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SPEAKERS

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So there's a wonderful story from ancient Buddhist teachings. The Buddha was being attended to by a younger monk named Meghiya. And I think to make this story kind of more evocative, you know, the Buddha was 80 years old when he died. So probably this story is put it was an old man. And they're camping out, do you know they just living in the woods somehow and place and this has this attendant with him, young man, a relatively new monk who goes out in the morning to for his alms round to get food. And on his way back, he sees beautiful grove of mango trees on the edge of the river bank. It's a beautiful idea, like imagine this beautiful peaceful river and mango groves peaceful and cool and, and he thinks this is the perfect place to practice meditation. And to do what, you know, I became a monk. So this is what I'm set out set out to do is to practice and get enlightened. So this is perfect place. But he's Buddha's attendance. So he goes back to the Buddha and says, I found this great place to meditate. mango grove by the river, can I have permission to go off and meditate? And then Buddha says, not now let's wait until someone else comes to be my companion to attend to me. It's not an old guy, right? You just want to be alone, and who knows what his needs are? And he says, No, not now. waiting for someone else comes. And Meghiya says, but there's this great place to meditate. And he said, You've already done what had to be done you you're already awakened. But I'm still working at it. And it's a great place to practice. And the Buddha says, Well, can you wait until somebody else comes? And maybe I said, but but I found this great place, and to practice. And the Buddhist says, well, who am I to stop some? Oh, you use the word practice? Who am I to stop that? So do as you see fit. So there's a rule apparently, in the ancient world that if you ask someone like a Buddha three times, the third time, they have to equate equity as the as the three times right. So he goes off to meditate and goes to beautiful Grove by the river, and he sit down to meditate. And while he's there, he's assailed, like, I think his language or the text, by his thoughts by thinking, and he has thoughts of sensual desire. Young man, maybe it's kind of easy to happen. And then thoughts of ill will. angry people upset thoughts of cruelty. So who knows what his background was the sale by these and he could meditate. So he makes us a wonderful response to this. He says to himself, this is wonderful, this is awesome. That I've set out to be sincere and dedicated to do this practice. And I'm here to practice. And now I can't practice because I'm assailed by all these powerful thoughts. And I love that he says, it's wonderful, that's awesome. As opposed to Oh, shit.

It's just that the story is great. So next time that you have some challenge in your practice, to say it's awesome. It's a wonderful, look at that. It's amazing. And so he goes back to the site, he gets up and he goes back to the Buddha, the same day. And he tells the Buddha, what happens is the Buddha too, he says, it's amazing. It's awesome. But I was so dedicated to practice and all these thoughts assailed me. And so the Buddha said, Yes.

So the Buddha said, well, there have to be five things in place. Five supports for practice so that you can really go off and practice on your own. First, you have to have good spiritual friends. And in kind of the word in ancient texts means like a teacher to support you. But it means anything you know, your companions in the practice, you know, practice alone or your practice in relationship to other people. The second is you have to be virtuous. You have to have some degree of ethical integrity. The third is that you have to be able to hear the Dharma easily. Which you know, yet sometimes you have to travel long distances to hear someone give teachings. And the third is to be persistent, and persistent. And according to the, what's called the four right efforts, so to avoid, you know, the unskillful, and healthy ways of thinking and acting and being, and support and grow the healthy ways of being in our lives. So be persistent, keep it up, just keep doing it. And the, and the fifth is, be wise have wisdom. So if you have good spiritual friends, if you have integrity, and if you have able to hear the Dharma easily, and if you are persistent, and if you have wisdom, then then these are the supports that allow you to go off and practice and you won't be challenged, you won't be challenged by all these kinds of thoughts that can come up and be there. So that's quite something, that when he discusses the, what wisdom is how he defines it, is he defines wisdom, by being able to see the arising and passing of phenomena. To see when you think all kinds of things can happen like is a man was assailed by his thoughts, but be able to recognize those thoughts have known no essential substance to them, they're not solid, they don't automatically come with a big Certificate of authority. And you know, these are important, substantial, you know, thought is a thought, thought arises that thought passes, and rather than this thought latch on to it, this is it, this is it. So to see the arising and passing a phenomena, whatever it might be, is one of the key insights that the Buddha kept emphasizing this to see the rising and passing is freedom to be found. And seeing rising passing and any causes wisdom. That makes wisdom pretty easy. You don't have to read a big book to get wise, then I have videos to see the nature of experience and how experiences, not just impermanent, but in constant and permanent kind of implies for many people, that it's going to end sometime. But the emphasis that Buddha gave on impermanence, was not that it's going to end but rather that it's in constant that comes and goes. And things come and go much more quickly than we can possibly imagine. So this is what is needed to put aside these five supports. The added that then, that if you have the first one, great spiritual friends, the others will follow. The others come along with a package. So the other that supports the other four. So you might consider a little bit about which of these five is your strength? And which is your weak suit? Do you have good spiritual friends? Do you have integrity? do you have? Are you able to listen to Dharma easily? Do you have persistence where you stay with it? And do you have the ability, the wisdom to really recognize that experience or stay close to the experience such a way that you see it's in constant nature, as opposed to being tricked into thinking that it's this is the way things are that there's fixed or stable?

So those five things, which we don't know which one of these are your strengths, and which one of those is the weaker one for you? And can you use this one to strongest this, your strength to support you to strengthen to develop the one that's weakest are those five, and then maybe you'll find a mango growth on the bank of a river and you'll say, provide a wonderful place. And you'll sit down to meditate outdoors by the river. And maybe you'll say it's amazing. It's wonderful, how quiet the mind gets. So thank you