher, I made plenty of people who are trying sincerely to practice, but because they think of practices, what they have to do, they tie themselves in knots. Some people have

so much complications around being the doer about the attainment expectations, and being successful, that sometimes it takes a lot of work to help support people back off, back off, you know, don't don't, you know, you're tying yourself in knots with all your sense of being the agent and responsible and it's up to you. And so this description here is meant for people who are you know, well, you know, well mature enough for kids.

Thank you.

Thank you, all of you. So I hope this was nice to hear all this. And I hope that if nothing else, that it kind of was provocative in help, I think having having you think about what's inside of you, what's in your heart, and might there be something really positive and wonderful in there, if you can really relax and give it space to come forward. And the hope is that the Buddhist practice can support that to come forward and let it kind of grow and develop. Thank you.